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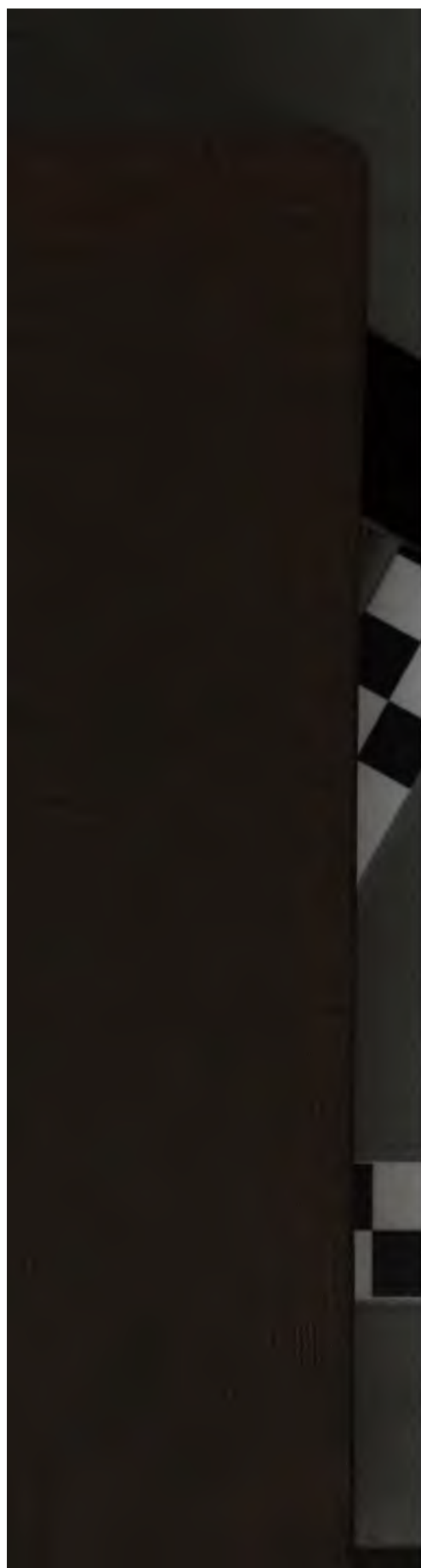
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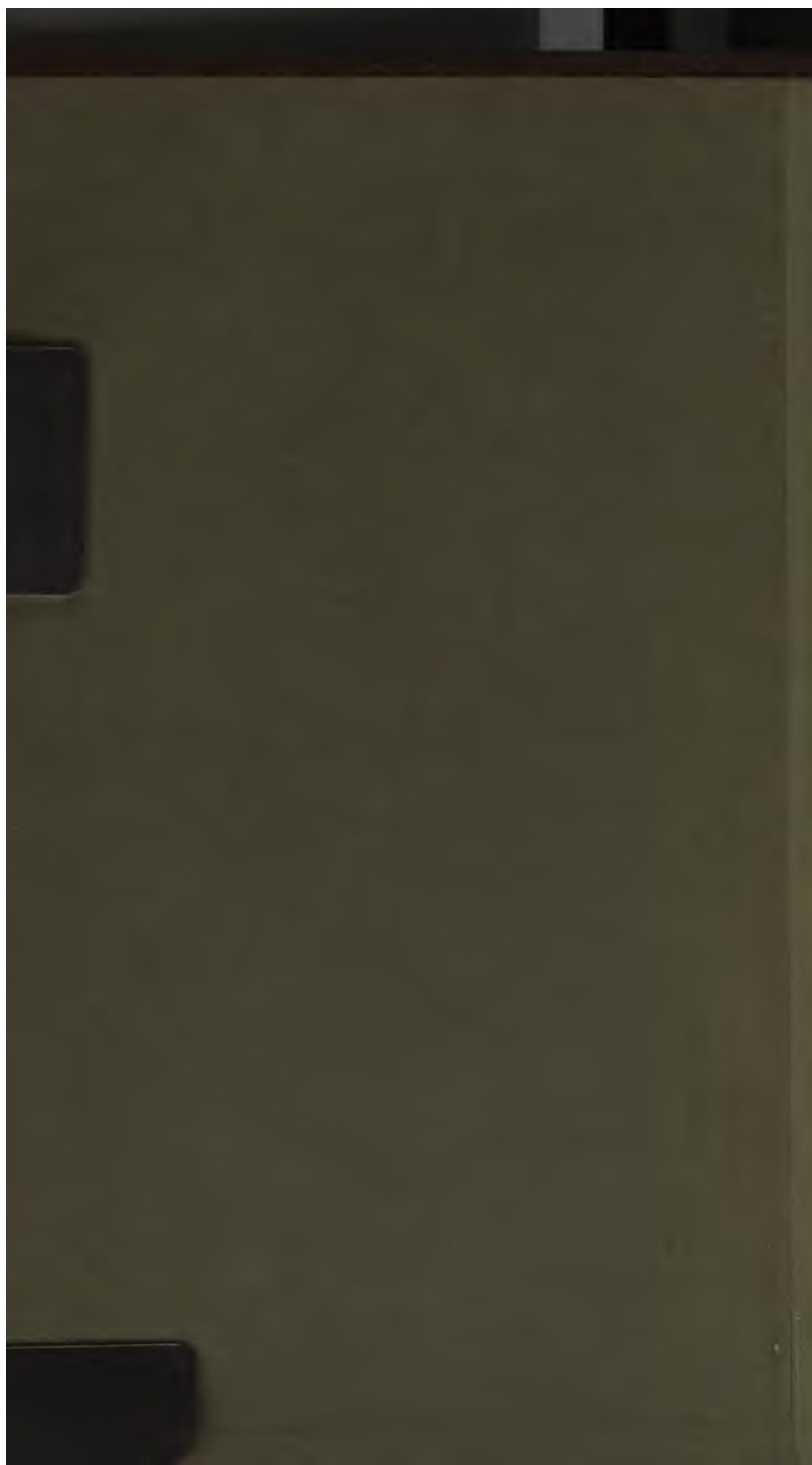
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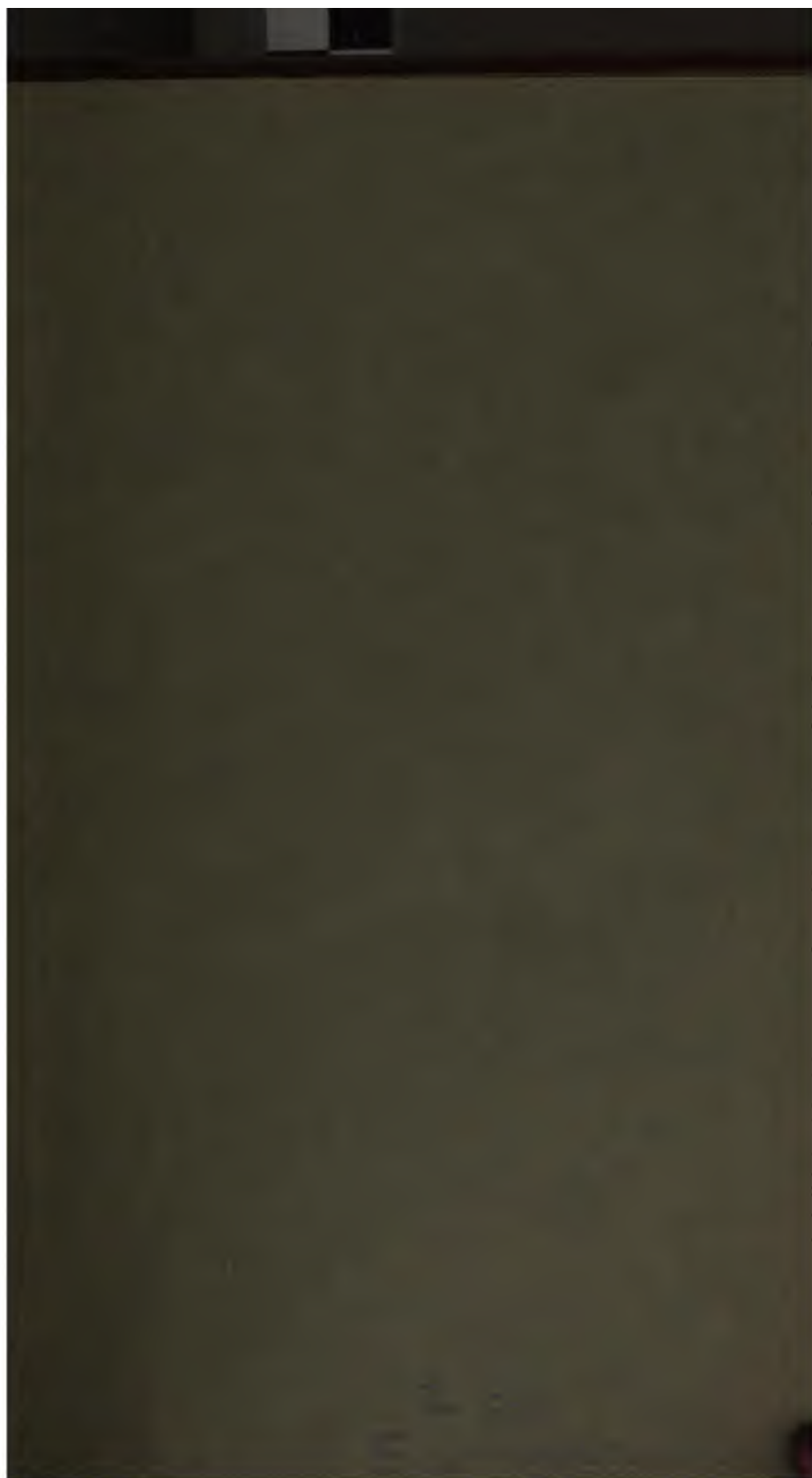
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THE  
EVANGELICAL MAGAZINE,  
AND  
**Missionary Chronicle,**  
FOR JULY, 1848.

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*A Portrait of the Rev. D. K. Shuckham, Kültürminster, will appear in August.*

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## TO CORRESPONDENTS.

Communications have been received, during the past month, from the Rev Drs. Payne, Henderson, and Styles; and from the Rev. Messrs. Clarke, Porter, Nichols, Timpson, Young, Castleden, Best, Thomas, Philip, Davies, Gittens, Griffiths, Potter, and Williams.

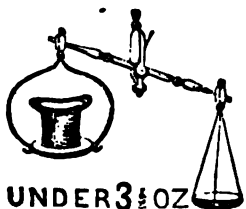
Also, from Ebenezer, A Sunday School Teacher, A Rural Pastor; A Teacher in a Ragged School, A Theological Student, A Reader of the *Evangelical Magazine* from its commencement; J. B.; L. S.; T. R.; S. W.; Z.; E. Nash; J. G.; T. H. Farlow; A. E. Lort; Nutter Gray; and J. F. Bird.

We are constrained to apprise our numerous correspondents who apply on behalf of the widows of our deceased brethren, that new candidates can only be admitted as the present annuitants die off. *One Hundred and Fifty Widows* are now participating in the benefits of the Fund.—We should be glad to tender our advice to "A Member of a Christian Church," if we were acquainted with all the facts of the case to which he refers.—We think the proposal of a Deacon in reference to the provision of Annuities for Ministers' Widows is worthy of serious consideration.—"A Perplexed Churchman" cannot with a safe conscience sanction rites which he pronounces to be unscriptural.—"A Village Preacher" has by far too good an opinion of himself.—"A Bible Christian" will find nothing in his Bible tending to make light of the pastoral office.—"A Student" is in the wrong by his own showing.

**ERRATA.**—The reader is requested to correct the following errata in last month's Magazine:—Page 233, line from the bottom 10, for "would not serve" read "could not save," same page, line from the bottom 1, for "intent is not," read "intentional," same page, line from the top 1, for "a portion," read "à fortiori."

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THE  
EVANGELICAL MAGAZINE,  
AND  
MISSIONARY CHRONICLE.

FOR JULY, 1848.

THE GROUND OF HOPE TOWARDS GOD.

"The *ground* of hope" is that which awakens and sustains hope in the mind of an individual; "The *ground of hope* towards God" is that which sustains hope when God and eternity are contemplated. In the case of different individuals, the *actual* ground of hope may vary; but, when we inquire concerning "the ground of hope towards God," we regard not what *is*, but what *ought* to be. The real question becomes, "what justifies the hope that all will be well with us hereafter?"

To return an enlightened reply to this question, need will be found for a little discrimination. To an inquirer concerning the ground of hope, we first say, "Hope of *what*?" different hopes, or the hope of different things, may rest—generally *must* rest—upon different foundations. The hope of pardon in the case of a condemned man, may have its ground in the promise of the judge or sovereign to extend forgiveness to him. The hope of renewed health, in the case of a diseased man, may have its ground in the admitted skill of the physician, and the proved efficacy of the medicine. It is thus with the Christian. His hope that, *if a believer*, he shall be finally saved, may rest on one basis; his hope that he *is a believer*, on another.

The ground of a sinner's hope towards God, is generally said to be something entirely without himself—the perfect work of the Saviour. In one sense of

the words this is true, and the truth expressed by them is pre-eminently important. But they are not true in every sense. They may, indeed, be so interpreted as to afford groundless comfort to the man, who, if he had just views of his state and character, would think of death and eternity with dismay! We must here, as elsewhere, carefully distinguish between things that differ.

If the question be—"What is the proper ground of hope that I, *as a true believer*, am rescued from condemnation, and that I shall find mercy of the Lord in that day?"—assuming for the present that I am such—the proper answer is "the atonement of our blessed Lord, which has removed the former obstacles presented by the rectoral character and relation of God, to the bestowment of mercy upon the guilty; and the promise of God to extend mercy to every believer." Whether these are to be considered as two distinct grounds, or as substantially one and the same ground, is of no importance to the present point. In either case, the ground of hope is entirely without us. And, though faith in the atonement is indispensable to salvation, it is not *our believing* in it, that is the ground of *this* hope towards God; for such believing is an act of our own, and it is not by works of righteousness which we have done that we are saved, but by the abounding grace of God. Besides, our faith is imperfect, and can,



therefore, have no more power to save of itself than imperfect obedience. Moreover, faith supposes the work of Christ. Without it, it would have no ground to stand upon. It is in fact the belief, not that we can reconcile ourselves to God, but that Christ has reconciled us to Him by the death of the cross.

If the question, again, be "What is the ground of my hope that I am a true believer?"—the answer is the evidence supplied by consciousness, and experience, as well as by the perception of the influence of the gospel upon my spirit and conduct, that I have been indeed brought to the knowledge and faith of the gospel. The *primary* evidence is *consciousness*. Without entering upon any philosophical disquisition concerning the nature of consciousness, it will be sufficient, for the present purpose, to state, in popular phraseology, that no man can be the subject of an emotion, or perform an act of mind, without *knowing* it. If a man be angry, or joyful, or believe what is told him, he *knows* it; if he credit what God testifies concerning his Son, he *knows* it. The *primary* evidence, then, that I am a believer, is consciousness of the act of believing; and, to assure me of the act of believing itself, I need no other.

Still, as to be a believer, in the scriptural sense of the phrase, is not merely to believe *something*, but to believe *the gospel* scripturally understood,—and, as consciousness can only testify to the *act of believing*, and cannot assure us that *what we believe* is the gospel thus scripturally understood,—it is right to take the *secondary* evidence of experience, or the influence of the gospel, said to be believed, upon the heart. All-important truth, adapted in itself to awaken emotion, must do this when it is received by faith. Hence, the gospel is said to work effectually in them that believe, producing deep penitence on account of sin, dread and hatred of sin, desire to avoid it, fervent gratitude to God, holy love to the Saviour, and to all his disciples, and strong desires to be conformed to his

image. This renewed and holy state of mind, is not merely,—nor so much, perhaps,—an evidence that we *believe*, that is, perform the *act of faith* (for consciousness, as we have seen, attests this)—but that *what* we believe is the *gospel*—the *truth*, with the reception of which the salvation of the soul is connected by the oath as well as the promise of that God "who cannot lie." Where this evidence, that persons are believers really exists—especially if the mental feelings enumerated are vivid—it will generally prove strong and convincing. Yet, as there are states of mind which might be mistaken—and which sometimes are so—for those sanctified feelings (just referred to) which the belief of the gospel invariably kindles in the mind, it will be expedient for a person to examine, *thirdly*, into the effects which his conceived faith has upon his conduct. All true spiritual feelings—that is, feelings kindled by the gospel (for there are none others)—are *practical*: they cannot lie buried in the bosom; they must become visible in the life. The Scriptures recognize no feeling, as a distinctive mark of the Christian character, which is not thus *practical*; just because, if the feeling does not appear in the life, it is *not in the heart*: "If ye love me," said our Lord to his disciples, "keep my commandments." There can be, as though he had said, no valid proof of love but this. "What doth it profit, my brethren," said James, "though a man say he hath faith, and have not works? Can faith save him?" Perhaps it might, if it could be *genuine*—which it cannot—*without works*. "If we say," adds the apostle John, "we have fellowship with him, and walk in darkness, we lie, and do not the truth."

Recollecting these, and a variety of other declarations of the same description, it appears that we are bound to test the reality of our knowledge and faith in the gospel, by examining their effects upon our conduct. That we have taken the right medicine, is proved by the production of its specific effects. If our

professed faith produces works of righteousness—if it restrains us from walking in darkness—if it kindles practical love to the great Head of his body the church, and to every member of that body, we have in this, as well as in consciousness and experience, a basis of hope that we are believers; and that, consequently, on the ground of the atonement, we are accepted of God, and may be strong in the confidence that we shall find “mercy of the Lord in that day.”

Now this ground of hope, or rather the ground of this hope, is *not* without us. The consciousness of believing is in the mind. Penitence for sin, hatred of sin, love to the Saviour and his people, are all in the mind. And, though this cannot be said of those works of faith and labours of love which are the invariable fruits of faith, they are not *out* of the individual in the sense in which the hope of a believer, as formerly explained, is out of himself.

Thus we reach the conclusion that the hope of the believer that he shall “find mercy of the Lord in that day,” and hear the heart-cheering words “Enter thou into the joy of thy Lord,” rests, and rests exclusively, upon the obedience and death, the resurrection, ascension, and intercession of the Lamb that was slain; and that the hope of any man that he is a believer, in that sense of the word that has the promise of salvation connected with it, bases itself upon those evidences of faith to which reference has been just made.

It is not always that these different hopes, or rather this hope of different things, are kept so distinct in the conceptions of persons as they should be. “I trust,” says an imperfectly enlightened man, “that I shall be accepted and treated as righteous at the great day, because I am conscious of love to the Saviour.” This language may, perhaps, be so explained as to purge it of all serious errors, yet is it not to be defended. Not any, nor, indeed, *all* the evidence we may have that we have received the record which God has given of his Son—

though it should be abundantly satisfactory—can be safely made the basis of hope that we shall be treated as righteous at the last day. It is on the ground of a *perfect* righteousness only that the moral governor can *thus* treat any one. Now all men are sinners. A man may have unfeigned faith, enlightened piety, ardent love, but still he is imperfect. His faith, piety, and love, are all imperfect, and cannot therefore be safely relied upon as a ground of hope for eternity.

We believe the importance of making the distinction, marked out in this paper, is immense. To the blending together of these different hopes, or to a defective perception of their difference, may be traced much of the presumption, and much of the groundless distress, which no doubt exist now, as they did formerly. It may be well to trace its influence in a case or two. Take, then, the instance of a man who has evidently not experienced a change of heart. He hears others talk of their deep penitence on account of sin, of their warm love to the Saviour, of their ardent desires to enjoy the rest, and the blessedness, and the holiness of heaven. He has none of these feelings, and he is conscious he has them not. This conviction would be likely to disturb him. He has heard, however, that the ground of a sinner's hope is entirely *without* him—that it is the perfect work of “the Lord our righteousness,”—that *that* should give him comfort and hope, and not anything he may find, or fancy he finds, in himself. His anxiety to escape the painful conviction that all is not right with him, predisposes him to believe that those who talk about their experience and feelings, are drawing their comfort and hope from something within themselves. Shunning their mistake—as he is willing to believe it—he professedly founds *his* hope for eternity upon the atonement; and either neglects to examine the state of his heart altogether, or, if not, and if the result of a cursory and most imperfect examination should force him to acknowledge that it is not altogether what it should be, the

conviction does not disturb his false confidence. His hope, he fancies, rests upon the right foundation, and therefore it cannot disappoint him.

Now this man, if he be not a hypocrite, fails to distinguish between things that differ. When we talk of a renewed and holy state of mind constituting to a person a ground of hope, we mean merely ground of hope that he is a *real believer*, not having misunderstood the *nature of the gospel*, nor deceived himself in supposing that he *believes it*. And let it be observed, that it is absolutely necessary that this point be decided, for salvation, both in its promise and in its enjoyment, is confined to believers. The gospel reveals the way in which all men *may* be rescued from condemnation; while it assures us at the same time that none are *actually* rescued except such as *are in Christ*, or *believe* in him. Now nothing short of a renewed and holy state of mind, and its necessary result—true holiness of life—can prove the existence of faith. To expect salvation on the ground of the atonement is, in the case of one who has no evidence that he has been renewed in the spirit of his mind, or, irrespectively of such evidence, most daring, as well as dangerous presumption. It is to expect from God what he has not engaged to bestow; for the promise is, “He that *believeth*,” and he only, “shall be saved.”

Again: take the case of an undoubted Christian, whose standard of perfection is perhaps more than ordinarily high, and whose sense of obligation to the Redeemer more than commonly vivid. He is sensible of numberless imperfections, that, “in many things he offends, and comes short of the glory of God:” and the conviction not only deepens his humility, as it should do, but perhaps shakes his confidence, and sometimes almost quenches his hope. With such imperfections how can I, he says, expect to find mercy of the Lord at that day? This individual, also, does not distinguish between things that differ. If, indeed, the ground on which we should rest our

hope, both of present and eternal deliverance from condemnation, were anything in ourselves—our renewed and holy feelings evinced by perfect personal righteousness—we might well despair of finding mercy. But the exclusive ground is the Saviour's righteousness; and the medium of interest in that righteousness is not *perfection*, but *faith*: “If we say we have no sin we deceive ourselves, and the truth is not in us.” Now there may be a stable confidence that we are *believers*, with an impressive conviction that we are *imperfect*; for perfection is no more necessary as a ground of hope that we are believers, than that we shall find mercy of the Lord in that day. It is greatly important to remember this. There are persons who readily admit that the imperfections of a *true* believer will not endanger his final acceptance with God, since the ground of acceptance *then* will be the perfect work of the Saviour; but they fear that their imperfections disprove their claim to the character of *true* believers. It is manifest that, in this state of mind, they can have no *steady*, no *scriptural* hope of final acceptance with God, since inspired testimony declares that believers only will find mercy at that day. Let such persons remember, that imperfection is not incompatible with the existence of true faith. If it were so, heaven—in respect of members of the human family—must be a desert; for a perfect human being (excepting the *man* Christ Jesus) has never existed. What amount of imperfection is incompatible with faith we need not inquire. To prove its existence, there must be prevailing desires after God and divine things,—a renewed state of mind. There must be the works of faith and the labours of love; for “whosoever is born of God doth not commit sin.” “Whosoever abideth in him sinneth not,”—that is, with the habitual consent of his heart and will: “He that *thus* sinneth is of the devil.” Wherefore let us all examine ourselves, whether we are in the faith.

G. P.

## DID JUDAS ISCARIOT RECEIVE THE LORD'S SUPPER?

"It is not likely that Christ, who never admitted Judas to the choicest familiarities, should admit him to this standing token of his love: when he whipped buyers and sellers out of the temple, he would scarce suffer a devil to be partaker of his body and blood. If he would not pray for Judas, it is not likely he would give the symbols of his body and blood to Judas."—*Charnock, Works*, Vol. vii., p. 117.

And yet, many advocates of national churches, and some others also, because favourable to the freest possible admission to the Lord's table, argue that Judas *was* present when the Eucharist was instituted, and a receiver too. They think their prepossessions thus supported.

But if, for argument sake, it were allowed that such really was the case, how would the theory hinted at be helped? May not men as well contend for the introduction of apostates, and thieves, and traitors into the Christian ministry, because Judas Iscariot was named an Apostle, as for indiscriminate admission to the table of the Lord, on the hypothesis that that wicked person once sat there? In his appointment to the apostleship, however, we see a proof both of the wisdom and goodness of God; inasmuch as by means of it the spotless character of the "Holy One" was signally demonstrated. "I have sinned" was the unspeakably important confession, "in that I have betrayed the *innocent* blood."

Those who go to Judas for "defence," in pleading for promiscuous communion, may be fitly asked—What concealed hypocrisy, which was the case of that awful transgressor, can have to do with Christian churches, or Christian communion; with a title to, or a right reception of, the Lord's supper? And the same inquiry is just as applicable to the same matter in connection with birth in a country called Christian; parochial location, mere baptism, or what is strangely called confirmation. Can any, or all of these, furnish a qualification for fellowship with the Lord Jesus in the ordinance which he instituted for his friends—"the same night in which He was betrayed?"

That heavenly repast, according to the Bible, is for penitent believers;—for the "remembrance" of Christ by such as know

and obey him; as *love* both him and his people.

What then does it signify, whether Judas Iscariot received it or not? "If he did" receive, as good Mr. Scott remarks, "his presence gives no encouragement to intruders, but rather solemnly warns every man previously to examine himself as to the state of his soul; nor can it sanction *openly wicked persons*: and no discipline can exclude specious hypocrites;" though "Scripture discipline would exclude openly immoral, and ungodly persons and infidels." Commentary on Mat. xxvi. 26—28; and John xiii. 18—20. Notes.

Waving, therefore, all regard either to worldly systems of ecclesiastical polity, or to human preferences and fancies, let the following *reasons*, deduced from the inspired pages, be considered in proof that Judas Iscariot, though a guest at the Passover, could not have been present at the institution of the Lord's supper, and so could not have received it. The reasons are strengthened by the absence in the word of God (as is uniformly observable) of every thing like formality, or that could minister to the gratification of curiosity, in the narration of those solemn transactions which are now in view. Even the dipping of the sop, and the giving of it to Judas, were done so privately, that "after" it, when the Saviour "said, that thou doest do quickly, no man at the table knew for what intent he spake this." And the transition made by the Redeemer from the Jewish festival to his own ordinance, was almost imperceptible: "*As they were eating, Jesus took bread,*" &c.

1. The Apostle John tells us that the individual who was to betray Christ, when he had received the sop—that is, at the passover—"went *immediately* out." John xiii. 30.

2. The disciples, to whom the sacramental cup was given, were to drink of it as the "blood" of their Lord, "shed for many for the remission of sins;" shed for *them*. Now, would Christ have commanded Judas Iscariot to drink of it when he had just pronounced a "woe" upon him; declaring in effect that *his* sins should not be forgiven; "that it had been good for him never to have been born?" Besides all which, Jesus added, "I will not drink henceforth of the fruit of the vine until I drink it new with *you* in my Father's kingdom." Mat. xxvi. 29; Mark xiv. 25.

Could Judas Iscariot, styled by Christ himself the "son of perdition," John xvii. 12—and who *before* the crucifixion, when atonement for sin was actually made, died by his own hands, and went to "his own place," Acts i. 25; Mat. xxvii. 5—have been *so* addressed?

3. The institution of the Lord's supper was concluded by singing a hymn: and then *they*, that is the recipients, went out with the Saviour into the Mount of Olives—to Gethsemane. Mat. xxvi. 30—36; Mark xiv. 26—32; Luke xxii. 39; John xviii. 1. Now Judas is represented by all the evangelists as *coming*

there—with very different companions. Two of the sacred writers say, "with a great multitude, with swords and staves" to take "his Master." See Mat. xxvi. 47; Mark xiv. 43; Luke xxii. 47; John xviii. 3. Mark the confirmation herein of John's statement; that after receiving the sop, the traitor immediately went out; for, independently of that assurance, we have no direct evidence of the traitor's departure.

The difficulties suggested by criticism as to chronological arrangements in the holy narratives, and "the passover, and our Lord's passion, and the accompanying events until the end of the Jewish sabbath," are pretty well known. They have been admirably discussed too, and satisfactorily disposed of, in Dr. Robinson's *Harmony of the Four Gospels*, published by the Religious Tract Society, pp. 144—157. And as those subjects are considered, language weighed, and the Gospels compared with one another, not only will the difficulties be likely to vanish, but the reasons above assigned for the non-reception of Judas Iscariot of the Lord's supper, will, probably, appear conclusive. J. B. W.

*The Hall, Wem.*

## PUBLIC RECOGNITION OF BAPTIZED INFANTS.

THE excellently written paper in the *Evangelical Magazine* for April last, headed, "Infant Baptism, subsequently improved by a special Religious Service," is on a subject of such great importance, that it ought not to be treated slightly. During a lengthened course in the Christian ministry, I have been convinced that Dissenters who baptise infants, at least in England,\* do not take sufficient advantage of this sacred ordinance, in their conduct towards the youth who have been baptized in their respective churches. After witnessing one of the most solemn acts of Christianity in administering this

initiatory rite, the church, *as a church*, practically overlooks the most interesting part of the family—her children.

I can hardly, indeed, believe it possible, that truly spiritually-minded clergymen, though they may feel justified in engaging in the service of confirmation, should not be pained at some terms which it employs: Dissenters, therefore, may be expected to hold strong objections to this ceremony, as performed in the national church. It does not however follow, that all public and special recognition of baptism in our youth should be dispensed with, because one form of it is exceptionable. What good must we not abandon, if we refuse to practise what has been abused?

\* The Welsh Calvinistic Methodists have paid great attention to their baptized youth.

V. D. M. calls the exercise he recommends, "a special religious service." This will be thought by some not sufficiently definite: it should be a term expressing a mutual ratification, or, at least, recognition of the baptism of youth, as an ordinance which conveys privileges and responsibilities to both the church and her offspring. For my own part, I should not object to the term confirmation, as one sanctioned by usage, and expressing an united strengthening of those sentiments and resolutions which the contemplation of baptism should ever awaken.

Happily, in our churches, the service may assume that form which each considers the best; but I would suggest that it should be most public and impressive, and by no means be allowed to pass over as an ordinary meeting; and the minds of all should be prepared for it—the congregation, by one sermon or more on the subject, and by frequent allusion to the event in prayer; and by a special prayer-meeting: the Sunday-school, by such means as the superintendent may devise; and the candidates themselves, by repeated private intercourse with the minister and deacons, and the perusal of some suitable book, as the basis of examination and appeal.

It should be taken up in earnest; and we could not do better than imitate the laborious zeal and intense anxiety of many of the pious clergy,—conduct which, with all the imperfection of the public service, there is reason to believe God has greatly honoured. Some of your readers will remember this was the sentiment of the venerable John Newton.

With your leave I will just mention a few of those advantages which we think, under a Divine blessing, would result from this proposed confirmatory service:

1. It would meet objections which are now, with a degree of justice, brought against the Pædobaptist body of Dissenters.

The Churchman, who is inclined to lay too much stress on baptism, and who

considers confirmation to be an important auxiliary to it, charges us with inconsistency and negligence. "You imitate," he says, "the ostrich with her egg: you begin a good work, and, as a church, seem to forget what you have done: you reap the fruits of your negligence, in the loss of so many of your most desirable and promising youth, who either grow up in worldliness, or who attach themselves to our community."

The Anti-pædobaptist says, you show by your treatment of your children whom you have baptized, that you attach no importance to this ordinance yourselves. You do not seek, as they grow up, their own consent to what you did for them in infancy: you say, they are related to your church; but what church-distinction do you make between the baptized and the unbaptized youth among you? "Are not we far more consistent than you, who profess not to have received such into our community?"

It will appear to all that the course recommended by V. D. M., will go far to annihilate such objections.

2. It will be no small advantage to cherish in the church a lively, practical sense of her relationship to the young.

Every observant Christian must have noticed, that even amidst the kindest efforts to benefit the rising generation, there is a lack of that spiritually parental feeling which should be encouraged in the breast of every church-member towards the baptized. This is of the utmost importance. This feeling should vibrate through the whole church—the minister, the officers, the members—all should be actuated by it, and frame their addresses and conduct; their public exertions and private prayers, in harmony with its hallowed dictates. Where this is not the case in any adequate degree—where the church provides not for her own house, she hath denied the faith, and is worse than an infidel. Social life in every department, is under infinite obligation to parental affection.

3. Nor can we think of any service more likely to impress the minds of our

youth with a sense of their baptismal obligations. The church here, in most solemn circumstances, asks, in the presence of many witnesses, whether her children, now grown to years of discretion, approve of the parental and church act by which they were in infancy devoted to God. She inquires, if they approve, whether they have themselves sought the blessings, which baptism so clearly represents—the cleansing and sanctifying renewal of the Holy Ghost; and a portion in a Triune Jehovah. It is, in fact, one of the finest opportunities and arguments that you can conceive of, for affecting and benefiting the young mind; and shall it continue to be wasted?

4. The congregation at large, and on

such occasions we may hope it would be numerous, would find this ordinance one of instruction and impression. What sympathies for youth would it awaken; what prayer that they who had received the outward and visible sign may be partakers of the inward and spiritual grace; and, above all, what admonitions would be given to those who had almost forgotten their own baptism, and whose consciences now tell them, that they have never repented of their sins, never, by faith in a crucified Redeemer,—their atonement and righteousness—sought the covenant favour of the Father, of the Son, and of the Holy Spirit, in whose Name they were baptized.

Canterbury.

J. K. FOSTER.

#### REMARKS ON MR. GREENFIELD'S REPLY TO DR. PAYNE.

My paper, on "the Temptation of our Lord," was not intended to advance a "theory," but simply to state what it was *that really occurred* on the occasion referred to by the evangelist. Mr. Greenfield's letter has failed to convince me that I am in error. It contains, also, statements on various points, which form strong *temptations* to a rejoinder; but, as I have little anxiety about a personal triumph in an argument with Mr. Greenfield, or indeed with any one else, and as the *space afforded me is very limited*, I shall almost entirely confine myself in this paper to the effort to show that the "theory" objected against gives a correct explanation of the facts recorded by Matthew. On one or two preliminary points I must however touch.

Mr. G. expresses deep regret that such "a theory" should have been adopted by me. He pronounces it—without adding a word in justification of that opinion—to be of the most dangerous tendency. Now, I submit that no man has a right to do this. Mr. G. must know that, as far as his opinion has weight, his language is adapted to do injury to one to whom, as he is pleased to say, "the church is so much indebted for instruction." I am

bound, I freely admit, as he also is, not to propound "theories" of dangerous tendency; but I beg to remind Mr. G., of what he seems to have forgotten—that, whether my "theory," as he calls it, be of that character or not, is the very point in controversy between myself and him; and that I shall not allow either him or any other man thus coolly to take for granted the thing to be proved. My "theory"—if he will have it so—is propounded as the correct exposition of the narrative contained in Matthew iv. 1—11. If that exposition be the correct one, and Mr. Greenfield's, by consequence, a false one, then, as error only can be dangerous, the charge of "dangerous tendency" must attach to the theory he advocates.

Professing "profound respect" for myself, Mr. G. charges me with "adding to, and subtracting from, the narratives of the word of God;" with "wandering from the facts of the narrative into the regions of conjecture;" with "want of due regard to the limits of simple historic truth," with laying "the reins upon the neck of imagination, and allowing it to carry me away *at full speed, regardless of WHAT BOUNDARIES it may break down in its course*,"—serious charges to

be made by one Christian minister against another! I am tempted to ask, "Who is the man that writes thus?" And "of whom does he thus write?" Of Mr. Greenfield I know nothing. I have no reason to doubt that he possesses a very profound respect for the narratives and authority of the word of God. I however humbly hope I am not inferior to him in this point of view. I am not unknown to your readers. To them I leave it to determine, whether I am so utterly unrestrained by Divine authority as your correspondent affirms.

I do not admit, but most positively deny, that inferences derived from the narratives of the word of God, if given as references, are chargeable with the guilt of adding to that word. Now, this solemn charge your correspondent endeavours to fasten upon me, on account of one of the reasons suggested by me *why the scene of temptation was made to be the wilderness*. The reader is requested particularly to observe, that I do not set myself to suggest the reason why our Lord was led up into the wilderness; but why he was led thither to be tempted of the devil. In the first remark, I set myself to speak of the "scene" of the temptation—the wilderness; and I proceed to suggest two reasons for our Lord's being led thither to be tempted; one of which is, (and in this both Scott and Doddridge accord with me,) that the wilderness would afford him, (before the temptations commenced, and during their intervals,) a more favourable opportunity than he had previously enjoyed, for preparing for his great work. My words, therefore, "Why was he led up into the wilderness?" and "He was, therefore, led up into the wilderness," must, in fair construction, be taken in connection with what goes before. They are obviously elliptical, meaning, "Why was he led thither to be tempted of the devil?" With all the adroitness, however, which might have been expected from a practised sophist, Mr. Greenfield takes advantage of the elliptical expressions, to represent me as assigning the reason why he was

led up into the wilderness. And he professes to have answered my statement of the reasons why he was led into the wilderness to be tempted of the devil, by the assertion that he was led thither to be tempted of the devil;—an assertion true, indeed, and never denied; but so utterly irrelevant, that one cannot well conceive that intelligence or candour could make it, for that purpose.

Now I see no presumption in inquiring, with humility—as I trust I have done—what may have been the intention of Divine Providence in determining that the temptation should overtake our Lord in the wilderness? Mr. G. will not venture to affirm that there is any. His severe charge of "giving the reins to my imagination, and allowing it to carry me at full speed, regardless of what boundaries it may break down in its course," is founded upon what I have now shown to be his own misconception and misrepresentation of my meaning. He has done me great wrong. I am entitled to call upon him, as I now do, to confess that wrong; and, further, to take better care than he has done to avoid similar misrepresentations in future.

Mr. G. is greatly offended at my fourth remark, which relates to the form or manner in which the devil made his attack upon Christ. The substance of my statements here is, that the coming of Satan to our Lord was not a *literal* coming, as one man comes to another, but a coming in the way of *suggestion*, as he comes to believers in general;—and that the *speaking* was not a literal speaking; but that by the words Satan is said to have uttered, we are to understand the *suggestions* he presented to the Saviour's mind, to induce a certain mode of conduct; and that by the words which our Lord is said to have uttered, we are to understand the thoughts and considerations by which he was led to reject the advice tendered by the adversary.

The reader should observe, that the preceding sentences are considered by me as giving a statement of *what the simple historic facts really are*. Those



facts must be gathered from the narrative, which is this:—Mark tells us, that “Christ was tempted of Satan;” Luke, that “He was tempted of the devil.” *How*, they do not say. The latter states, however, that “the devil *spoke* to him;” and Matthew adds, that he *came* to him, *spoke* to him, and *took* him (not telling us *how*) to the holy city and the top of a mountain. Such is the narrative. What, then, are the simple historic facts taught by it? To me, they appear to be those which have been briefly described in the preceding sentences. All that is *said* by the historians is, that the devil *came* to Christ, *spoke* to him, *took* him, *showed* him, &c. They do not inform us whether the *coming*, the *speaking*, the *taking*, and the *showing* are to be understood literally or figuratively. I understand, and interpret them figuratively. My opponent seems to understand them literally. Now, if I am properly subject to the charge of disregarding the limits of simple historical facts, because I interpret the words in *one* way (when not told *how* they are to be understood,) is not Mr. G. exposed to the same charge because he interprets them in *another*? Are we never to exercise our judgments in interpreting ambiguous terms? Are we compelled to take every term in its literal sense, whatever reasons appear to lie against so taking it? Then what shall we say to the catholics in reference to the words of our Lord, “This is my body!”

Mr. G.'s charge, that “I disregard the limits of simple historical facts,” has, in reference to this transaction, no ground to stand upon but this—that I depart from the literal sense of these terms. The literal sense he assumes—with no slight degree of at least apparent self-confidence—is the sense in which they should be taken. The real question, then, on which we differ, is this—“What are the historical facts of the case? If the *coming*, *speaking*, *taking*, *showing* must be understood *literally*, I have undoubtedly given a wrong statement of those facts. If they should be under-

stood *figuratively*, my opponent has fallen into error.

I cannot repeat the arguments of the former paper, designed to show that the words *must* be understood—to escape from insuperable difficulties—in the figurative sense; nor can I ask room to examine Mr. G.'s reply to them, as that would require a volume; but I crave room to examine his own statements. I repeat, as preliminary to this, a remark formerly made, viz., that the entire narrative must either be taken literally or figuratively. The historian as distinctly says that the devil *came* to Christ, and *spoke* to him, as that he *took* him to the temple and the mountain. If, then, the *taking* were a *literal* taking, the coming must be a *literal* coming, and the *speaking* a *literal* speaking: or, conversely, if the coming be not a literal coming, the taking is not, or may not be, a literal taking. How, then, does Mr. G. explain the *coming* of Satan to our Lord? I have said, virtually, that there are only two ways of coming, viz., *personally and visibly*—that is *literally*; or by *suggestion*—that is *figuratively*. The term *coming*, in its literal acceptation, applies to the body—the body exclusively. One mind can have access to another mind, but it cannot *literally* come to it. It is a *figurative* coming together of two persons when their bodies do not approach. Yet Mr. G., maintaining that the events spoken of in these words “*literally* happened just as they are described,” does not think it necessary to believe in the personal and visible appearance of the devil; that is, he does not think it necessary to believe that an event which he says *literally* happened *did literally* happen. “I am not pledged,” he says, “to believe in the personal appearance of the devil.” What, not if the evangelists say the devil *came* to him, and if the *coming* *literally* happened? I am amazed at the assertion. “The evangelists do not say,” he continues, “that Satan presented himself personally and visibly to the Lord.” Beyond all question they do, I reply, if the events described in these verses *lit-*

rally happened; for the coming of Satan to our Lord is one of them, and there is no literal coming but a personal and visible one. "We are left, therefore," adds Mr. G., "to adopt any opinion on that subject which may seem most probable;" that is left—for it amounts to this—to give a *figurative* interpretation to a term which we had been virtually told must be taken *literally*. "We may hold," he adds, "with all consistency, either that Satan employed some creature, (either brute or man,) as his visible agent," (then the creature more properly *came* to our Lord than Satan;) "or that he appeared in his own angelic form to our Lord," (I thought he lost it when he fell,) "either invested with his own *sable hue*," (that is appeared in his diabolical form,) "or transformed in appearance into an angel of light." That is the *appearance* came to our Lord; for if Satan were in any manner present with him without a body, and, as I think, without his own body, he cannot be said to have *literally* come to him.

Now this, for a man who so dislikes (in me, that is) to lay the reins upon the neck of imagination, is a tolerable flight! but this is only the minor half of the liberty he takes. He actually affirms that a passage which declares that Satan "*came*" to our Lord (the event, he says, *literally* happening) allows us to suppose that the *visibility* of the former was effected by the power of God, (did not, then, God *bring* him?) thus making the Holy One accessory to the temptation of his Son. Nay, it allows us, he adds, further to suppose that he was *not visible* at all. "We may hold," he states, "that Satan was *invisibly* present." Now, I have two questions to ask Mr. Greenfield. The *first* is this: If the assertion, that Satan *came* to our Lord, allows him to suppose that the coming was a *figurative* coming, does not the assertion, that he *took* him, &c., &c., allow me to suppose that the taking was a *figurative* taking?—taking him, that is, in imagination. My second question is this: If Satan did not come bodily and visibly, what

other than a *figurative* coming can there have been?

The reader will remember that I understand the taking and showing, as well as the coming and speaking, *figuratively*. The devil led our Lord to *conceive* himself on a pinnacle of the temple (took him thither *in imagination*;) and suggested the thought of the advantage which would result to his mission from throwing himself from a pinnacle of the temple, and alighting unhurt in the midst of the people. This is, to take the *narrative* *figuratively*. To do *that* does not imply that the stones are *figurative* stones, or the temple a *figurative* temple, or the mountain a *figurative* mountain; and yet this is the strange meaning which my opponent—who can give a loose rein to his imagination when he pleases—endeavours to fix upon me! "As we read the unfolding of these temptations," says your correspondent, "we find the stones are *represented* as being *literal*, the temple as being *not literal*, but *imaginative* (where?); and the mountain as a lively *conception* of the imagination!!" The mountain a *conception*!! That is, indeed, a monstrous absurdity; but it is the product of Mr. G.'s own brain. I trust I never uttered anything half so preposterous. The ascription of it to me is a gross misrepresentation—unintentional I am quite willing to believe—but still a misrepresentation which no candid and careful opponent could have committed. I never thought the stones, the temple, the mountain, were otherwise than *literal*. I have said nothing that intimates this: what I have stated to be *figurative* is not the temple or the mountain, but the *taking* to the top of each. I said that the *narrative* is *figurative*; and, for it to possess that character it is not, as we have seen, necessary that the stones, &c., &c., be *figurative*. I have no doubt that the devil took the Saviour, in imagination, to the pinnacle of the *literal* temple, and to the top of a *literal* mountain.

A statement which occurs, p. 12 of your January Number, sufficiently shows

that such is my meaning. Having referred to an honoured writer, who allows that it was in the way of *suggestion* that the devil tempted the Saviour to turn stones into bread, I found an argument upon that admission that the other temptations were also in the way of suggestion. To suggest to the Saviour's mind the turning of stones into bread, did not require the *literal coming* of Satan to him. In like manner, to suggest the throwing of himself from a pinnacle of the temple, did not require the *literal taking* of him thither. An imaginary transportation only was needed; such transportation may be therefore all that was effected.

In opposition to the opinion, that the devil literally took the Saviour to the top of a mountain, and literally showed him "all the kingdoms of the world and the glory of them," I had observed that he could not have done the latter in any other way than by miracle. I hold this to be indisputable. From no mountain in the world—let it be even as high as the moon—could the devil have caused the Saviour to see *literally*, at a glance, "*all*" (*literally*, for if he will take the literal interpretation, I bind him to the literal meaning of "*all*") "the kingdoms" &c., &c., but by miracle. For, observe, the words assert not merely what Satan did, but what he made the Saviour do. He made him see "all the kingdoms," &c., at a glance; that is, he gave him a miraculous vision; and, as there are some things which are impossible to God himself, I am not sure that I might not add, an *impossible* vision.

To meet this difficulty—to me insuperable—in the way of the literal interpretation, my opponent *imagines* that all the kingdoms of the world *may* mean the Land of Palestine. The only proper exegetical proof of this imagining would be the production of examples in which the same phrase "*all the kingdoms of the world*" can only mean Judea. Such examples, however, do not exist. The phrase invariably means "*all the kingdoms of the world*;" and never all the

kingdoms of Palestine. It is too much like trifling to show that another term—"world"—sometimes means Judea, when the inquiry regards the meaning of the term—"all the kingdoms of the world." "If, however," adds Mr. G. "any one should contend that a larger kingdom than the promised land must have been *offered* to Christ by the devil, (why does he not say, must have been *brought* to the vision of Christ? The difficulty attaches not to what Satan *offered*, but to what he is said to have *caused* the Saviour to see,) we may adopt that opinion without forsaking the *literal* interpretation of this temptation." This I deny, unless there be an intended subterfuge in the term "offered." The literal interpretation is, that the devil literally took the Saviour to the top of the mountain, and literally showed him "all the kingdoms of the world" &c.; a showing to the imagination is not a literal showing; and, if Mr. G. takes the liberty to consider the showing a figurative showing, he is not entitled to censure me for considering the taking a figurative taking.

Now it is not a little remarkable, that Mr. G., after his strong censures of me for not keeping within the boundaries of historic facts (I think I have done this; my effort has been simply to show what the historic facts *are*), after his repeated assertions that the narrative must be literally interpreted, and his solemn *ex cathedra* declaration, that to depart from such interpretation entails "most dangerous consequences;"—it is not a little remarkable that Mr. G. does depart from it himself, or permits of such departure. "We may adopt the opinion," he says, (that is the opinion that all the kingdoms of the world had been shown to Christ by Satan) "without forsaking the *literal* interpretation of this temptation. Satan having led our Lord to the top of this mountain, might use this wide-spread scenery, as a platform by which" (to use, he adds, Dr. Payne's own words) "he succeeded 'by the aid of those infernal arts, which he well knows how

to employ, in *conveying*—let the reader observe—‘to the *imagination* a lively conception of the splendour and magnificence and glory of the world.’” The showing, then, “of all the kingdoms of the world, and the glory of them,” was not (or it may not have been) a showing to the *eye*, or a *literal* showing, but to the *imagination*,—that is, a *figurative* showing. And Mr. G. says, *mirabile dictu*, we may adopt this view without forsaking the *literal* interpretation. Surely, wonders will never cease. I believe the showing to have been altogether a *showing to the imagination* of our Lord, while in the wilderness. Mr. G. thinks the Saviour was actually *taken* to the top of the mountain—*actually shown*, such prospect as the mountain commanded; but that *that* portion of “all the kingdoms of the world, and the glory of them,” which could only be made visible to the eye by miracle, may have been shown to his *imagination*! and this he takes to be a *literal* interpretation of the temptation! Why, how can that be, I am *tempted* to inquire? The temptation did not consist in taking our Lord to the top of the mountain, but in showing him all the kingdoms of the world, &c., and in the promise to give all to him, if he would fall down and worship Satan. According to Mr. G., that in which the temptation did *not* consist, was *literal*; that in which it *did* consist, was *partly figurative*!—and yet it was a *literal* temptation! If this be not semi-neology—which Mr. G. is bound to believe though I am not—it appears to me absurd, which is not much better.

There are various points in reference to which I should have been glad, had space permitted, to break another lance with Mr. Greenfield. I can merely glance at one or two. For proof of my statements about the careful guarding of the temple, I refer him to Farmer on *Miracles*. In regard to the *order* of the temptations, I need only say that his three reasons which render it *probable*, as he says, that Luke—who places the temptation on the mountain second, and that on

the temple last, in order—has given the right order, are shown to be destitute of force by the passing remark of Matthew, that, immediately after the temptation on the mountain, “the devil left him, and angels came and ministered unto him.”

Mr. G. adopts this “theory” of the order of the temptations—and he gives evidence of not being backward to assume any tolerably plausible theory which may help him over a difficulty—to assist him in repelling an assertion of mine, made for a purpose—for which I must refer the reader to my former paper—that till the third temptation was presented, our Lord did not know that all the suggestions had proceeded from the devil. I am more than ever convinced of the truth of this statement. Mr. G.’s wild assertion that he did know this—that he went to the pinnacle of the temple fully aware that the devil was his companion, thus putting himself in the way of temptation, in my deliberate judgment libels the Son of God. “The Dr.’s inference,” says Mr. G., “is drawn, we *suppose*, from the fact that after that suggestion, (*i. e.*, to worship Satan,) our Lord called Satan by name, &c.” Mr. G. must have given the reins to his imagination before he could *suppose* this. I have said nothing at all of the kind. My argument is—which Mr. G. has not touched; it appears doubtful whether he has even read it—that, if our Lord had known that the suggestions to convert stones into bread, and to throw himself from the temple, had proceeded from Satan, they would not have been temptations to him. I do not see how any sound mind can doubt this.

I had said that “if diabolical agency be competent to the performance of a miracle, then a miracle is not in itself sufficient proof that the being who performs it came from God.” Mr. G. with something like flippancy, pronounces this “to be a mere sophism.” On second thoughts, he will hardly venture to repeat this language, lest he should contradict himself; for it is remarkable, that, in the very next sentence, he asserts the

very same thing. "It is not any and every miracle that *would* convince us of the Divine mission of a man." We know it *would* not; but the question is one, not of fact, but obligation. My position is, that it *ought* to do it. I take the ground that every *real* miracle is conclusive proof of a Divine mission; and it is my solemn conviction that the assertion of Mr. G., "That the miracles of Moses and of Christ, prove their Divine mission, not merely because they were *real* miracles, but because they were *such* miracles as none could perform but by the power of God," tends directly to shake the foundation of all revealed religion.

With one remark more I conclude. The great difficulty, in the way of the reception of what Mr. G. calls my "theory," is that of conceiving that the taking and the showing, &c., are to be understood figuratively. I have no wish to speak lightly of the difficulty. It must be great

to the mind of one who has always accepted the literal sense of the terms. Let it weigh as much as it ought to do. In my view, its weight is more than counterbalanced, by the (to me) impossibility of carrying the literal sense throughout. I feel assured, that the effort made by Mr. G. (and, as he has used some freedom with me, he must excuse me for saying this,) to do this must ultimately fail with most men who look the difficulties fairly in the face. He has not, however, made the best possible defence of his own theory.

I now sir, take a final leave of this controversy. I have said enough to explain my own opinions: let your readers compare them with the word of God. Unless they should be brought to the conviction that the "theory" suggested is in harmony with it, I have no wish that they should receive it.

GEORGE PAYNE.

#### EXTRAORDINARY NARRATIVE OF GASPARONI, THE ITALIAN ROBBER.

[We make no apology to our readers for placing before them the following deeply interesting account of a most celebrated Italian robber, from the pen of the late Sir Thomas Fowell Buxton, in a letter, dated March 4th, 1810, during his tour in Italy, to the late Samuel Hoare, Esq.]

"In the citadel of Civita Vecchia, Gasparoni and his gang are confined, and have been so for the last fourteen years. There are many renowned robbers in this country, but none so celebrated as this Gasparoni; and I had the honour of an interview of two hours with him and his band. He is a very fine-looking fellow, about five feet eleven high, with as strong and *brick-wall* an arm as ever I felt, except, perhaps, General Turner's; he wore an old velvet coat, which had seen service with him, and a large peaked hat. There was nothing ferocious in the expression of his countenance. I am

going to have his picture taken,—a compliment which his appearance well deserves; for he is the beau ideal of a Robin Hood or Rob Roy. By his side there was a fiendish-looking wretch, who plagued us with his interruptions. This fellow is said to have joined the band chiefly from his love of human blood, and his post was that of an executioner.

"Gasparoni was very communicative; only that either from the modesty which belongs to great men, or some latent hope of pardon, he greatly underrates his own exploits. For example, to my question, 'How many people have you murdered?' he replied, 'I cannot exactly recollect—somewhere about sixty!' whereas it is notorious that he has slaughtered at least double that number. Indeed, the Mayor of Civita Vecchia assured me that he had received authentic information of two hundred; but he believed that even that number was still below the

mark. This man, according to his own account, when he was but a young lad, killed a person in a quarrel, and fled to the mountains, where he was joined by a few young men of similar character. Before he was twenty years old he had committed ten murders, and was at the head of a band of fifteen or twenty robbers, which afterwards amounted to about thirty of his own body-guard; but there were two or three other bands under separate commanders, one of whom was his brother; he, however, was lord paramount.

"It is incontestable that he kept a district of country of at least one hundred miles in circumference, between Rome and Naples, in the utmost terror and subjection. Those proprietors who were not slain by him, fled the country, and were obliged to receive such a modicum of rent as the tenants who compounded with Gasparoni chose to pay; but the black mail which he levied was not extravagant. The Government at first offered two hundred crowns for his head. This mounted up at last to three thousand crowns; and that was the fixed price for many years, and a thousand soldiers were regularly employed in hunting him. 'But how then,' said I, 'did you escape?' 'That you will never understand,' he replied, 'till you see the rocks and precipices which are there. I and my men knew every turn; we have often been close to the soldiers, and let them pass us, when they had no notion they had such near neighbours.' Gasparoni had many conflicts with the military, in which he was uniformly successful; but in one affair he received a ball in the lower part of his neck, the scar of which he showed us. He described one conflict, in which, with ten or twelve men, he beat off, as he said, thirty soldiers; but the ill-looking scoundrel by his side said there were full sixty.

"Gasparoni's head-quarters were at Sonnino, where his wife and children resided, and where the whole population were devoted to him. This town had obtained so evil a reputation, that on his

surrender the Pope made a great effort to get it razed to the ground, but could not get the assent of the proprietor. I was interested by learning from him that the haunts he chiefly occupied for the purpose of observing the road, were the three little towns perched on the rock, and shining like silver—Cora, Norma, and Seromveta—which had so much attracted my admiration when I was at Appii Forum. He told me that he had spent a large proportion of his plunder upon spies at Rome, by whom he was made acquainted with the plans designed for his capture, and who also told him what persons coming along the road were worth catching;—if emissaries were sent for the purpose of entrapping him he was forewarned, and the vengeance he took on them was terrible. He crucified one of these men, and wrote underneath, 'Thus Gasparoni treats all spies.' He cut out the heart and liver of another, and sent them back to the man's widow.

"If any persons in the towns were active against him, he always found means to punish them. If their offence was not very deep, they received a letter, ordering them to pay, on a certain day, at a certain place, 1,000 or 2,000 scudi; and such was the terror of his name that these demands were generally obeyed. Some of the magistrates in the strong town of Terracina, thinking themselves secure within their walls, ventured to incur his displeasure. Soon after, the boys of the chief school, while taking a walk near the gates, were surprised by him and his men, and carried away to the mountains; and a message was sent to the parents of almost all, fixing the amount of ransom,—upon the payment of which they were restored. But the children of those who had exasperated him were not allowed to escape,—their heads were sent back in a sack. Of the truth of this dreadful story there can be no doubt. A friend of mine asked Gasparoni about it; he admitted that he had seized the children, but said nothing about the murders. The gentleman said

to him, 'I have heard more than this,—I have been told you cut off the heads of three of them.' 'It is false,' said Gasparoni, 'it was two.'

"Mr. Jones, the banker here, told me that last October, he saw a man who had been one of this party of boys, and who described to him the whole scene of their capture, and of their residence in a cavern among the mountains. This man actually saw Gasparoni plunge his knife into the body of his two victims. Mr. Jones also told us that he had travelled through the country where Gasparoni and his son used to hide themselves: but such was still the terror of his name, and the painful associations connected with it, that he could not get respectable persons to speak on the subject, nor could he prevail upon any one to be his guide to their cavern. The person who, when a boy, had been carried to the mountains, was the most communicative. As Mr. Jones was walking with him on a little terrace adjacent to the walls of Terracina, he stopped at the corner of a wall, and said, 'such a one, an officer of the town, had rambled thus far at mid-day; Gasparoni sprang out of the hedge, struck him with his knife—and here he fell dead!'

"You must know that Gasparoni, according to his own account, was especially merciful. He protested that he had never murdered merely from the love of blood; but he seemed to think there was no harm in killing, and admitted that he had killed many who came as spies to entrap him, or presumed to make resistance. Rumour says, however, that he was by no means so squeamish. A friend of mine came up to a diligence which had just been plundered, and found that the whole party, including several priests, had all been wounded, although none of them mortally. They said that the first intimation they had of their danger was a volley from the whole gang; and my friend took out of the lining of the carriage a whole handful of shot of all sizes.

"It is odd enough that Gasparoni is

very religious now: he fasts not only on Friday, but adds a supererogatory Saturday. He told me that he repented of his former life; but what it was he regretted I could not well make out, for he expressly justified the occasions in which he had proceeded to extremities with spies or travellers who resisted him. But curious as his theology now is, it is still more strange that, according to his own account, he was always a very religious man. I asked him whether he had fasted when he was a bandit? He said, 'Yes.' 'Why did you fast?' said I. '*Perche sono della religione della Madonna.*' 'Which did you think was worst, eating meat on a Friday or killing a man?' He answered, without hesitation, 'In my case it was a crime not to fast, it was no crime to kill those who came to betray me.' With all his present religion, however, he told the mayor of the town the other day, that if he got loose the first thing he would do would be to cut the throats of all the priests; and the mayor said in this he perfectly believed him, and if he were now to break out he would be ten times worse than ever. One fact, however, shows some degree of scrupulosity. The people of the country bear testimony that he never committed murder on a Friday!

"The mayor said the only good thing he ever knew him really do, was this: he took an Austrian officer and his newly-married bride and carried them up to the hills. His gang stripped her of all her clothes, and proposed to kill her; but this he resisted, and ultimately sent her and her husband back in safety. It is some deduction from his humanity on this occasion to hear, as I did from another quarter, that the Austrian general, hearing of the capture, sent word to Gasparoni that if any injury was done to his officer, or if he was not directly restored, he would send 4,000 men against him, who should be quartered in the village, and on his friends, till he should be taken.

"Gasparoni told me that he had never taken an Englishman to the mountains. I asked why, rather expecting that he

would reply with some gross flummery, but he answered very simply, 'Because I never had the luck to catch one!' He assured me that he had not in all taken above fifteen or twenty persons to the hills, but the current report makes the number upwards of two hundred. From these he was inexorable in extorting the precise sum that he fixed upon as their ransom. It is well known that he obtained from a Neapolitan nobleman, who is still living, 4,000 scudi. The mayor told me that an intimate friend of his was captured by him, and the sum demanded was his weight in silver; his friends being unable to pay this, at the end of a fortnight received his head neatly packed up in a basket! All, however, who did return, bear testimony to their good fare, and to his good-humour, and his courtly and somewhat delicate conduct, while they were his guests in the cavern.

"One incident which was related to me, is in part attested by many living witnesses. A wedding was celebrated in a part of the country at some distance from his haunt. When dinner was placed on the table, a man, fully armed, but unknown to the guests, stalked in, and seated himself by the side of the bride, with a kind of trumpet between his knees. The guests, somewhat startled, showed little disposition to eat; and the bridegroom told the intruder that 'it was not usual for a stranger to take the post he occupied.' He replied: 'I am no stranger; I am Gasparoni; I am a friend to the bride; eat, and be at your ease, or you will make me her enemy.' It is said his terrible name rather quenched the merriment and appetite of the party. At length, Gasparoni sounded his horn, two troops rushed down the hill, and seized the bride, Gasparoni saying, 'I told you I was her friend, and I show it by taking her with me.' It would be well if the story stopped here, but it is said that she was afterwards murdered.

"You will wish to know how he was taken. He became such a nuisance, that partly from the strength of the military

parties, which were constantly sent in pursuit of him, and partly from the diminution of traffic on the road, his funds became short, and he could not pay his spies. The Government then took the decisive measure of seizing all his relations and friends, and those who supplied him with food and ammunition; in other words, the whole population of Sonnino. Without money, and half-starved, unable to obtain intelligence, and surrounded on all sides by troops, he was on the point of being captured, when he listened to the proposals of a priest, who, as it is said, went beyond the authority given him, and offered him a full pardon and a pension; upon which he and his comrades surrendered,—and hence it was I had the opportunity of seeing him, surrounded by twenty-one ruffians, the remainder of his band. I asked him which of them was the man he chiefly trusted, in other words, who was his lieutenant. He answered: 'My gun was my only lieutenant; *that* never failed to obey me.'

"He complains loudly of the violation of the promise made to him, and still seems to dream of being liberated. He was the son of a herdsman, and cannot read or write; but his little demon-like executioner, who stood by his side, is said to be a tolerable scholar. He amuses himself by making caps, of which I bought three. I have hardly done justice to his appearance: he is greatly superior in this respect to those around him. He has the air of a chieftain, and though his look is very commanding, there is something far from unpleasing in his face; it is decidedly handsome in features, but the expression also is gentle and intellectual. While speaking with me, he looked me full in the face the whole time. I told him that I intended to have his likeness taken for a particular purpose, of which you shall know more another time. He said he had no objection. I told him that the painter would not be able to come for some time. 'No matter,' said he; 'let him suit himself; he will always find me at home.'



"It is quite astonishing how much terror was attached to his name. One proof of his surviving even to this time, I witnessed when I was shooting at Appi

Forum; for at the distance of every three or four miles on the road there were military stations or huts: in some of which, indeed, they still keep soldiers."

## Review of Books.

**POSTHUMOUS WORKS of the late Rev. JOHN ELY.** With an *Introductory Memoir.* Under the care of RICHARD WINTER HAMILTON, LL.D., D.D.

Hamilton, Adams, and Co.

"BIOGRAPHY," says the highly gifted writer of the Memoir before us, "is a feeble struggle with death." We would go a step farther, and say, "It is the auxiliary of immortality against the oblivion of time." It cannot enter upon its task till death has given the last finishing touches to the character. Where biography is really deserved, it is the mean of victory over death. "Example and influence are not of the things that die." Death surrounds them with a halo of perfection, completes the beautiful, and renders it permanent. While example and influence, bequeathed to us by death, work out their own results and perpetuate themselves by a natural and necessary process,—biography draws from the life, connects facts and principles as they are elicited by circumstances and moulded by Providence. Out of these it brings forth and combines the elements of moral excellence, in the portraiture of the great and good, who, though in one sense mortal, are destined even in their earthly sphere to survive themselves and live for ever.

No man was ever happier in his biographer than our beloved and revered friend the late Rev. John Ely; and the subject was worthy of the memorial. Take the following as an example. It is part of a dying scene:—"The guiding rule of these biographical sketches may be avouched by a conversation with my dying friend. Bending once more to hear his faint and broken utterances, a pledge was given him that his memory should not be suffered to expire without an offering of friendship to it. It seemed to be an unconsidered point. It apparently occurred with more strangeness, and excited more surprise than it ministered of relief. 'You will be too partial: our long friendship will mislead you.' 'Dearest friend,' was the reply, 'you always loved truth, and how much more will you love it in heaven! Think you not that I should shudder to write aught but truth of you, when I thought of

your truthful spirit looking down upon me, and adjuring me to its holy severity? That vow is upon me, and shall not be violated."

Well and resolutely has Dr. Hamilton adhered to his purpose. This delicate reserve may have occasionally restrained utterances of feeling that might have been indulged, and softened down expressions which, however glowing, would not have been too fervid for the theme and the occasion. Yet we admire the forbearance. The labour to suppress is harder than the effort to exaggerate. It is easy to give vent to our emotions in the hour of excitement; to control them is often a duty which we owe to ourselves and others. But it is always an act of self-denial. Dr. Hamilton, in undertaking his task, was fully aware of this difficulty, both in reference to himself and the public. "There is not only danger," he observes, "of exaggeration in describing under the influence of our feelings, those who were greatly beloved by us,—the danger lies beyond the limits of personal friendship. What the individual was to a religious community, his relative position to a particular class, may be a snare to the independence of judgment. We should enlarge the sphere of vision. We must generalise our standard. We are bound to inquire, what other men would have thought: what would have been their estimate? For denominational Christianity may not only hide the worthy, but it may be tempted to give its adherents a disproportionate fame."

How beautiful, how discriminating, and how just is the preliminary estimate (in page 7) of Mr. Ely's powers as an intellectual, moral, and religious agent, devoting himself to the highest duties which can employ the energies of men or angels!

"It is not the extraordinary, the marvellous, which is now to be written. Whatever may be the admiration due to the whole of such a character, and whatever may be the interest excited by the whole of such a life, there is no intention to hold up any element of the one, or any fact of the other, as rare and strange. It is the steady course of both which alone is worthy and claimant of commendation. Others, of his own rank and profession, have shone with higher intellectual parts; others have

a more popular and brilliant career. true suffrage which he deserves is, he cultivated himself with a diligence few approach, and filled his opportunities of influence with an energy which have excelled. It is not asserted that intellect was of the highest strength, we know not what subject of knowledge which, if singly directed to it, it did not have mastered. It is not averred his religious affections were seraphic in their intensity, but we know not the key pitch and harmony to which they were not attuned. The research respects departments—in these he was surprised; nor divisions of labour—in these slight, without difficulty, be outstripped: (not to anticipate a more argued and judgment) his greatness consisted in continued excellence, and in an aggregation of useful labours. The most precious uniqueness of the portrait and statue is shared, not for the one lineament or feature, but as the entire figure is expressed relieved—all of it thrown into attitude lightened into life."

Our notice of this noble monument to his life and friendship we shall not attempt to condense or follow the narrative, or to select any memoranda of events, with the exception of a glimpse at the closing scene. These we refer to the volume; and he can scarcely be said to be true to his principles as a Nonconformist, or properly conceded for his own spiritual improvement. Christian, who does not procure it and appropriate its precious treasures. The volume abounds with certain views, sentiments, and opinions, which are not only valuable in themselves, but which derive additional importance from the spirit and sincerity of our religious communities at the present moment. To some of these we direct the attention of our readers. In a single page we have a masterly estimate of the respective advantages of private and public education. The Rev. Joseph Ely, of Chatham, was Mr. Ely's pastor. A brief delineation of his character is a model and a lesson. The church yearns for a succession of such men. "Not contenting to high and polite erudition, he was a man of sagacious and powerful mind. He read much and ardently. His craving for knowledge. Above all, he was faithful in the Scriptures." He was a diligent and apt textuary. The divinity he learned was of the older school. Seeing that there was a God in Israel, he inquired of the Lord in the land of Ekron. He did not desire the massive wealth of the Puritan, the bigot, and Nonconforming Theology. He sought platitudes of a superficial modernism, he delved in the deepest mines for the precious veins. . . . An Irishman, his country's genius was not lacking in him.

In private intercourse there was a racy, brilliant wit. Humour and generosity never found a more congenial subject. His spirit was eminently public. Commencing his official life amidst some of the earliest movements of the missionary era, he cordially threw himself into them. Unlike too many cold and cynical spirits, he sat not alone, he dwelt not apart, in a luxurious ease and with a haughty reserve. These are the laggards who insinuate every doubt that can discourage, and impute every motive which can malign. They grudge the cost, though not their own. They only prophesy evil. The sublimity of the enterprise they have not the soul to understand. They hold no alliance, they feel no sympathy, with the great and lofty. They are creatures of the ice, and growl from it. He awoke with the church, and aided to keep her waking. His heart was at once engaged. His native isle, heathendom, the cause of the Bible, evangelic itinerancy, engrossed his attention. He was the supporter and advocate of all. It was under such an inspecting and moulding care that my friend grew into youth."

The fact that Ely joined himself in church fellowship at the early age of fifteen elicits the following remarks. Let Christian parents and the youth of our congregations ponder them well:—"It will probably be objected, that this stage of youth is premature,—that one more reflective should be selected for so grave a step. But, why should it be delayed? Is it not at that season a duty? Instead of waiting to discharge it until temptation and dangers accumulate, is not this a defence prepared against them? Is not this a feast of first-fruits offered with their bloom and their dew? Is it not a lovely portraiture of Christianity? Can any spectacle so shame aged wickedness and perverse hardihood? If we may hope to witness the descent and perpetuity of holy families—the former glory of our churches—the practice of early communion and profession must be renewed. Meditating the nature and purport of the domestic constitution, it seems wrong to part with a child to the world who has not first been given to the church. The writer has known among some churches, in youthful conversion, a kind of new dispensation. It has leavened the whole lump. All have been quickened and spiritualized. If it be asked, Did the young candidates endure? an answer is borne out by a large and carefully-sifted experience.—The failures and defections were fewer than upon any other average period of life. The duty of parents calls them to caution. The purity of Christian communities demands serious investigation. But, perhaps, more injury has been done by a repulsive inquest than by a too upon-

taneous welcome, by holding back than by leading onward, the children of the saints."

Our ministry has been reproached by a worldly priesthood. Let them read what follows and blush, if they are not proof against what perhaps, after all, they deem less a moral feeling than a natural infirmity. "Among the Independents, no *alumnus* is accepted upon the hope that he will be 'born again.' No one can be strictly said to receive encouragement but upon this showing. Parents, in their secret thoughts and prayers, may have dedicated their son to this. Early may they have interpreted presages of temper and qualification. Yet they dare only furnish him with acquisitions which will assist, if this preliminary shall be secured. In their hearts, they may have 'lent him unto the Lord.' They would not breathe an intimation of the wish. The vital question is, Has God renewed him by his grace? The candidate is required to fully repeat his views of scriptural truth. No articles are presented for him to subscribe: his creed is sought in his own language. He is not bound to any phrase or shibboleth; but his doctrine must be clear, substantial, unambiguous, as it is untrammelled. There can be no mental reservation or double sense. The '*sensus impenitentis*' can colour no dishonesty. If an evasive matter, it is one gratuitous lie."

The Vicar of Leeds, Dr. Hook, and the Oxford Tractarians, furnished occasion for the noble and energetic employment of Mr. Ely's polemical powers. "Eloquently and mightily," says Dr. Hamilton, "did our friend write. It is delightful," he continues, "to find that the *odium theologicum* has no place in him, and that the truest amiableness travels with the polemic. It was hard necessity which alone could impose upon him such warriorship. He loved the caduceus better than the spear." Thus does Dr. Hamilton speak of his friend, and rebuke "the superior ecclesiastic" of his township: "Ely was a public man. He loved the whole church of God. He was a true Catholic. He could not, consequently, brook a sectarian appropriation. The Vicar of Leeds, the Rev. Dr. Hook, had, as Chaplain in Ordinary to the Queen, preached a sermon in St. James's Chapel Royal, of most singular pretensions. It almost 'frightened the isle from its propriety.' Its merits as a composition are below criticism. As an argument it cannot be named. It is founded upon a piecemeal use of Scripture, in defiance of scope and punctuation. 'Hear the church' is an unauthorized fragment. It is employed for quite a different purpose from that of the context out of which it is torn. This arbitrary abscision is not original. It is borrowed from Jones, of Nayland."

Referring to Mr. Ely's three Lectures on

the sentiments broached by the Oxford Tracts on the doctrine of Sacramental Efficacy, the claim of Apostolical Succession, and the Union of Church and State, Dr. Hamilton judiciously and pungently remarks: "It is not improbable that these questions will be thought impounded, and that in them Nonconformists need take no part. If they only affected differences of an ecclesiastical order and regimen, we might certainly exempt ourselves from any such disputes. Were it a strife about the confirmation of candidates for the episcopate, citations and proctors, contumacy and apparitors, we ought to stand by. But Puseyism involves principles of transcendent moment. These are our concern. The encroachment of evil respects not circumscribed bounds and borders. It ceases to be a rivalry of Establishment and Dissent when whatever is vital is at stake. We love Christ's holy gospel better than any polity. It is not possible that we should take no interest. Our brethren within the pale are dear to us, while contending for the faith. They are really more for us than against us, though they repel our approach. We must love them, though the less we be loved. We thank them for their struggle; their enemies must be our enemies. There is little danger that such poisonous tenets will have any influence among us. They have nothing with which to cohere. Our cry against them is not selfish. The "*proximus ardet Ucalegon*" cannot frighten us. These are views which, if we were sufficiently sectarian to harbour them, would rather foster the controversy. Tractarianism will drive many of the children of the hierarchy into our ranks. The keeping up of that ferment will be to our numerical advantage; it threatens the very existence of the system. It works, though in the opposite extreme, our sentiments concerning the independence of Christ's church on worldly governments. We are no Erastians. But far be from us such base, sordid calculation. We love the truth in every connexion, we love all the helpers of the truth, whatever their name. And it is a bitter regret to us to be forced upon the concession, that by how much the anti-evangelicals are condemned by the Bible, they are sustained by the Prayer-book,—as by how much the evangelicals are condemned by the Prayer-book, they are sustained by the Bible." We recommend the passage from which the following isolated sentences are extracted, to all whom it may concern.—"He saw, with indescribable alarm and pain, the large infusion of neo-logy and anti-supernaturalism in our books of modern divinity."—"He urged that miracle should be confessed as miracle, history be accepted as history, dogma be believed as dogma. He believed that the

was in entireness given to the saints." He could feel little sympathy with a *gy* which can deny the eternal son of Christ, the verbal inspiration of the Bible, the strict substitutionary principle of the atonement, the direct agency of the Holy Ghost upon the mind, the *eternity* of future retribution." We must not yield to the temptation of quoting, though we should thus enrich our pages with valuable gems of thought. We must follow the passages referring to the atonement in the Scottish Church, the Anti-Church Association,—"the vexed man of education;"—and advance to the scene,—to the colloquy between the dying and the dying friend. It may show the faith of some who may be struggling with apprehension and dread,—and, in the prospect of eternity, they find a ground of support of which the *g* gives no assurance.

It is my proper duty to say that I did not find the state of my friend's mind composed. Whatever the cause, it was easy and dissatisfied, in the want of a peculiar relief. He expressed a desire for specific (such was his term,) manifestation of the Divine favour and acceptance. This was contrary to his theology, and was a passing snare. It was urged upon him that this was to look away from the word, the promise, to something in the future; that all must be reflected upon and into him from the truth. A course was pursued which, if there had not been a *born* and horror of self-righteousness, would not, and indeed could not, have been tolerated. He was directed to his *works*, his wavering profession, his faithfulness, as the symptoms and proofs that he had not received the grace of God in this world. It was delightful to hear even his own words to a view so just. 'I must come to Christ,' he rejoined. The most trust in him was allowed to be the method of such approach. Then did I list that these practical evidences were a need of the atonement still.

The error under which he laboured, so long to himself and his friends, was *not* vanquished. He was told that of the publican, "God be merciful to the sinner," was in sweetest harmony with the death-song of the apostle, "I have fought a good fight; I have finished my race; I have kept the faith; henceforth is laid up for me a crown of righteousness, which the Lord the righteous shall give me at that day,"—a crown of righteousness given by the righteous.

Surely it is very fanaticism or even to suppose that this points to *being* righteousness,—it is the righteousness of a constitution, of a promise, of a *being established*, "God is un-

righteous" to withhold. The attempt of the comforter succeeded. The dying man felt that he was not only the sinner, but the accepted and sanctified sinner. He who had looked to the waves of internal emotion and sunk, now looked to Him who walked on other billows; "and he walked on the waters to go to Jesus." He knew whom he had believed, and cared henceforth to know nothing more. His anchor was within the veil. He went forward, treading firmly with "the steps of faith."—"I have fought a good fight," was now his frequent strain. Still was there the tender shade of humility,—and he would add, *very imperfectly*, "'I have kept the faith,' by the grace of God." In the after part of the day, alluding to this change in his experience, he said: "I have been so foolish as to be looking for a special manifestation for my ground of comfort; but now that is over,—I see my error. It is on the fulness, (raising his arm and sweeping it across,) the freeness and sufficiency of Christ, in his person and offices, that I repose all my hope of salvation. This is the doctrine I have preached, and in this I now find my support;—should such a man as I doubt?"—At another time he said: "Pardon, peace, acceptance,—Christ, the depository of it all. I am pardoned, accepted. I shall not perish, but have everlasting life. Blessed Jesus! I come to thee, I accept thy salvation. What should I do without a divine Saviour?"

In preparing this notice, we have throughout consulted the spiritual edification of our readers. It is not criticism, though it must answer the end of criticism. We have said nothing of the posthumous works of Mr. Ely, nor of the character of his authorship; of the former, Dr. Hamilton observes:—"The reader must peruse these as only the materials of pulpit exercise. They are nothing more." The perusal of them has led us to exclaim, What a loss has the church sustained! Their intellectual quality is of a high order, but their strain and their spirit—how superior to most pulpit exercises—how evident is the preacher's aim; usefulness—usefulness. To this his great powers and untiring energies are consecrated. A fair estimate may be formed of Mr. Ely's works published by himself, from the brief review of his "Winter Lectures," which Dr. Hamilton has interwoven with his Memoir, and with extracts from which we take leave of the eloquent biographer and his interesting subject:

"No one can look into this volume, even in a cursory way, without perceiving that it is distinguished by a character of deep and patient research, and by an extraordinary force, both of sentiment and style. It were easy to select eloquent passages from a volume like this, every page of which is

written with equal power and beauty." . . . "I cannot but think that the Lectures on 'The Divine Dispensation' are to acquire the place in the public mind which they richly deserve, and that even they will be studied by many as a hand-book and repository of sacred learning."

MEMOIRS of Sir THOMAS FOWELL BUXTON, Baronet. With Selections from his Correspondence. Edited by his Son, CHARLES BUXTON, Esq. 8vo. pp. 614.

John Murray.

THE transparent and straight-forward character of Thomas Fowell Buxton rendered him an object of interest to all who had the honour of a personal acquaintance with him, or who had the opportunity of watching his public conduct. He was a man whom no one suspected of playing a mere part, or of advocating any measure for mere party purposes. His manly sincerity, combined as it was with indomitable zeal and industry, enabled him to achieve objects which genius alone could never have reached. It would be unfair to attribute to any single individual that great act of justice and mercy, by which the bondmen of the West were set free;—but assuredly the subject of this memoir, by his hearty and honest zeal, sanctified and sustained by the power of an earnest faith, did noble service in the righteous cause. His whole soul was filled with glowing sympathy for the oppressed slave. He made himself fully acquainted with the facts of the case; and no suggestions of mere policy could tempt him, for a single moment, to lose sight of the woes and miseries entailed by the cupidity of man, upon so many hundreds of thousands of his fellow-immortals. In the best sense of the term, he was a religious *enthusiast* in the work of slave-emanipation. Nor did he regard the world's scorn, in the career of philanthropy which he had marked out for himself. He did not even lose his temper, at a time when the pro-slavery party assailed him with every weapon which scurrility and falsehood could invent. Nothing could divert him from his purpose; he went on, amassing and diffusing information; and his appearances in Parliament were such as to tell powerfully on virtuous minds, both in and out of the House. The secret of his strength was the goodness of his cause, and the settled religious purpose with which he prosecuted every measure for the good of the slave. What Wilberforce and Clarkson were in the struggle to abolish the slave-trade, that was Buxton in the effort to break up the system of colonial bondage. With all his urbanity, and all

his lovely domestic habits, and all his general philanthropy, he was a man of *one idea*, and never suffered himself, for any length of time, to forget the glorious cause to which he had devoted the best years of his active life.

It is matter of high congratulation to the public to be furnished with a realizing and truthful memoir of this admirable man. If we are judges at all of such matters, our readers may believe us when we say, that the work before us is one of the most perfect specimens of modern biography. There is no straining for effect, no overdrawn pictures, no excessive eulogy, no tedious recitals, no spinning out of materials for the purpose of making a lucrative book. The biographer, though animated by the most filial recollections of his honoured parent, has succeeded to admiration in eschewing all fulsome commendation of either his public or private virtues; and has wisely left a narrative of well-arranged facts to speak for itself. And it will speak more effectually than a thousand indelicate and overstrained compliments. The plan adopted by the author has been successful, in giving to the reader an intimate acquaintance with Sir Thomas Fowell Buxton, from his early childhood to the hour of his death; and so well is the incident of the narrative sustained, that it never flags to the very close.

The worthy Baronet was descended, on his father's and mother's side, from ancient and respectable families, who had attained to distinction as early as the sixteenth century. The Buxtons, the Fowells, and the Hanburys, were well known and much respected in the counties of Suffolk, Essex, Norfolk, and Devonshire. Thomas Fowell, the subject of this memoir, was born at Castle Hedingham, on the 1st of April, 1786. He was deprived, by death, of his father, whose name he bore, in 1792. Like many who have risen to distinction, he was blessed with a mother who had the power of impressing her own image on the character of her children. From his childhood he evinced a boldness and determination all his own. One who knew him well in his early days, said of him, "He never was a child; he was a man when in petticoats." Nothing would induce him to violate truth. So strongly was this feature in young Buxton's character developed, that when at Dr. Burney's school, having been accused by one of the ushers of talking during school hours, he vehemently denied it; when Dr. B. said, "I never found the boy tell a lie, and will not disbelieve him now." He was rather indolent in his early studies, and has described himself in his boyhood as "of a daring, violent, domineering temper." When this was remarked to his mother, "Never mind," she would say, "he is self-willed now—you will see it

turn out well in the epd." His mother's aim was to give her boys a manly and robust character; and, both by precept and example, she strove to render them self-denying, and at the same time thoughtful for others. In subsequent years, her son wrote to her in the following terms:—"I constantly feel, especially in action and exertion for others, the effects of principles early implanted by you in my mind." She early imbued his mind with an abhorrence of slavery and the slave trade; and though she gave him more of his own way than was good for him, yet it had this advantage, that it taught him to think and act for himself. "Throughout life," he observed, "I have acted and thought for myself; and to this kind of habitual decision I am indebted for all the success I have met with."

In the autumn of 1801, as the result of an acquaintance with John, the eldest son of Mr. Gurney, of Earlsam Hall, he visited that scene of well-known intelligence and hospitality. There he found a circle which charmed him by the lively and kindly spirit by which it was pervaded; "while he was surprised at finding them all, even the younger portion of the family, zealously occupied in self-education, and full of energy in every pursuit, whether of amusement or of knowledge." The favoured opportunity was not lost upon this youth of sixteen. "He at once joined with them in reading and study, and from this visit may be dated a remarkable change in the whole tone of his character: he received a stimulus, not merely in the acquisition of knowledge, but in the formation of studious habits and intellectual tastes; nor could the same influence fail of extending itself to the refinement of his disposition and manners." Of his connection with the Gurney family, thus early formed, Sir T. B. Buxton, long after the event, thus writes:—"I know no blessing of a temporal nature, (and it is not *only* temporal,) for which I ought to render so many thanks, as my connection with the Earlsam family. It has given a colour to my life. Its influence was most positive and pregnant with good, at that critical period, between school and manhood. They were eager for improvement—I caught the infection. I was resolved to please them, and, in the College of Dublin, at a distance from all my friends, and all control, their influence, and the desire to please them, kept me hard at my books, and sweetened the toil they gave. The distinctions I gained at college, (little valuable as distinctions, but valuable, because habits of industry, perseverance, and reflection, were necessary to obtain them,) these boyish distinctions were exclusively the result of the animating passion in my mind, to carry

back to them the prizes which they prompted and enabled me to win."

In 1802, young Buxton went to Ireland to prosecute his studies, preparatory to his University course, at Donnybrook, under the care of Mr. Moore; and, in 1803, entered Trinity College as a fellow-commoner. He became more than an average scholar, having applied himself with commendable diligence to his entire college curriculum.

In March, 1805, he was engaged to be married to Hannah, the fifth daughter of Mr. Gurney. In 1806, he visited Scotland with the Gurney family; and then and there appears to have been greatly stirred and awakened on the subject of personal religion. "When at Perth, he purchased a large Bible, with a resolution, which he stedfastly kept, of perusing a portion of it every day; and he mentions, in a letter, dated September 10, 1806, that quite a change had been worked in his mind with respect to the reading of the Holy Scriptures. 'Formerly,' he says, 'I read generally rather as a duty than as a pleasure; but now I read them with the greatest interest, and, I may say, happiness.'"

On the 14th April, 1807, Buxton received his thirteenth premium, and also the highest honour of the University—the gold medal. With these distinctions, and four silver medals from the Historical Society, he prepared to return to England. "On the 13th of the following May I obtained," said he, "the object of my long attachment—having refused, in consequence of the prospect of this marriage, a most honourable token of the esteem of the University of Dublin." That token of esteem was the request that he should represent the University in Parliament. But he had other views. He relinquished the profession of the law for business; and ultimately became a partner in Hanbury and Truman's brewery. Here he not only devoted himself with energy to the duties of a large establishment, but gave his heart to works of benevolence and philanthropy. The Bible Society shared largely in his sympathies, and he delivered his first public speech at the Norwich Auxiliary, in 1812, to the great delight of all who heard him. The ministry of the late Rev. Josiah Pratt was greatly blessed to him, in deepening the tone of his religious feelings, and making him a more thoroughly experienced Christian. This, with a severe illness, which brought him to the very gates of death, prepared him for that career of usefulness on which he was about to enter.

We should be delighted to sketch the whole life of such a man, but our limits forbid. We thought it right to refer to the early training of one whom Divine Providence raised up for so much good. We must refer our readers to the memoir

itself. It is a most refreshing sample of modern biography. Every page of it is full of incident; and its whole tendency is to enlighten the mind and improve the heart. Some will, perhaps, wonder that Sir Thomas, with all his lively Christianity, took such delight in field sports; if we did not make some allowance for early training, we should share in the surprise. But his taste for shooting afforded relaxation to an over-taxed and laborious mind.

**THE ANALYTICAL HEBREW AND CHALDEE LEXICON:** consisting of an *Alphabetical Arrangement of every Word and Inflection contained in the Old Testament Scriptures, precisely as they occur in the Sacred Text, with a grammatical Analysis of each Word, and Lexicographical Illustration of the Meanings. A complete Series of Hebrew and Chaldee Paradigms, with grammatical Remarks and Explanations.* 4to.

S. Bagster and Sons.

THE revival of a taste for Hebrew Literature among our countrymen is a gratifying symptom of the age in which we live. No branch of education can be regarded as more important in its bearing upon biblical studies. The time has gone by when a mere smattering of the Hebrew tongue is deemed sufficient for those who aspire to the sacred office. The attention of all our college professors is now drawn with greater intensity to this branch of study than at any former period; and as the love of Hebrew Literature has increased, it is matter of sincere congratulation that the means and instruments for its successful prosecution have multiplied in an almost equal degree. Not a year passes without some valuable addition to the existing apparatus for mastering the peculiarities of the Hebrew language.

It is to be lamented, that the time generally allotted to the acquirement of this language is far too brief for its complete mastery. The result is, that young men leave our colleges just at that precise juncture when they are beginning to feel at home in this department of their curriculum. In such a state of things, which is well known to exist, in reference to a large class who have had no early training in Hebrew, how important is the multiplication of works affording the best aid to the youthful pastor in carrying forward his Hebrew studies to a successful issue.

With these views, we cannot but rejoice in the appearance of Bagster's "Analytical Hebrew and Chaldee Lexicon," which embraces so fully the etymology and signification of all Hebrew words. The object of the work is not so much to teach the first principles of the Hebrew tongue, as to aid

the student in his subsequent progress. It is, in fact, as stated by the learned author, "to assist him in his practice of the Sacred Text, by enabling him to apply the rules he has learned and may be learning; and, by supplying him with the analysis of every single word in the entire language, under every form it can assume. It promises him exemption from the tedium and disappointment of uncertainty in his investigations."—"The entire body of words contained in the Hebrew Scriptures, exactly as they are found in the text, have been thrown into alphabetical order; so that each, accompanied by its prefixes, suffixes, and under every modification of form, may be immediately found by the simplest operation." The words thus arranged are concisely *parsed*, their composition explained, and their simple form and root given.

As a specimen of typography, nothing can surpass the beauty of this work. The indefatigable author has spent seven years on its preparation; and, in our humble judgment the years have been well spent.

**MAN and his MOTIVES.** By GEORGE MOORE, M.D., Member of the College of Physicians, London, &c. 12mo. pp. 418.

Longman and Co.

DR. MOORE, in our settled judgment, is a writer of the first class. The tendency of his works is as excellent as their structure is simple and transparent. He thinks clearly, and therefore never fails to convey his thoughts to the minds of his readers. With a profound reverence for the data of revealed truth, he looks science fully in the face, and demonstrates the harmony of all truth in God's universe.

The present volume will add greatly to the well-earned reputation of the author. It is just the sort of work which these times demanded, when men are obtaining a smattering of knowledge, and are in danger of being misled by such ephemerals as the "Vestiges of Creation." We have here a series of Essays, admirably thought out, and singularly well written. The first of these, on "Man, Primitive and Derivative," is a successful demolition of the infidel theory of gradual development. The first sentence is the clue to the whole. "Man," says the author, "is not a natural production, and the elements of earth are not sufficient for his completion. He is an embodied spirit, and from the source of his existence he must derive those supplies which may fit him to fulfil the purposes of his creation, and satisfy his capacity for knowledge and happiness." The second Essay, on "Selfhood," is a very interesting, and, as we think, correct disquisition on the constitution of man, considered as a *spiritual*

being. "A great deal of confusion," observes Dr. Moore, "exists with regard to the use of the terms *mind*, *soul*, and *spirit*, which probably might be obviated by considering the word *soul* as significant of the *selfhood*, which is exhibited by will and understanding,—these together being called *mind*, or the *soul*, in relation to emotion and perception; the term *spirit* being restricted to designate the attribute, character, or nature of the mind. Thus man is proved to be a psychical being, or soul, by his mental faculties; and these prove themselves, by the mode of their operation and their motives, to be essentially spiritual in distinction from physical." The *third* is on "Immortality;" and is the best answer to the crudities of the new theological school of *annihilists* we have yet seen. Well and soundly does Dr. Moore reason when he says, that "Morality and religion are based on immortality; and not only so, but the emotions proper to moral and religious conduct necessarily indicate deathlessness. In short, we cannot entertain a notion of right and wrong, without believing in a future state, or a life in which good or evil dispositions find their result." The other Essays, twelve in number, are most instructive, and we may say masterly productions. The Religious Tract Society should make an arrangement with the author for a future edition of the work, and circulate it at the cheapest possible rate.

CONVERSATIONS ON BRITISH CHURCH HISTORY. *Adapted to Youth.* By J. K. FOSTER, late President Tutor at Chesham College. 12mo. pp. 186.

Ward and Co.

THE substance of these Conversations appeared in the *Sunday-school Magazine*, in a series of papers, which was well received by that portion of the public to whom they were addressed. Though written originally for the very young, they are well adapted for the instruction of many more advanced in years. As an outline of British Church History, touching upon all essential points, the volume before us will be found an admirable family book, which parents would do well to put into the hands of their children. We should be glad, also, to see it introduced into our boarding-schools, and the higher classes of our day-schools. The subjects treated in seventeen Conversations are the following:—The Religion of the Britons before the Introduction of Christianity into our Island; the Introduction of Christianity into Great Britain; Constantine; the Saxons and Augustine; Wickliffe, and the need of Reformation; Wickliffe, and the beginning of the Reformation; Henry VIII., and the progress

of the Reformation; Edward VI., and the further advance of the Reformation; Queen Mary and the Martyrs; the Establishment of Protestantism; the Translation of the Scriptures into the English Language; the State of Religion in Great Britain before the revival of the last century; Revival of Religion in the last century; Concluding Conversation.

Without any affectation of critical research, it is but justice to the author of these Conversations to say, that he has succeeded in producing a truly interesting and instructive volume, which we would cordially recommend to our youthful readers.

NOTES of a TOUR in SWITZERLAND in the Summer of 1847. By BAPTIST W. NOEL, M.A., Minister of St. John's Chapel, Bedford-row, London. 12mo. pp. 320.

James Nisbet and Co.

As we have, in the General Chronicle, furnished a few extracts from this truly delightful Tour, it will be unnecessary to dwell upon its merits in our Review department. The author has well observed that "The present state of the Swiss churches is such as to merit the particular study of those who feel an interest in the progress of the gospel; and the political questions which now agitate the cantons may lead to consequences so extensive, that they demand the attention of every thoughtful person in Europe." Mr. Noel's "Tour" is more than equal to works of its kind, in its description of local scenery, and its delineations of the beautiful and the sublime; but its highest interest is the moral scenery which it depicts, and the light which it throws on the state of religion in that picturesque land through which, for the second time, the author passed. A more delightful and refreshing book we have rarely perused.

THE LEADER of the LOLLARDS, his Times and Tenets, with a Glance at our own Age. By the Rev. A. MERTON BROWN, M.A., Callenham. 12mo. pp. 94.

Partridge and Oakley.

THIS is an historical sketch of a great man and of eventful times, highly creditable to the respected author. Such bird's-eye views of prominent portions of our church history are eminently serviceable to a large class of readers who have neither time nor opportunity for perusing more voluminous productions. The part of this essay which relates to the present times is full both of instruction and seasonable warning. It cannot be spread too widely, nor read with undue care. Truly, it is



a word in season to many pastors and churches in this bustling and pretending age.

**NATIONAL REVOLUTIONS; a Sermon, preached on Sunday Evening, March 12th, 1848, by the Rev. W. LEASK, Author of "Our Era," "The Footsteps of Messiah," &c., &c.**

Benjamin L. Green.

THIS is a very seasonable and able discourse. The text is most appropriate, (Ezek. xxi. 26, 27,) the plan natural and comprehensive, the illustrations apt, and often beautiful, while the amount of Christian instruction drawn out of the subject, and brought to bear upon the moral and spiritual wants of the age, is judiciously put and eloquently enforced. The following weighty paragraphs will afford some idea of the author's style and manner as a preacher. As a writer, he is already well known to many of our readers:

"In all this there is no apology offered for revolutions; in solemn truth, we have none to offer. We love them not. They fill us with anxiety. They excite apprehension. We prefer peace; but let it be the child of truth. We desire order; but let it be the offspring of justice. We covet repose; but let it be the quietude of health, and not the effect of national paralysis. Nay, we are persuaded that nations themselves have recourse to revolutions only by the force of dire necessity, and as the very last expedient for the vindication of insulted justice, and the salvation of crushed liberty. Whether they always vindicate the one and save the other, is not the question; these are their professed objects."

"I wish you to think of principles more than of men, and of the equity of the Divine government more than of states, amidst 'the tumults of the people;' for you may rely upon it, that men are but the exponents of principles stronger than sceptres, and mightier than armies. The conflicts of nations are not between thrones and republics. Revolutions are the battle-cries of invisible combatants. They are the sounds which shake the nations when right and wrong, truth and error grapple for the mastery. The stake at issue, though men may be ignorant of the fact, is neither the symbol of royalty nor that of democracy, but the triumph or defeat of principles older than the world, and immortal as mind."

#### BRIEF NOTICES OF NEW BOOKS.

1. *W'ar with the Saints.* By CHARLOTTE ELIZABETH. Small 8vo. pp. 316. Seeley and Co.—This is the last production of its now sainted author—a Christian whose praise is in all the churches, both for her genius and her devoted piety. We fear it is too truthful a picture of Popery, however little some people like to call things by their proper

names. Truly, it has been the stern enemy both of civil and religious liberty; and we see no proof that its spirit is changed.

2. *Bible Thoughts.* By the Rev. JOSEPH CARL, M.A. Edited by the Rev. ISRAEL COBBIN, M.A. 32mo. pp. 252. W. Tegg and Co.—This is a real casket of jewels, which no one can open and peruse without being enriched. Carl was one of the giants of the Commonwealth, fit company for Owen, and Howe, and the noble band with whom he associated.

3. *Magic, Pretended Miracles, and Remarkable Natural Phenomena.* 18mo. pp. 192. Religious-Tract Society.—This volume is evidently written by an author of good information, and by no means inferior logical power. It treats a subject of considerable difficulty with great judgment, and goes far to demolish the whole theory of post-apostolic miracles. It is pre-eminently a book for the times, and will aid the growing light on the huge imposture of the Man of Sin.

4. *The Popish Antichrist: his Character and Doom, as delineated in 2 Thess. ii. 1-12.* By JOHN SMITH, D.D., Minister of Free St. George's, Glasgow. 18mo. pp. 161. Hamilton, Adams, and Co.—The whole argument in defence of the principle that Rome is Antichrist, is here fully and, as we believe, conclusively handled. We hope the little volume will obtain a circulation corresponding with its merits.

5. *The New Testament Pocket Commentary* Compiled from Henry, Scott, Doddridge, Burkitt, and other writers. With numerous Explanatory and Illustrative Notes. 18mo. pp. 360. Religious Tract Society.—This is, in a single, neat, and well-printed volume, and very cheap, a well-digested practical Commentary on the whole of the New Testament, well adapted for private and family use, and a great boon to sabbath-school teachers and conductors of Bible-classes.

6. *Fanny and her Mamma: or, Easy Reading Lessons.* In which it is attempted to bring Scriptural Principles into Daily Practice. With Hints for Nursery Discipline. By the author of "Mamma's Bible Stories," "Bible Scenes," &c. Illustrations by John Gilbert. Small 16s. pp. 224. Grant and Griffith.—This is an admirably conceived volume for the use of very young children, and combines, in a pleasing degree, harmless amusement and useful instruction.

7. *Notes, Explanatory and Practical, on the General Epistles of James, Peter, John, and Jude.* By the Rev. ALBERT BARNES. Carefully edited by the Rev. ISRAEL COBBIN, M.A. 12mo. pp. 518. W. Tegg.—Mr. Cobbin's name is a sufficient voucher for the accuracy of this edition of Barnes; and we sincerely thank him for the care with which he has given the Commentaries of Barnes to the British public. He has the author's sanction and approval.

8. *The Manse Garden; or, Pleasant Culture of Fruit Trees, Flowers, and Vegetables, for the Beauty and Profit of the Villa or Farm.* By NATHANIEL PATERSON, D.D. Sixth Thousand. Small 8vo. pp. 288. William Collins.—This is a new and beautiful edition of a very useful and delightful work to all who take pleasure in the cultivation of flowers, and fruits, and vegetables. The author has, at last, very wisely avowed himself, and he need not be ashamed of his clerical title.

9. *A Manual of Prayers for the Young.* By the Rev. E. BICKERSTETH, Rector of Watton, Herts. 18mo. pp. 312. Seeley and Co.—This volume, like all the former productions of the author, is full of the savour and unction of vital godliness. It cannot be otherwise than a blessing to the young.

10. *A Child's Book of Prayers.* Edited by the Rev. E. BICKERSTETH, Rector of Watton, Herts.

18mo. pp. 100. Seeley and Co.—Many an anxious mother will be thankful to teach her little children these simple and beautiful forms of infant devotion.

11. *The Christian Master's Present to his Household*. Fifth Edition. 32mo. pp. 154. Edwards and Hughes. — No little volume can be better adapted to the object which it professes to accomplish than the one which we now introduce to our readers. No member of the family compact is here neglected, and no duty devolving on the members of families is here overlooked.

12. *Come to Jesus!* By NEWMAN HALL, B.A. 18mo and 32mo. John Snow.—From the direct and simple character of this volume, no less than from its highly scriptural and evangelical tone, we augur great things from its publication. It ought to be circulated in hundreds of thousands. May it prove as great a blessing to multitudes of the children of men, as the well-known work of the author's father, called "The Sinner's Friend!"

13. *Look Up; or, Girls and Flowers*. 18mo. pp. 180. Religious Tract Society.—The design of this volume is, through the medium of nature's rarest beauties in the world of botany, to convey suggestively the most impressive lessons of religion to the minds of young ladies. We think the author has been singularly happy in his mode of treating his subject; and we doubt not his delightful little volume will be a great favourite.

11. *Expository Discourses on the First Epistle of the Apostle Peter*. By JOHN BROWN, D.D., Senior Minister of the United Presbyterian Congregation, Broughton-place, Edinburgh, and Professor of Exegetical Theology to the United Presbyterian Church. In three volumes 8vo. Oliphant and Sons, Edinburgh; and Hamilton and Adams, London.—We embrace the earliest opportunity of announcing the appearance of this great work, the result of profound biblical learning combined with most devout piety and pure scriptural theology.—Next month we hope to give a fuller notice.

## Obituary.

### SUDDEN DEATH OF THE REV. DR. PAYNE.

[We have received the following most distressing intelligence, and stop the press to communicate it to the numerous circle of Mr. Payne's friends. We had a letter from him, written on the 17th June, and containing a deeply interesting paper for the Magazine, on the "Assurance of Salvation." Oh, how our hearts bleed for his bereaved family! How we mourn for the Western College and the Christian Church! We would be still, and know that Jehovah is God!—EDITOR.]

*Western College, Monday, June 19th, 1848.*

Rev. and esteemed Sir,—You will peruse the following lines, no doubt, with deep and heartfelt sorrow; how often does the gloom of mourning cast its melancholy shade about our earthly path!

Our invaluable tutor, Dr. Payne, preached last evening at Devonport, and in great bodily pain; he could scarcely reach his home afterwards;—he retired to rest; and this morning, after an *apparently most peaceful* resignation of his spirit to his Saviour, was found in his bed, beneath the resistless hand of "the last enemy!" His spirit is now reunited with hers who had so recently gone before. Oh! how can we make known our loss! it is certainly *his* gain. I cannot dwell upon the painful theme,—you know it all.

With great respect, I am,  
Dear Sir, yours most sincerely,  
JAMES LEE.

Rev. Dr. Morison.

P.S.—The Doctor's youngest daughter only is now at home.

### MEMOIR OF MRS. DAVIES.

THE subject of this memoir, Mrs. Dorothy Anna Maria Davies, was the daughter of the late John Henry Schoen, Esq., of the canton of Berne, Switzerland, and of Dorothy, the daughter of George Finch, Esq., of Stiffend, Essex. She was born May 12th, 1765, in Basinghall-street, London, and was the only daughter of a family of eight children. From the narrative she has left of her early life, some interesting circumstances may be gleaned, tending to exhibit the way in which it pleased God to open her mind to perceive the value of the truth, and her heart to embrace the gospel of Christ.

From her third year, until she left school, with the exception of some short visits paid to the paternal roof, her home was with her grandmother. It was then designed that her time should be divided between her parents and that revered relative, but the death of her mother interfered with the arrangement. The following year she also lost her beloved father, and was consequently thrown upon her grandmother's care, with whom, from that period, she continued to live. Here she early began to learn the vicissitudes of life, and the uncertainty of worldly possessions. Her aged parent's property becoming much depreciated in value, it was necessary to break up her establishment, and take a residence in the country. Private lodgings were obtained with a respectable dissenting family at Cheshunt, and thither they retired from the more active scenes and pleasures of the gay world. It was while living with this family that the Lord was pleased to open her eyes and her heart to the acknowledgment of the truth. The state of her mind

up to that period, and the means by which she was led to Christ as a sinner, will be best given, as nearly as possible, in her own words.

"My dear parents," she says, "regularly attended the Church of England, but there was no gospel minister in their time. My father was very strict with us respecting the truth; I never knew him correct me but once, and that was for a supposed falsehood; but it left an abiding impression upon my mind. Our education was strictly moral, with the usual licence of what is termed innocent recreations. Every amiable disposition was cultivated, and the existence and superintendence of Divine providence was impressed upon our minds. Singing, dancing, and music were my favourite amusements, but nothing equalled the theatre; and often have I since wished I could as perfectly retain the sermons I have heard, as I used to retain the scenes of the drama.

"My first serious impressions I think I may date from under eight years of age. I regularly repeated the morning and evening prayers, and felt my dependance upon the care of Divine Providence. Being very timid, I never entered a carriage without committing myself into the Lord's hands. I remember I used to feel especially satisfied, after offering my evening prayer, that if I died in the night I should go to heaven. Often did I lie awake meditating upon heaven and its employments; and especially the conclusion of the Lord's prayer, 'For ever and ever.' 'What,' thought I, 'could it mean? One day passed, and another came, and another, and another, but death must come at last, yet of eternity there is no end. Alas! I knew nothing of the happiness of holiness in that eternity.'

"I began now to think that prayer was nothing if only a form of words, and that I ought to understand them, which I endeavoured to do, especially the words 'through Jesus Christ,' which I could not satisfactorily comprehend; therefore I summed up what I seemed to feel when praying, that God would make me good. I was but a child, and this was all I felt, and all I wanted. It was not, 'God be merciful to me, a sinner,'—I had yet to learn that I was a sinner in the sight of God,—but it was, that I might be what God would have me to be. I believe this was extempore prayer, before I knew the meaning of that word. It was the result of the secret working of the Holy Spirit on my heart. Oh! what did not the Lord do for me when a stranger to him, and a sinner against him. How he taught me by his Spirit, when I was without human aid, without a gospel ministry, without a pious friend, to afford me instruction and encouragement! My only religious book was a volume of Letters,

by Mrs. Chapone, from which I formed my rule of life. But I am now convinced it is a book of very dangerous tendency, as it gives a form of religion without its power. From observing, however, this form, I began to think myself very good. I examined myself every night by the commandments summed up in our duty to God and our neighbour. I thought I loved God as much as I could an object I had never seen; and with respect to my duty to my neighbours, I wished to do to them as I could wish them to do to me; the only defect I then found in myself was my hasty temper.

"Having arrived at a proper age for confirmation, and understanding that my godfather and my godmother were to answer for my sins till I came to such an age, I thought it but just to relieve them of that responsibility. I was accordingly confirmed, and now, with my regular attendance at church on the sabbath, and to the sacraments, I rested quite satisfied of my fitness for heaven, allowing for some defects, for which I understood the Saviour of mankind laid down his life to atone. Such, alas! is the awful state of many who are called moral characters, depending on the form of godliness while wholly destitute of its power; ignorant of the nature of sin, and of the deceitfulness of the heart; lovers of pleasure more than lovers of God.

"The first Dissenting chapel I ever attended was a Presbyterian; on the occasion of the marriage of a friend. I heard but little of the sermon, but was gratified in seeing the minister a respectable man, and finding him use very good language, as such were always described to me as illiterate men."

Such were her views and feelings prior to the time in which she went to reside at Chesbunt. "We, here," she goes on to say, "soon found every prospect of comfort, but they were *Dissenters*. However, we gradually got into their habits, and as I was never fond of cards, I cheerfully united with the family in reading, and in singing Dr. Watts' Psalms and Hymns."

She was accustomed to accompany her grandmother to church once a month, but could not reconcile her mind to attend the chapel with her friends on the intervening days, thinking it schism; yet on the evening of the sabbath, when there was no service in the church, she would sometimes go to the chapel, esteeming it a becoming liberality. Many circumstances that occurred in this family circle, together with the character of the books she read, combined to produce in her mind some serious convictions; particularly a passage in "Bishop Beveridge's Private Thoughts," where, speaking of the variety of religious sentiments, and pointing out the errors of

the prejudices of education, and the propriety of a personal inquiry into so important a subject, he dwells upon the expression often used, "I shall not change the religion in which I was brought up." On which he remarks: "I might have been brought up an idolator, a Mahomedan, a Papist; am I therefore to continue so, because I was brought up in these errors? Inquire for yourselves." "With this passage," she says, "I was very much struck. I might have been brought up in error or in truth, but certainly I had never inquired for myself. I did not know what I professed. I was thus led to the determination to inquire for myself, to 'try the spirits.' At this time I went to hear Mr. Bell, the minister of the Independent chapel, who preached from the words, 'Almost thou persuadest me to be a Christian.' He drew a distinction between the morality of which I boasted, and where all my hopes of salvation were resting, and that evangelical obedience which is the fruit of the Holy Spirit, the effect of saving faith upon the heart. So powerfully was my mind impressed with this discourse, that I could not help saying Mr. Bell preached as if he had known all my thoughts of late. From this sermon my resolution was more confirmed, not to be guided by any man on earth on this important subject, without investigating the word of God and prayer for the Lord to enlighten my mind. To him I looked as my only Teacher, and was thus kept nearer to the throne of grace. Indeed, I had nowhere else to go, for I did not like that any one should know the state of my mind. On comparing Mr. Bell's sermons and those I heard at the church with the word of God, I found it was Mr. Bell who preached the gospel, so I at once sat down under his ministry. But the enemy of souls began to think I was getting too much on the Lord's side, and suggested that there was no necessity for so much strictness. Could I not keep my religion to myself, and have it in my heart, and thus preserve the friendship and affection of all my connections? About this

time I obtained Cole's 'Divine Sovereignty,' which much established my mind in the doctrines of the gospel. But while my views were more clear on the gospel as a system, I seemed to feel no concern with respect to my personal interest in the Saviour. I felt that I had not seen the evil of sin as I ought, nor the deceitfulness of my own heart. I therefore prayed that I might have a deep sense of the love of Christ in dying for sinners, stronger convictions of sin; that I might love the Saviour more, though I was fully convinced that without him I must be eternally lost, that my heart must be renewed by the Holy Spirit, and that I must give my whole heart to God. In my self-righteous state I had no doubts or fears. I was perfectly at ease, judging that our Lord's sufferings were an atonement for all our little errors and foibles. I was now satisfied that I could not, and ought not, to keep religion to myself; that he that loveth father or mother more than the Saviour, is not worthy of him. While my mind was in considerable distress on this subject, Mr. Bell preached from, 'If ye believe not, ye shall not be established.' It just suited my case. He also preached at that time from several subjects peculiarly applicable to my frame of mind, and the Lord blessed them, so that I was led to see the sinfulness of hesitation, that I was trifling with God, that the dearest earthly connections must be surrendered for him. Thus the Lord graciously established my mind, and fixed it only on himself.

"I began now to doubt whether I was a proper subject for communion at the Lord's table, which I had regularly attended at church. Yet I knew not how to keep away, it seemed like turning my back on an ordinance to which I had attended in the days of darkness and ignorance, though always with the prayer,

'If I am right, oh teach my heart  
Still in the right to stay;  
If I am wrong, thy grace impart  
To find the better way.

(To be concluded in our next.)

## Home Chronicle.

### BAPTIST IRISH SOCIETY.

THE annual meeting of this Society was held on Tuesday evening, April 25th, in Finsbury Chapel: S. M. Peto, Esq., M.P., in the chair.

The meeting having commenced by singing and prayer, the Chairman said, he felt very strongly interested in behalf of Ireland. We must look to a throne of

grace, and then seek how we may best apply the balm of Gilead, and lead her to the great Physician. He bore testimony to the simplicity and sincerity of the agents employed by the Society. From such men Ireland had much to hope. Though he avoided political allusions, he felt assured that we could not hope for much of religion for Ireland, until the establishment of that country was abolished: and he felt

more than ever, that we must do everything in reliance on the blessing of God. He then called upon Mr. Trestrail to read the Report.

The Report stated, that the mission itself had been unusually prosperous, nearly all the churches having received additions; and that facilities of access to the people were daily increasing. The progress of schools was most encouraging, and the Relief Fund had been of great service during the disease and famine. The cash account stated, that there was a balance against the Society of 1756*l.* 1*s.* 2*d.*; but the Relief Fund showed a balance in its favour of 2,304*l.* 16*s.* 1*d.*

The Revs. Messrs. Stephens, C. Birt, Garvey, and J. Brauch, highly interested the meeting, by their able and effective appeals in behalf of Ireland, in moving and seconding the resolutions of the evening. After the collection, and a motion of thanks to the Chairman, Dr. Aeworth concluded by prayer. We were glad to observe that an increasing audience testified their sympathy with the sister island, with greater earnestness and spirit than on any previous anniversary.

#### BAPTIST UNION.

The annual meeting of this Society was held in the evening of April 27th, at Park-street Chapel. Rev. Dr. Murch occupied the chair.

The Chairman stated that the Union had existed about thirty years. The Association was calculated to engender love and harmony among the churches; and had other objects in view, which they could not carry out for want of funds. The languishing state of the churches, in common with many others, was feelingly adverted to; and a proposition was adopted, to urge simultaneous and solemn attention to this subject on Lord's-day, the 11th of June. The Union had the pleasure of receiving the Rev. A. Sutton, from India, the Rev. E. Noyes from Boston, and Rev. J. Woodman of Lyndon, U.S., as deputations from Foreign Associations. The meeting was addressed by the Revs. E. Noyes, R. Morris, V. Trestrail, C. Stovel, and S. Green in appropriate speeches.

#### THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The fortieth anniversary of this Society was held on May 5th, at Exeter-hall; the Right Hon. Lord Ashley in the chair: the hall was, as usual, exceedingly crowded.

The Rev. Mr. Ayerst read the Report, a brief extract from which we can only

give;—it states that the operations of the Society during the past year, in Persia, Egypt, Smyrna, Poland, Germany, Holland, France, Palestine, and England, have been most satisfactory. The contributions amounted to 21,723*l.* 1*s.* 3*d.*, not including the Temporal Relief Fund. This amount has been made in the following proportions:—general purposes, including Jerusalem Mission, Scripture Fund, and Hebrew schools, 23,706*l.* (waiving the shillings and pence); Hebrew church at Jerusalem, 51*l.*; Hospital at Jerusalem, 35*l.*; House of Industry at Jerusalem, 42*l.*; Widows and disabled Missionaries' Fund, 27*s.*; Jewish Converts' Relief Fund at Jerusalem, 28*l.*

The liberal donations of Miss Cook, of Cheltenham, not including the above statements, are gratefully recorded:—1,000*l.* for the completion of the Hebrew church at Jerusalem, and 13,000*l.* consols. to the Trustees, the principal sum, 8,500*l.*, to be a permanent fund, to provide for the income of a minister of Christ Church, Jerusalem; and the remainder for the repairs of the church, for the Bishopric Endowment Fund, and to purchase Hebrew Bibles, Testaments, and Prayer-books.

The Temporal Relief Fund amounts to 654*l.*, and the Widows' Fund to 278*l.* The distributions of Hebrew Bibles have been 3,418: New Testaments, 1,371; Pentateuchs, Psalms, &c., in Hebrew, English, Dutch, &c., 3,369; Book of Common Prayer in the above, 354; "The Old Paths" in ditto, 654; "Pilgrim's Progress," and other works, 180; and various tracts, 8,870.

The usual motions were put and carried harmoniously, after having been spoken to by various reverend and lay gentlemen; but we cannot go further into detail.

#### BRITISH AND FOREIGN SCHOOL SOCIETY.

On Monday, May 5th, the annual meeting of this Society was held in Exeter-hall. The platform was filled by a large number of distinguished gentlemen, and the hall was occupied by a respectable audience, and nearly full. Viscount Morpeth presided.

The Secretary read the Report, which detailed, at considerable length, the various and successful operations of the Society through the country. The question that the Society shall receive Government aid, was decided, affirmatively, by the Committee, June the 1st. The model schools were all full; the numbers admitted in the year had been—boys, 825; girls, 420. The Normal schools were progressing. About 112 candidates had been admitted, and 84 appointed to schools—making in all 335 students, and about 200 appointments; and 95 new schools had been established. Mr. Gurney, the Treasurer, read the balance-

sheet. The entire proceeds from subscriptions, donations, auxiliaries, &c., amounted to 11,898*l.* 7*s.* 5*d.*

The Hon. and Rev. B. Noel, Rev. Dr. Bennett, Mr. Baines, M.P., the Rev. Mr. Carlson, the Bishops of Manchester and Norwich, the Revs. J. Aldis, Dr. Beaumont, and Viscount Ebrington, who occupied the chair during the latter part of the proceedings, moved and seconded the resolutions, in eloquent and appropriate speeches.

After the motion of thanks to the Right Hons. the Chairmen, the large and interesting assembly separated.

#### BRITISH AND FOREIGN SAILORS' SOCIETY.

The fifteenth anniversary of this Society was held at the London Tavern, on Monday evening, May 8th. In the absence of the Lord Mayor, Mr. Under-Sheriff Wire was called to the chair. The Rev. H. Harrison opened the meeting by prayer.

The Hon. E. Curzon then read the Report. Captains Prym and Lowther, the Thames Missionaries, had continued their labours with much perseverance and success, and had happily won the confidence of the sailors. They had visited nearly a thousand vessels, and had held numerous meetings on board and on shore. They had also distributed 39,434 tracts. Service was conducted every Sunday at the Sailors' Church, and lectures and prayer-meetings during the week. Auxiliaries had been formed at no less than fifteen important towns. The Rev. Von Bulow, the foreign agent, had been much employed in preaching to the crews of foreign vessels; had distributed 475 copies of the Scriptures, and 18,097 tracts. His visits to ships had been 2,454, and to lodging-houses, 145. The number of floating banners in all parts now amounted to 310, and the present number of loan libraries were 650. G. Gull, Esq. gave the financial statement, which proved the inadequacy of the funds in reference to the enlarged sphere of the Society's operations.

The Chairman ably addressed the meeting; and he was followed, in most suitable and impressive speeches, by the Revs. J. A. Baynes, J. Burnet, Thos. Baaz, G. Smith, G. Rose, C. Prest, T. Garland, Jos. Payne, and W. Jones, Esqs. W. Hooper, Esq. then moved, and Rev. S. Davis seconded, the motion of thanks to the Chairman, including the name of the Lord Mayor, which the Chairman briefly acknowledged, when the Doxology was sung, and the assembly dispersed.

#### FREE CHURCH OF SCOTLAND MISSIONS.

A PUBLIC meeting, in aid of these missions, was held at Exeter-hall, on Wed-

nesday evening, May 3rd; the Marquis of Bredalbane in the chair.

In the midst of a very suitable address, his Lordship read a statement, the object of which was to show that since the disruption and freedom of the church, the funds for their missions had been augmenting from 20,191*l.* to about 50,000*l.* (Loud applause.) He also stated, that the total sum raised for Free Church purposes, since the disruption in May, 1843, up to the present period, cannot fall short of 1,313,714*l.* 6*s.* 11*d.* You see, then, that the Free Church has not been an idle worker in the cause of evangelising mankind; and that she is entitled to the sympathy and support of other Christian churches.

Mr. Jeffray then read the Report, which stated, that for the six missionary schemes of the Free Church, there was raised in the year 1846-7, the sum of almost 50,000*l.*; for these objects there was obtained, in Scotland, with the help of England, upwards of 65,000*l.* A goodly band of Missionaries had been successfully labouring in India, and many converts were now employed as teachers and preachers of the gospel to their countrymen. God had also blessed the missions to the Jews, at Pesth, Jassey, Berlin, Constantinople, Damascus, &c.; and there are in the Home Mission, 226 preachers and catechists labouring in the most destitute parts of Scotland, &c., &c. The Revs. Dr. Hetherington, E. Craig, Dr. Begg, G. Smith, Dr. Keith, W. Chalmers, W. Bunting, and J. Hamilton spoke to the various resolutions with much energy and great effect.

A collection was then made; and a vote of thanks having been given to the noble Chairman, which he briefly acknowledged, the proceedings of the evening terminated.

Thus peacefully and prosperously have the various meetings of this May Anniversary been attended, and brought to a happy termination. At leisure for the purpose, we have been present at as many of these interesting assemblies as it was in our power to command. Both the morning and evening meetings have been as numerously attended as we have ever witnessed. Of some of the evening gatherings we have not been enabled to report, for want of space; but we exceedingly rejoice in the commanding talent, union, and zeal of the platform, and the corresponding responses and applause of the delighted and overflowing assemblies. May the holy unction of the Eternal Spirit descend, and remain upon the thousands and tens of thousands who were present on these truly interesting occasions!

## MINISTERS' FRIEND OR ASSOCIATE FUND.

A MEETING of the subscribers and friends of this Institution was held at the Congregational Library, on Monday, the 22nd of May, when William Hunter, Esq., Alderman, took the chair; and the resolutions were moved and seconded by the Rev. Messrs. Aveling, Crisp, T. James, Dr. Henderson, Mundy, and Yockney. The Report stated, that since the last public meeting of the Society, the Committee had distributed amongst ministers of the Congregational denomination, whose incomes were inadequate to their support, three hundred and sixty-two grants, in sums of five, ten, fifteen, and, in a few extreme cases, of twenty pounds; amounting together to the sum of three thousand one hundred and sixty-five pounds: that during the same period they had received the following legacies, from the executors of the deceased friends of the Society:

The late Mrs. Fiewet .....	£5	0	0
" Mrs. Marsh .....	10	0	0
" Mrs. Gull .....	18	18	0
" Mrs. P. Vivian .....	22	10	0
" Mr. Hewitt .....	15	0	0

The Report also contained the following extracts from the replies of the ministers who have been aided by the Committee; which must appeal to every heart in favour of an Institution which has been the agent, in the hands of a gracious Providence, of conferring such seasonable and important blessings upon these useful servants of Christ:

"T. K. V., an afflicted pastor, thus acknowledges a grant from this Society:— 'I desire to offer my sincere thanks to the Committee of the Associate Fund, for the very great and timely aid they have afforded me and my afflicted family, by sending me a cheque for 15*l*. Their bounty has cast a cheering ray on the darkest day of my life. I wish that the members of Christian churches could witness the happy change which takes place in a poor minister's family when, in the midst of deep sorrow, your letter is opened, and the hand of God is recognised, and thanksgiving is offered to Him, who is 'A very present help in time of trouble,' and is 'high unto all them that call upon him.'"

"W. G., who receives, from all sources,

51*l*. per annum, says, 'I have the unspeakable pleasure to acknowledge the cheque for 10*l*. I can assure you, it is impossible for me to express my feelings. I wanted to make up twenty pounds, and now this ten will place me in comparatively easy circumstances. I had been contemplating parting with a portion of my library, but this will save me from that unpleasant event; and I shall proceed again with a light, and I trust a grateful heart, to the great Disposer of all events.'"

"R. J., who receives 55*l*. per annum, says, in reply to a cheque for 10*l*.: "I can assure you that no man can feel more grateful than I feel for this boon; and that money never produced more joy or gladness in the heart of a minister, or indeed of a whole family, than your letter produced in our hearts yesterday morning. Myself and wife were actually so overjoyed when we opened the letter, that we could neither cry nor sing for a time, but were soon happily recovered by a joyful weeping. Our sufferings had been great and our prospects gloomy. We were almost in despair; but just at that moment your letter came, and with it relief. This 10*l*. will do us more good than I can tell you in words: you have gladdened the hearts of those who were ready to perish.'"

"J. D., who receives 53*l*. per annum, in acknowledging a grant for 10*l*., writes: 'It has been a very anxious time for us during the past months; for notwithstanding the abundant harvest, yet many kinds of provisions, (meat, &c.) have been very high as to price; and I can assure you that, for weeks and weeks, little more than five or six pounds weight of meat per week has been made sufficient, with puddings, for the whole eight in number. I say not this to plead poverty, but merely to show that we thus economize; and through the management of my dear wife endeavour to keep out of debt, and provide things honest in the sight of all men.'"

WM. HUNTER, Esq., Alderman, *Treasurer*.

Rev. T. LEWIS,

Rev. I. YOCKNEY, } *Secretaries*.

All communications to be addressed to the Rev. C. Gilbert, Corresponding Secretary, 25, Manchester-terrace, Islington.

## General Chronicle.

## SWITZERLAND.

(Extracts from the Rev. Baptist W. Norr's Tour.)

## THE SIGHT OF THE ALPS.

"FROM the summit of the Jura mountains, I saw the Alps for the first time. Every moment, as the road wound round

each obstructing eminence, we were expecting them to burst upon us; and at length a beloved brother, who, with elastic tread and bounding heart, preceded the carriage, exclaimed, 'There they are!' and there they were. The Jura forest, down which we were descending, the whole en-

chanting valley before us, the wide-spread lake, with the sloping banks of grass and scattered trees descending to its margin, the villages scattered over the land, with the towers of the distant city, reposed in sunshine. Beyond the lake the mountains looked black and stormy, beneath the shadow of a long line of clouds, which lay horizontally above their heads. Out of this shadowy sea rose naked pinnacles and sharp spires of granite, so steep that neither verdure nor snow could rest upon them; and higher than all, like another world, ethereal, brilliant, alone in its surpassing glory, towered the snowy summit of Mont Blanc."

VIEW FROM THE HOTEL DES BERGUES,  
GENEVA.

"At your feet is the bright, broad, rapid Rhone, blue as the sky over your head, transparent as crystal, hurrying to the ocean. On its banks are handsome buildings, backed by the turrets and roofs of the upper city. On either side are environs of the richest verdure, woods and bright villas, and gentle cultivated slopes. Behind these, to the south-west, two guardian mountains, the Voirons to the left, and the Saleve to the right, which stand as sentinels at the opening of the great valley of Arve. Between these, and more distant, is the Mole, a conical mountain of some height; and then, above them all, Alps rise on Alps, among which Mont Blanc glitters in the sun. Such a scene seems made for piety and peace: that river seems formed to bear on its ample tide boat-loads of happy beings, families which are peaceful as the sunny lake, young hearts which bound like those dancing waters; and the smiling land seems made to be the abode of a few simple, united, and pious people, rejoicing in God, whose gifts have been so ample to them. But painful recollections gather thickly round that bright city, and hover over the blue rushing tide. Only a week ago we gazed with delight on that river: it looked remorseless as an assassin to a dear friend of mine, whom it bereaved of his only child. His son was floating upon its surface; the current was too strong for him; his boat being hurried beneath the bridge was upset, and he perished. They had quitted England to give him pleasure, and they left him in Switzerland a corpse. Thanks be to God, they sorrow not as without hope; for their son had given satisfactory proofs that he was born again of the Spirit. Faith gave blessed support; they were able to honour God in their trouble; they cheered the hearts of their Swiss brethren by their resignation; and though he sent them this great trial, he has not forgotten his promise to his children, 'All

things shall work together for good to them that love God.'"

GENEVA—ITS LATE POLITICAL TROUBLES  
AND PROSPECTS.

"Along the wall which confines the stream on its right bank was the insurgent population of the Quartier St. Gervais crouching, while upon the bridge a Christian friend of mine was leading his company beneath a murderous fire to dislodge them. The city was the prey of civil discord, and a revolution had burst upon the Government like a thunder-storm. Quiet is restored now; but there are larger evils than a popular tumult, which sadden a Christian spectator there. The doctrine of the gospel, which in that city Calvin maintained with a force of intellect rarely equalled, so that streams of evangelical light flowed forth from Geneva over Europe, has now been generally abandoned. Rousseau is more to the modern Genevese than Calvin; the Deist is honoured, the Reformer is derided. Nor has the canton apparently reached its lowest humiliation; for although it has long lost its evangelical earnestness, it has still been Protestant; but now this its last honour seems falling from its palsied grasp. The population of the canton is about 60,000, of which the city contains 32,000. Within the city about 7,000 only are Roman Catholics; but around it the large majority of the peasants are Savoyards, who have been within a few years added to the population, and profess that creed. The city is flourishing. Industrious, frugal, and well-governed, they thrive. About 100,000 watches are annually manufactured in its workshops; it has a considerable trade in jewellery; its inhabitants are busy with printing, hat-making, the manufacture of silk and woollen shawls, tanning, calico-printing, and twine spinning; its fisheries are considerable; and in summer thousands of strangers flock into it; hence hands are wanted; and as the Vaud is thriving, too, numbers of labourers and artisans are recruited from the poor adjacent departments of France, and the still poorer valleys of Savoy. *All these new settlers are Catholics*; and as the full rights of citizens are easily and speedily acquired, and few of the settlers ever leave their adopted country, the proportion of Protestants to Roman Catholics becomes annually less and less. Hence a numerical majority of Roman Catholics, at no distant day, seems inevitable; and a numerical majority, according to the present constitution, must determine the whole aspect of the Government: for the canton is governed by a Great Council and a Council of State; both these are chosen by the people; and as the suffrage is universal, a Roman Catholic majority in a few years



will return two Roman Catholic Councils, and both the legislative and executive Government of the once Protestant Geneva will be again in servitude to the Pope. But Geneva is not lost to Protestantism yet; there are some Christians there still, and if the task of reviving the religion of their country is arduous, their difficulties are less than they were."

#### THE GENEVA CHURCH.

"Under the late Government the Geneva Church was governed by the Company of Pastors, who nominated the pastors of the whole canton. The majority of these were worldly men, with Unitarian opinions, who took care to appoint pastors of their own views, so that not more than three or four of the National Church were evangelical men; and yet the sober part of the community were so attached to their Establishment, corrupt as it was, that they would not listen to any dissenter from it. But the late revolution having overturned the ecclesiastical as well as the civil Governments, the Company of Pastors, who have long persecuted the gospel, have lost their power to persecute. Henceforth the Geneva Church is to be governed by a Consistory chosen by the people. But this new ecclesiastical court will be less powerful than the Company, since the pastors who were appointed by the Company are now elected by the parishes. Scarcely any arrangement could promise a worse choice of pastors, since the ministers of Christ are to be chosen by the *populace*. Every citizen has a right, without profession of faith, without belief in revelation, without examination, without morality even, to declare himself a member of the National Church, and to give his voice in the election of parochial ministers. No one can now say what the doctrine of the Genevese Church may be. It has no creed; it does not own the Bible; it offers no test to its ministers; and it is, therefore, a Christian church without even the profession of Christianity. Can Christians endure this state of things? Habit, prejudice, sloth, timidity, self-interest, and other criminal infirmities, might make them cling to the old arrangement, though they saw year by year the venerable Company, armed with State power, repressing the gospel; and the parishes, perverted by their legal pastors, opposed to spiritual religion. And they would have probably supported it still; but this new mischief, this upstart abuse, this plebeian disregard of spiritual discipline, will probably force almost all the Christians of the Establishment to assert their own liberty of thought and action. Two things may be expected, which are urgently required by the churches of Christ throughout Europe — *separation from the*

*world, and union with each other.* There are Christians at Geneva who must feel it to be an intolerable evil that an ungodly Government should order, as they have done, all the pastors of the Canton to be chosen by a populace as ungodly as themselves; and they will say, '*Let us have our own pastors*'; let the sweepings of the cabarets and the Communists have the teachers whom they like; *but the churches of Christ must not submit to such degradation.*' And when the churches of Geneva shall at length be free from the trammels of an irreligious Government, an irreligious populace, and an irreligious clergy, they may expect, with the blessing of God, as great a change in their city as that which was effected by Calvin, by Farel, Beza, and their associates."

#### AN INTENSELY INTERESTING DEATH-BED.

"Not long since, a Protestant lady, in the south of France, supposing herself to be near death, was seized with deadly terror. It was in vain that her husband sought to console her. They had lived a thoughtless life, and she could not bear to stand before the judgment-seat of God. 'Then let us send for the minister,' said her husband. 'What use is it?' replied the sick person; 'I know what he will say: it avails nothing.' However, the minister was sent for. Being a young Rationalist, who had often opposed evangelical doctrine, he endeavoured, when he reached the chamber of sickness, to console her by the memory of her domestic virtues, and by assurance of the boundless mercy of God. But his efforts were utterly in vain: all his fine speeches could not silence a reproachful conscience. She felt that the justice of God was in terrible array against her ungodliness, and the very mission of Christ convinced her of unpardonable ingratitude to the Redeemer. The minister was perplexed; all his stores of commonplace, heartless palliatives to mental anguish were exhausted; and she wildly told him that she was wretched and undone. What could he say more? At that moment it flashed upon his mind that the evangelical doctrine, which he had so often opposed, would silence all her fears: it was precisely what her agonized mind was asking for; it would be to her like water in the scorched desert. He knew the doctrine of justification by grace through faith well, for he had often maligned it: he was familiar with the texts cited by evangelical ministers, for he had employed his powers of criticism to refute their evangelical meaning. If he could but speak to her as an evangelical minister, he could hush that awful tempest which he could scarcely bear to witness. But how could he say what he did not believe? How calm even that agony by a lie?

st he could read those passages supposed to contain evangelical doctrine—could be nothing wrong in that. I and perplexed, he directed her to read of God for consolation; and read such texts as these: 'God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.'—'He that believeth in the Son hath everlasting life.'—'As many as received him, to them he gave power to become the sons of God, to them that believe in his name.'—Before we conclude that a man is justified by faith, without the deeds of the law. Being justified freely by his grace, in the redemption that is in Christ.'—'There is, therefore, now no condemnation to them that are in Christ Jesus.'—More was wanted: it was light to her dark path, it was peace to her anguish, life to the dying, it was instant cure of despair; and she welcomed the gospel as the flower in the desert welcomes the sun; held fast the consolation, and rejoicing in the faith;—a signal in the adaptation of the gospel to our wants."

#### THE OF EVANGELICAL RELIGION IN GENEVA.

HERE is irreligion in Geneva; and I only heard of three or four pious men in the whole National Church; but there are few towns of the same size so many educated, influential, and able men are combined for the promotion of the cause of Christ. I rejoice to see the names of some of those whom Besides those whom I have already named, the Pastor Barde, and Messrs. de Mole, and Cramer, of the National Church, who have never been called in the Company of Pastors to any pastoral duty, with Messrs. d'Epines, the father of the late Mr. Craméux, are all active and doing good.\* To these must be added excellent Congregational ministers of the Congregational Church at La Palissempey, Guers, and L'Huillier. As an influential band of brethren, to be entrusted a great work."

#### ITALY.

##### A VISIT TO THE VATICAN.

all the edifices in Rome, the Vatican is far the most extensive, rivalling in grandeur the residences of those emperors who were masters of the world, a palace covered a hill. Do we turn to it for objects of art?—It is enough that the Transfiguration by Raffaele, the Apollo Belvidere are there. Do we

wish to become acquainted with the treasures of ancient lore, MS. or printed?—Its library opens up riches which many lifetimes could not exhaust. Or do we wish to wander over the chief residence of him whose predecessors at least, trod on the necks of emperors, and overturned the thrones of kings; while even now, shorn and diminished as he is, the Pope, as the head of Antichristianism, enthralled the minds and the consciences of millions?—Then here, with St. Peter's on the east, the gardens of the Palace to the south, the church-topped Monte Mario (Clivus Cinnae) to the west, and the yellow Tiber and Rome to the north, we find the abode of that Man of Sin who still supports the system which vies with the grossest superstitions in corrupting and debasing mankind. But let us turn for a little from polemics, to examine in detail this wonderful pile, and record the impressions which a visit conveys.

First, as to the arts.—Where shall we begin? We are in the chamber of Raffaele, and on that frescoed wall the master has depicted the history of the apostle Paul, in a style so life-like, so grand and speaking, that one expects for a moment to hear his voice, till reflection dispels the illusion. It returns, however, as you study the exhaustless production. One of the texts is the stone with the words, "To the unknown God;" the pulpit is Mar's Hill; the hearers are Athenians; the preacher, Paul; the painter, Raffaele; and where in the world's history, among mere men, was ever a group so noble, or associations so varied, or topics so exciting and suggestive as are thus presented to the eye?

But pass through a few apartments, any one of which would signalize a country where the objects of art are more rare, and you stand before the Transfiguration, by Raffaele. In the Sistine Chapel, you find the Last Judgment, by Michael Angelo, in fresco. It is awful and appalling, though in some respects its details degenerate into the grotesque; but you can turn from it without emotion—at least there is no drawing forth of deep feeling by all the painter's power. Before the Transfiguration, on the other hand, one feels attracted, and actually loves the production. The chief figure is so exquisitely beautiful and ethereal, that it appears not a thing of earth—"His face shines as the sun, and his raiment is white as the light." Those apostles, so stunned; those attendants, like their Lord, (1 John iii. 2,) are all so inexpressibly lovely and perfect, that one can form no adequate estimate of the power of painting till objects such as these have been seen. We do not forget that criticism has pronounced certain censures on some details in this painting, and there may be truth in them; but that coun-

de Mole has since left the National Church.

ceded, we speak of the effect of the whole, and that effect we describe by saying, that the genius is so visible and so great, that it subdues while it delights the on-looker. "It is raised a spiritual body," has a simpler meaning, after studying the Transfiguration by Raffaele.

Would we hold converse with some of the most noted of modern Italians?—They may be met in the halls of the Palace, the chapels of the Pope, or the corridors of the Library and Museum.

But pass to another section of this vast pile. It is a chamber in the form of the segment of a circle. The view from it is one of the grandest in Italy. The Castle of St. Angelo, the Campus Martins, the Tiber, Rome, the Sabine Hills, the Campania, Tusculum, Frascati, Tivoli—a thousand objects of interest meet the eye as it roams from scene to scene, beheld from the Palace and its halls. But in that chamber, small in comparison with many beside it, stands another amazing creation of art, the Apollo. It was found at Antium, towards the close of the fifteenth century, and placed in the Museum of the Vatican by Buonarroti. Perhaps there are some who feel, or think they feel, all the beauty of this wondrous statue, when they first gaze on it—and the first look, no doubt, conveys a distinct impression of its grandeur and symmetry. But the expression, the real greatness of the mimic god, are not discovered to their full extent except by visit after visit. He has just discharged an arrow, and gazes after it to mark its effects; and the attitude, haughty yet reposeful, the anger felt and expressed, yet not ruffling the countenance, combined with the perfect proportions of the work as a human figure, hold us in a kind of awe in its presence—an awe which we felt deepened and enhanced by each reiterated visit. Except in that marvellous and mighty pile, the Pantheon, nowhere in Italy did man's power affect us so much as in the presence of the Apollo. We have traversed the field of battle at Thrasymene, and tried to realize the feelings of the combatants when they struggled so intensely that they felt not the earthquake which rocked the ground on which they fought; we have followed Buonaparte over the Great St. Bernard, with its glaciers and snows, and explored with care the battle-field of Marengo; we have heard the British huzzas, and seen the French disasters at Waterloo—and these have drawn forth emotions which one would not wish to repress, and could not tell; yet the Apollo in *effect* surpasses them all,—at least, it is *sui generis*. The mind versant in moral loveliness, learns before it, that even in things as they exist in our wrecked world, there lie concealed the elements and copies of beauty as it exists

in the Divine mind, waiting the appointed time when all the redeemed shall be morally lovely—literally like God. "*Quella essenza che da Dio deriva, conduce a Dio*," is the aphorism of an Italian. It is true, at least, in spiritual things, so that one carries to his ultramontane home, from the hall of the Apollo, a figure of loveliness which it requires no effort for the mind to reproduce: and which it is nothing more than inclined to admire. Strange that the mind that conceived, the hand that chiselled this exquisite embodiment of thought, was Pagan, worshipping, if it worshipped at all, a stock or a stone, and seeking pleasure in the objects which the true God abominates, and bids man abjure! The form, however, is only the more admirable on that account. It is the idealized creation of some high mind, the transcendentalism of taste, the absolute ideal of manly beauty, and prompts us to wonder more and more at the character of ancient Rome! To-day, its vestal virgins were presiding at a massacre in the circus; to-morrow, adorning after their fashion, in a temple worthy of Athens; now, the majestic people consigned a city to the flames; anon, they re-peopled it with statues just not living! Madame de Staël somewhere asks, Whether Nero, looking on such perfection, would not have foregone somewhat of his ferocity? She knew not that it is not that kind of beauty that can tame man's heart into tenderness. It is, nevertheless,

"A form of life and light,  
That, seen, became a part of sight;  
And rose, where'er we turn'd our eye,  
The morning star of memory."

In the neighbourhood of the Apollo, though in a separate hall, stands the group of the Laocoon, another marvellous creation, though less imposing than the simple majesty of its companion. It is assigned to three artists at Rhodes; it formed one of the ornaments of the palace of Titus, on one of the seven hills, and was discovered there amid the ruins in the time of Pope Julius II. In complexity, it resembles the group of "Niobe all tears," in the gallery at Florence; but the concentration or convulsion of feeling that is visible in the Laocoon draws one back to study it again, and again, and again—it is a tragedy in stone. The struggle, yet resignation, as if to inevitable fate, of the old man; the helpless and imploring resistance of the sons, crushed, maimed, and tortured as they are by the coils of the serpents, and their sympathetic inclination towards their parent, even as they writhe in agony,—all speak to the soul more than to the set. Criticism is disarmed while we behold the *Æneid* surpassed in marble; for creations of the artists of Rhodes less

deeper impression than even the lines of Virgil:

"Laocoonta petunt: et primum parva duorum  
Corpora natorum serpens amplexus uterque  
Implicat, et miseros morbus depascitur artus.  
Post, ipsam auxilio subeuntum ac tela ferentem  
Corripunt, epirique ligant ingentibus."

But there are other stores in the Vatican besides the treasures of art. It is said that there are 60,000 statues in Rome, and many of them adorn the halls of this papal palace; but we turn from them all to the library there to glance at the treasures which it contains. It was founded by Pope Nicholas V., in 1447, who transferred to it from other quarters the MSS. which had been in course of collection for ten centuries before. The present pile dates from 1588, and the contents of the library have been augmented from time to time, and from innumerable sources. Leo X. was an active collector, and added largely to the stores. Yet the interior of this magnificent pile has little of that erudite appearance which its character as a *dépôt* of lore would lead us to expect. Indeed, its treasures are so buried or immured in *presses*, and these *presses* are so bedizened with ornament, that except in its vastness, it is more like the library of a well-conditioned and rather pretending citizen's villa, than the depository of so much that is antique and invaluable. It would be endless to attempt to catalogue the treasures and true curiosities of literature that are here. Romish partiality or pride estimates the printed works at 100,000 volumes, the MSS. at 35,000; but even though we make an abatement from these, the collection is still noble, and worthy of a more dignified proprietor than the head of a system which has wrought with such fell and ruinous effects upon the consciences of men. The volume which chiefly attracted our attention was the treatise, "*De Republica*," by Cicero. It is not complete, but has been wonderfully restored by Angelo Maio, from under the version of Augustine's "*Commentary on the Psalms*," which had been written over the ancient MS. The monks of the middle ages are often eulogised as the conservators of literature during the dark midnight of Europe; and men are rising up in hundreds to spread their celebrity in that respect. What evidence do the palimpsests of Angelo Maio bear to the taste, and learning, and conservative tendencies of the monks? A production of "*Rome's least mortal mind*," effaced by some shaveling scribe, to make room for the production of one who, though much to be honoured, had yet been copied, and copied again, on less precious vellum, is surely not an argument in favour of monkish enthusiasm in the cause of letters.

The living literature of the Vatican is

not the least attractive portion of its stores; we mean the Italian literati, who are met with there, add a charm to that storehouse of learning. Our first visit to it was in quest of an early production of Calvin, (a preface,) which we knew was in the Vatican, but which the subordinate officials could not discover. Angelo Maio was called in, and with equal intelligence and politeness, produced the stranger from its hiding-place. In his appearance, Maio is a favourable specimen of Italians. With rather more of grave and portly sedateness than they generally exhibit, he has their frank and ready politeness, and withal, their communicative volubility. It cost no effort to lead him into his favourite themes, and there he was loquacious, as few but Italians can be—a thorough enthusiast—a very devotee. Maio began his career as keeper of the Ambrosian Library at Milan, where he signalized himself by his discoveries in ancient manuscripts, which had been effaced and written over by monks with their lying legends, though for some time he anonymously published his discoveries. Having attracted the notice of Pius VII., he was promoted to the office of librarian of the Vatican, and eventually exchanged the ruby-coloured robe of a Monsignore for the purple of a cardinal. He has been called the Hero of the Palimpsests, and deserves the title. He is chiefly famed for his edition of "*Cicero de Republica*," which is reckoned the most powerful production of the orator. Maio is now sinking into the feebleness of age. His policy as librarian is said to be illiberal, and the glory of his setting does not correspond with the promise of his rising, or the vigour of his meridian power.

Another of the Italian savans whom we have met in those storehouses of literature is the Abate Mezzofante, now, like his friend Maio, a cardinal. He first became famed at Bologna, where he was professor of Greek and the Oriental tongues. In that chair he had for his colleague the noted Signora Clotilda Tamborini. Strange as it may seem, she combined her stores with those of Mezzofante in training the Italian youth in the knowledge of Greek; thus carrying us back to the days when Olympia Morata, Lady Jane Gray, and others, their contemporaries, rivalled their brothers and husbands in their knowledge of language, their literature, and philosophy. At her death, about the year 1821, Mezzofante profoundly lamented her removal; and evinced, by his regrets, how congenial were their studies and tastes.

In our day, as in that of Tacitus, every thing in Italy that is either very good or very bad soon finds its way to Rome, and in due time, Mezzofante was called up by the head of that church which has been so

wise through all its generations. It was there that we made his acquaintance. On a cold February morning, we were seated in the compartment of the library where he usually studied, when an uncouth and not prepossessing figure took possession of the adjoining table. He was busied with a work on Turkey, which soon became our topic. He speedily discovered, from our mode of pronouncing Italian, that Britain was our home; and, without any forewarning, addressed us in our vernacular. His readiness and accent surprised us. He is reputed the master of forty languages, but he himself smiles at the assertion. That he has an amazing aptitude for acquiring them, however, is certain; but he does not pretend to be master of more than a few. With Greek and the Oriental tongues he is familiar. Polish, Hungarian, German, Bohemian, Spanish, English, French, and others, he knows well, having acquired them mainly by intercourse with natives of those countries in Italy. But the accounts of his linguistic powers are exaggerated, while, at the same time, his knowledge in other departments is limited. We once showed him a precious volume, marked, in the catalogue of the library, "*Rarior ipsa raritate*," but the Abate scarcely gave it a glance.

But we must away from the Vatican, with all its treasures—artistic, literary, and living. Would they were in nobler hands than those who now pervert them! But the time will come. How vast the change that has passed over Rome since Augustus, or even Trajan, was its lord! and how shorn and subdued in our day, compared with what it was when Leo X. was its pontiff and prince! Harbingers these of greater changes still. "I will overturn, overturn, overturn, till He comes whose right it is to rule," embodies the death-warrant of Rome. It has been said of the past, and will be said of the future—

"And thou art she, the ghost of that proud Rome,  
Whose eagles fatten'd on the million corpses  
Of nations prostrate. Far as wind rocked Thule  
Was felt thy crushing grasp—thine iron ear,  
Swift as the thunder's fiery messenger,  
Roll'd on and on, in triumph, till the suckling's  
scream,  
Bereft of her who bore it—Eld's hoary head;  
Doom'd to a child's cotage—the widow'd maid,  
Who had but dreamt of joys she ne'er could know,  
Heaved their deep curses from their broken hearts,  
And imprecated on thy ruthless butchers  
The vengeance which has scathed thy scarry brow.  
How the heart weeps and joys to see thee fallen  
thus!  
Weeps, that a thing so mighty as thy sway  
Should veil its glory to a shaveling's mumbering;  
Joys, that retribution, sure as were thy conquests,  
Hath come at last to lay thy Scroes prostrate."—  
*From the Free Church Magazine.*

## GERMANY.

(From our German Correspondent.)

THE amount of ignorance of Scripture and neglect of true religion amongst the Protestant inhabitants of Prussia, who profess to be zealous Lutherans, is amazing. I have endeavoured to promote the establishment of Sunday-schools for religious instruction, but without success. It is equally impossible to have a "Tract Society." The people have no idea of doing anything without the clergy. And the evangelical clergymen whom I am acquainted with, whilst they admit the usefulness of such institutions, are afraid the magistrates would interpose to resist such things. One, whose congregation consists mainly of the agricultural labourers from the suburbs, tells me that he wished to commence a service on Sunday evenings for those who live too far off to attend the church, and had arranged to have this service in their own neighbourhood,—but the magistrates interposed and forbade it. The present "shaking of the nations" may shake down the State-Church of Prussia,—if so, it will do much good; for, under the new state of things, the State-Church would be entirely in the hands of the Rationalists.

Last year, whilst at Reinerz, I went over the borders into Bohemia, and gave away a good many tracts, "but secretly for fear of the" priests; this year I hope to do it more extensively and with less restraint. My health is considerably improved, but I fear it will be necessary for me to follow the physician's advice of visiting Reinerz a third time, which will require my staying here another year. Things are very unsettled here, and it seems by no means improbable that we shall have war before long.

## RUSSIA.

PROTESTANTISM IN RUSSIA.

(From our own Correspondent, dated April 15, 1848.)

ON the banks of the Wolga, in the government circuit of Saratow, which lies between 60° and 65° E. longitude, and between 40° and 45° N. latitude, there is a German colony; it was founded under the reign of Catherine II., in the latter half of the eighteenth century. Its population amounts to more than 150,000, distributed into 102 villages. These are situated principally upon the banks of the river. Few are more than 25 wersts from it, and nearly all are within 100 wersts of the provincial town, Saratow.

The houses are built chiefly of fir wood, and in regular order. They present an appearance of comfort, and consist generally of two, in some cases of three, four, or even five rooms. The roofs are often painted red, and the windows, which are

large, either red or green. The or is, in most cases, neat and orderly. the right, or "hill" side of the river, are 46 villages, of which 33 are Prot and 13 Catholic; on the left, or "dow" side, 56; of which 40 are Prot, and 16 Catholic. The proportion ulation was, in 1836, as follows:

Households.	Males.	Females.	Total.
Ant.... 9,073	41,898	40,435	82,333
..... 3,070	13,378	13,023	26,601

12,143    55,476    53,458    108,934\*

"household" comprehends the inhabit- f a house in which usually two or more d couples and their children reside. eople are simple, cheerful, and vir-

From the names of several of the :—Shafhausen, Glarus, Basel, Zurich, ura, Zug, Lucern, Unterwalden, — esume that a part of the population ted originally from Switzerland. Each ge" is under the care of a superin- it, aided by "elders;" and an over- appointed for each "district," com- g several villages. The overseer in connection with the Imperial au- es at Saratow, where a "Guardian † for Foreign Immigrants" superin- the affairs of the entire colony, and rmerly under the "Minister for terior," (Home Secretary,) but now the "Minister of the Imperial De- s," (Commissioner of Woods and s.)

Protestant villages are distributed 7 parishes, nine on the "hill" and n the "meadow" side. Two are Cal- e and 15 Lutherau; though in some latter there is a considerable propor- Calvinists. There are two provosts, r each side of the river, who are i from amongst the preachers, and appointment has to be confirmed by vernmental "Consistory for the reli- affairs of foreign confessions." It is province to inspect the schools and ies, and to preside at the annual i of the preachers. They are sub- to the Consistory at Moscow. From o 1833 there were a Superintendent onsi- story in the colony; but after- the former was abolished and the removed to Moscow.

churches and schoolhouses are gene- f fir wood, though lately some have onstructed of stone. Nearly all the es are too small for the present t of population. The churches, more- re incapable of being heated. In , therefore, the service must often be the school-room, whose capacity is small to contain the people,—as in rt of the year the greatest number

\* population returns in 1842 give 104,319  
ists, 32,804 Catholics

† Tutel.

attend, not being so much kept away by field work. These evils are of no small magnitude. There is hope, however, of their being gradually removed, by the erection of more commodious and convenient structures.

Public worship takes place on Sundays and festivals, at about ten in the morning. As this cannot always be conducted by the pastor, who has to supply, perhaps, two or three villages, the schoolmaster often fills his place. He reads a sermon from some book sanctioned by the pastor. Those generally employed for this purpose are Brast-berger's, Schöner's, and Francke's. Prayers are read from the books of Arndt and Schmolk; and the hymns in use comprise 823, from the Marburg hymn-book. The bells, of which there are one, two, or three in each church, are rung an hour before service-time. During the service two or three members of the "Church-board," whose office it is to aid the pastor in pre- serving order, carry round purses, with little bells affixed, to receive the free-will offerings of the congregation. In the after- noon children and adults are catechised; if this be conducted by the pastor, it is usually upon the gospel for the day, or some other passage of Scripture; if by the school- master, he merely asks the questions con- tained in the catechism used at school, and reads one or two chapters from the Bible. Of late, adults, especially married people, had neglected these meetings, and thence increasing ignorance of the word of God was observable; for but a small portion is read during public worship, and it is very rarely attended to in the house.

The houses of the preachers are nearly all alike, and mostly of wood. They con- tain six spacious rooms, together with out- houses, stable, cowshed, &c. The whole are kept in repair by the congregation, and there are usually annexed an orchard of apple and cherry-trees, and a couple of acres of land for vegetable produce. The situation is generally good, and even pic- turesque.

Each preacher receives from the "Guard- ian Office for Foreign Immigrants," 600 rbl. b. as. yearly in three payments: from each household of the congregation, at the end of the year, 50lbs. of wheat, worth 80 —85 copper copeks, and 50lbs. of rye, worth 40—45 c. c.; in autumn, 2 puds of hay, worth about 12—15 c. c. per pud; for each baptism, 50 c. c.; confirmation, 1 copper rbl.; betrothment and marriage, 2 c. rbl.; burial, from 50 c. c. to 1 c. rbl., according to the service required; communion for the sick, 50—100 c. c.; "church-lines," 50—100 c. c.; on the "hill" side these fees are seldom exceeded, while, on the "meadow" side, they are sometimes doubled. The annual income of each is, therefore, from

sol. to 100*l*. During sickness he receives one-third of this income.

The church "offices" are generally performed where the pastor resides, though this arrangement is not stringently insisted upon. Confirmation does not take place before the fifteenth year of age; and a knowledge of reading and of the catechism are prerequisites. The communion is administered twice a year, viz., at about Easter and Michaelmas. Marriages are performed from Advent to Passion-week, previous to which each couple are betrothed, in presence of the pastor, and undergo an examination in reading and religion.

In 1808, a fund was established for the relief of the widows and orphans of preachers. It was aided by Imperial grants, and had a capital of 50,000 rbl. b. a. (2,500*l*.) It is under the management of a provost and two preachers, the latter of whom are annually appointed. Every married preacher contributes yearly 20 rbl. b. a. (1*l*.) If the number of widows and orphans is not great, the former receive 200 sil. rbl. (35*l*.) yearly, and the latter, 50 sil. rbl. (8*l*. 5*s*.)

The number of children at school in 1832, was 14,686. In that year the births exceeded the deaths by 2,466. We may suppose, therefore, that the number of school-children would be at least 16,000, in 1836, when the Protestant population was 82,333. The school accommodation, therefore, was complete in regard to numbers; not so in regard to the quality of instruction. The period of attendance is from the seventh to the fifteenth year, and the school-hours from eight to twelve, A.M., and from two to five, P.M. But the children are able to attend only during the winter half-year, from October to Easter, as they are employed during the summer in the fields. The subjects prescribed for them to learn are, reading, writing, reckoning, catechism, singing, prayer. Very few boys, however, learn to write and reckon well, and it is seldom that any of the girls attempt it. One reason of this neglect is, that the parents are too poor to pay for books, &c.; another, that they are indifferent\* to the improvement of their children; and a third, no doubt, lies in the children being absent during the whole summer, which renders any great advancement on their part almost impossible. The teachers are inadequately paid by the congregations, and are but ill qualified for imparting any better instruction. Their preparation for the office is left to their own exertions,

\* This is not surprising when it is borne in mind how little opportunity is furnished in the Russian system for the free exercise of whatever intellectual talents may be possessed and cultivated. The movements in the rest of Europe may, however, help to break off the fetters under which the serfs of the Northern Empire groan.

under the superintendence of the pastor; but neither their remuneration, the scope of their influence, nor their social position, is sufficient to stimulate them to any very high attainments. They are under the necessity of filling the office of bell-ringer, &c., in order to increase their salary. An improvement may have taken place of late years,—but such was the general state of things prior to 1832.

The above particulars, derived from the most direct and authentic sources, appeared to us likely to interest our readers. We cannot look upon this western colony on the borders of Asia, and surrounded by an oriental population, without feeling that their position is important, and their influence likely to be great. We anticipate much good from the existence of a Protestant community in the heart of a dominion where the corruptest form of Christianity, that of the Greek church, is established by law. At present a despotic government prohibits them from making known the truth among their benighted neighbours; but perhaps the time is not far distant when even the Czar of all the Russias will be compelled to give to his subjects some degree of constitutional freedom. If the convulsions of the south and west of Europe lead to this result, amongst the many confusions which they are bringing about, they will confer no small benefit upon a large part of the human race. The truth will then "run to and fro in the earth," and a purer form of worship will receive the voluntary adherence of those who have long "sat in darkness and the shadow of death." We regard, indeed, the errors of the Lutheran Church as a serious obstacle to the spread of true and vital godliness; but with all its defects, it is unspeakably in advance of the Eastern Church. The sermons, prayers, and hymns which we have noticed above as being in general use, indicate that evangelical truth is proclaimed.

In the meantime we trust that the ministers will be qualified, by faith and earnest prayer, for the responsibility and high vocation to which a favourable change of things may call them; and that the people, by increasing piety and knowledge of the Scriptures, will be prepared to become "witnesses for the truth." How far the present ignorance of the word of God is chargeable upon the neglect of ministers we cannot say, or how far it may be occasioned by poverty. If the latter cause operates, we should rejoice to see the British and Foreign Bible Society add to its numerous benefactions that of enabling all the poorer inhabitants of the Protestant colony in Saratow, to obtain, at a merely nominal price, those "Scriptures which are able to make them wise unto salvation."

THE  
MISSIONARY MAGAZINE  
AND  
**Chronicle.**



NATIVE YOUTH OF INDIA DESTROYING THEIR IDOLS.—*Vide p. 378.*



## BELGAUM.

## THE REWARDS AND PROSPECTS OF CHRISTIAN EDUCATION.

Among the varied encouragements connected with the Missionary work in India, the progress of Christian Education is one of the most prominent and delightful. In this department of labour the reward is indeed abundant, but it is richer still in the promise of future fruit. A more inviting field of benevolent effort cannot well be conceived, especially when it is borne in mind that it is capable of indefinite extension, and waits but cultivation to multiply its increase a thousand-fold.

If the happy results of Education in India were confined to the cultivation and enlargement of the intellect, and the improvement of the social condition of its inhabitants, it would still repay and demand our exertions; but, as this is a work which frequently issues in the conversion of the youthful heart to God, and powerfully contributes to the overthrow of that vast system of idolatry which age after age has corrupted the worship and destroyed the souls of the poor Hindoos, it possesses incalculable value, and claims the utmost efforts of christian zeal and compassion.

The appended statement, recently received in a letter from Mr. Beynon of Belgaum, corroborates and enforces these remarks :—

In the course of last year (he writes) we had a greater number of applications for schools than in any preceding year. Several of the applicants expressed a willingness to defray one-half the expense, if we would take the superintendence; and, had we the requisite funds and could give them efficient superintendence, we have no doubt that we could establish schools, on Christian principles, throughout the country.

Most of the boys who remain a few years in our school attain a tolerably correct knowledge of the principal truths of the Gospel, and if they should continue in a state of alienation from God, and without hope in the world, it is not for want of knowledge in the understanding, but because they hate the light, and will not come to the light. We have an interesting fact corroborative of this which occurred in the school at Shapore :—

Three Lingait boys were sent by their relations, a few days before the Gunaputee Festival, to bring home some clay to prepare the image. They reasoned among themselves on the foolishness and sinfulness of the custom, observing, how very contrary it was to the word of God, which they had been taught. While reasoning thus, they came to the decision among themselves, that it was not only wrong in them to prepare the clay for idols, but also sinful to worship them at all, and they determined at once to destroy their idols. They accordingly proceeded to act upon the decision, and taking out their little images from the silver boxes suspended to their necks, they broke them to pieces, and then throw the fragments into the Well. (Engraving, p. 377).

This, when known, greatly disconcerted and annoyed their relations—efforts were made to compel the youths to wear the idol again, but, for some time, to no purpose. Two of them at last yielded, but the third, an interesting lad about eleven years of age, positively refused. He was often punished, deprived of his food, and hooted at by the boys in the streets; but he continued firm, and not only refused wearing the idol and worshipping it, but ceased to worship his Gooroo, (heathen teacher), and he declined taking the food or water consecrated by him.

We saw much of this interesting youth: he spoke with great abhorrence of the sin of idolatry, and the little fellow was deeply affected when relating his own feelings and experience. We should have been happy could we have taken charge of him, but his mother would not give him up; and, as a last resource, to bring him back to idolatry, he was removed to a village about twenty miles distant. What his state of mind is we know not—all we have heard is, that he attends the Government School. If the Lord has commenced a good work in him, He will carry it on to the great day.

#### APPEAL OF A MISSIONARY RETURNING TO INDIA.

WE strongly commend to the solemn consideration of our Christian readers the following statement from the Rev. F. Porter, now preparing to embark, on his return to Cuddapah. It conveys an impressive view of the extraordinary facilities which exist for the extension of Christianity in India, and urges the spiritual claims of that vast and interesting country, especially the Teloozoo Districts in which Mr. Porter is more immediately concerned, on the sympathy and resources of the British Churches. The fact that there are but twelve European Missionaries labouring among a population of ten millions of heathen crowded together in a single Province is calculated to awaken the most painful reflections, and no argument can add to the force and urgency of its silent appeal. Our brother thus introduces the subject to notice:—

The “John Williams” has returned again to the islands of the South, and the messages from the brethren and sisters of the Southern Isles have been delivered by their faithful representatives. They have received the warm welcomes of the juvenile, and the more calm congratulations of the senior, friends of Christian Missions. A few months since, and Captain Morgan, with his band of devoted fellow-voyagers, received and bade an affectionate farewell to British Christians and the shores of Old England. They have been followed by many prayers, and many a tear of Christian sympathy and affection has been shed by the friends and relations of that devoted band of faithful men who have not counted their lives dear to them so that they might accomplish the one great and all-absorbing wish of their hearts—to preach among the Gentiles the unsearchable riches of Christ.

Dr. Legge, and his youthful Christian converts, has appeared before the Christian Public, and many a friend of China has felt his heart gladdened as he has listened to the simple and affecting detail of God’s dealing with their souls: no doubt many a prayer has been offered up to the God of Missions, that, by the grace of his Spirit, He would multiply these plants of righteousness ten, yea, a thousand-fold. But they, with their devoted fellow-companions, are gone; the sails of their vessel, filled with the breeze, have been seen wafting them down the British Channel to the distant land of Sinim, bearing with them the inestimable treasure of the Word of God—the glad tidings of great joy which shall be to *all* people. The big tear has rolled down the cheeks of many brothers and sisters as they have said to each other “Farewell!” The hearts of affectionate parents, too full for utterance at the departure of their beloved children, have, in the retirement of the closet, commended them with earnest prayer to the care of Him who holdeth the winds in his fists and the waves in the hollow of his hand. Oh! may He, Who comforteth those that are cast down, speak peace to their troubled hearts, and say unto them—“Great is your reward in heaven.”

But whilst the Southern Seas and China have thus engaged the sympathies and prayers of the British Churches, India, with her teeming millions, has occupied but a small share, comparatively, of public attention. True, indeed, our beloved brother, Mr. Hoaz, has brought more prominently before the Christian Public the education of native youths in the North-eastern Metropolis of India, which will doubtless prove a blessing far beyond the power

of present calculation,—a blessing to thousands yet unborn; and, as successive teachers go forth from this Christian Institution, they will each gather around them a youthful band, who in their turn will gather others; and so, like the circles formed by the throwing of a stone into smooth waters, circle after circle shall form, until the first has expanded beyond the limit of our vision.

But is all done when these objects are attained? Is there no farther effort required? Ah! yes, far more! There are the vast Provinces of Southern India to care for—there are twenty-five millions of souls in the Madras Presidency, speaking four different languages, for whose spiritual welfare comparatively little has been done by the Christian Church,—with the exception of the Tamil people to the south of Madras, amongst whom there are at present more Christian Missionaries labouring than among any of the numerous tribes of India. For the spiritual benefit of the Teloo-goo people, who number upwards of ten millions of souls, the Christian Church has only furnished twelve European Missionaries. A little more than a Missionary to half a million. Truly we may say—"What are these among so many!"

There are many reasons why a special effort should be made for India at the present time. Never, at any period in the history of that deeply-interesting country, was there so wide and effectual a door open for the evangelization of its degraded inhabitants, than at the present moment. Never was there a time when Jehovah, by his wonder-working Providence, more plainly addressed his people in the words of the inspired Prophet—"Go through, go through the gates, prepare ye the way of the people; cast up, cast up the highway, gather up the tones, lift up a standard for the people." Peace, universal peace, has been established from Cape Comorin to the Himalaya Mountains; and at present there appears no enemy that has either the will or power to invade our vast Eastern Territories, and disturb the peace and security of one hundred millions of our fellow-beings and fellow-subjects. The Mohammedan, Mahratta, and Sikh powers have all in their turn yielded to the valour of British Arms; and, notwithstanding the imperfections connected with our government in the East, it is pleasing to know that the Hindoos in general rejoice in the rest and security which they experience under our dominion, in comparison with the anarchy and bloodshed which they suffered under their former rulers.

The glorious tree of civil and religious liberty has been deeply planted in India, and its roots have already struck deep into the soil of that long-oppressed and degraded land. Missionaries of the Cross, of every name and denomination, have full permission to teach and preach Christ Jesus throughout every part of India's wide Empire—none daring to make them afraid. The writer of this has travelled hundreds of miles in the Southern Provinces of India, and frequently lifted up his testimony against the prevailing idolatries and superstitions of the natives; yet, with very few exceptions, he has felt himself as secure and *free from molestation as in any part of his native land*. True, indeed, he has had at times to endure reproach and scorn for the truth of Christ, even as the Apostles had in the prosecution of their arduous work; but, on the other hand, he has frequently been saluted by the cries of many whose understanding, enlightened by truth, and whose consciences bearing witness to the purity of the glorious Gospel of the blessed God, have been led to exclaim—"This is true, this is true, and we must embrace it." The natives of India are now far less attached to their ancient superstitions than they were; and the chain of Caste is gradually melting down under the plastic force of European Education and Christian Truth. A general knowledge of the Gospel has spread far wider in India than in Spain and Portugal. Many may be found in the neighbourhood of all our Mission-stations who would be able to give you as clear and correct an account of the leading doctrines and facts of Christianity as the children that are brought up in our Sunday-schools at home.

The connection between the British Government and the established Idolatry has been absolved in a great measure; though there are remnants of it still remaining in the land, which, we hope, will ere long be removed. We may also mention the abolition of female infanticide—of the inhuman rite of suttee—the improved moral and religious feeling of the European

Community, and the willingness of many of our own countrymen to help forward the grand work of Christian Missions.

Mission-schools to any number and extent can now be established in any part of this vast Empire, with a reasonable prospect of their being well attended. Notwithstanding all the antagonistic efforts of the Brahmins, and other wealthy natives, to put down these nurseries of Christian Truth, and to prevent the natives from sending their children to these low caste schools, as they term them; yet, it is a pleasing fact, that they are better attended than ever, and that, at present, there is a greater number of Hindoo boys and girls under Christian instruction, than has been known at any previous period.

Never was there so wide and open a field for Christian effort as that of British India. We can not only operate on the *outskirts* of this vast Empire, but we can enter the *vast interior*, and plant the tree of Life in the midst of the region of the shadow of death. British Christians! how do these perishing millions claim your attention, your sympathies, and prayers. They are your fellow-beings, your fellow-subjects, and are fully open to the most vigorous efforts of the Christian Church.

Think, that, for the past 2000 years, they have been educated in the most polluting errors and degrading superstitions that have ever cursed our earth. O could we lift the veil of ignorance that has obscured the black crimes which have been perpetrated under the name and sanctions of Hindooism, what an amount of sorrow, wretchedness, and guilt, would be unfolded to our view!

Students of our colleges! young men of talent, education, and fervent piety! Christian laymen! men of property, influence, and character! Christian pastors! to whom is committed a most important department in this great enterprise! Members of Christian Churches! arise, arise, to the help of the Lord against the mighty! We serve a great and good Master: we have a great work before us, great promises to sustain us, and a great and glorious triumph is ensured by the word of Him who cannot lie. "Let us not be weary in well doing, for, in due season, we shall reap, if we faint not." When the Churches of Christ shall arise as one mighty spiritual army, to work and pray for the coming of His kingdom; then will Jehovah, the God of all grace, open the windows of heaven, and pour out such a blessing that there shall not be room enough to contain it. Then shall the promise be accomplished: "I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing."

EDWARD PORTER.

#### CUDDAPAH.—AUTOBIOGRAPHY OF A FEMALE CONVERT.

In the following simple record of religious experience, exemplified in the case of a very interesting convert from Hindooism, now a member of the native church at Cuddapah, our readers will find an impressive instance of the profane and heartless impositions constantly practised on the Hindoos by their mercenary priests. Yielding herself to the guidance of these selfish impostors, she sought for rest but found none; and, like myriads of her countrymen before her, she would have fallen a victim to their impious delusions, had not the God of grace sent his messengers to her rescue. She now lives to rejoice in the hope that is full of immortality, and to bear her humble testimony to the riches of that mercy by which she was plucked as a brand from the burning. Her little history, as told in her own words, is contained in the following article:—

From my infancy till I attained to years of discretion I lived totally ignorant of eternal things; and consequently was very indiffer-

ent to the welfare of my immortal soul. Afterwards I reflected on Heaven and Hell, and feeling desirous of obtaining eternal hap-

piness, I earnestly inquired of Hindoo Gooroo (priests), "What I should do to obtain heaven?" Some directed me one way and others another way, and by them I was taught several muntrums (prayers). I shall now relate a few of the methods in which I was instructed by the Gooroo, in order to obtain heaven and see God.—

One Gooroo told me that he could instruct me how I might behold God. "Bring," he said, "some offerings, and then I will instruct you." When I did so, he directed me to shut my eyes, and close my nostrils and ears: this was done by placing my thumbs on my ears, and closing my nose with my fingers. Then said he, "Turn your eyes inwardly, and you will behold a light, and know that that light is God." Having done so, I imagined I beheld a light; but afterwards I was convinced that I was deceived.

With very great desire I went to another Gooroo to learn muntrums. After keeping me waiting about a year, he told me one day to bring frankincense and other articles. On receiving these he washed his feet in a bason, poured some of the water into my hands, and directed me to sprinkle it over myself. He then taught me a muntrum, and said, "If you repeat this prayer with your ears, eyes, and nose closed, you will obtain salvation." I went to another Gooroo and requested him to teach me some prayers. He told me that if I would give him a rupee he would do so: when I replied that I was not able to give him so much, he would not condescend to speak to me.

In this manner I found by experience, that these *Gooroo*s were *deceivers and oppressors*, and their many muntrums of little worth. Being in ignorance, and finding no peace to my soul, I felt great sorrow because I could not find a proper teacher to instruct me in the right way. At this juncture God in great mercy caused teachers from Cuddapah to come to my village. A carpenter from Rayalcheroo, who had heard the Gospel declared several times by Missionaries connected with the Bellary Mission, was present when the teachers first came, and listened with me and others to the declaration of the glad tidings of salvation. When I listened to the history of Jesus Christ, His incarnation, miracles, holy life, sufferings, death, and glorious resurrection, I was convinced that He alone was able to save me from the penalty of my

sins; teach me the path to heaven; and impart eternal happiness.

From this period I detested idol-worship and every system of false religion; and, trusting in Jesus Christ alone, I commenced praying to the true and living God. About this time my eldest son fell sick and died; when my ungodly and idolatrous neighbours said scoffingly to me, "This has befallen you because you have forsaken our religion and gods." But I prayed to the Lord and felt resigned to His holy will. On Sabbaths I went to the carpenter, who at my request used to read to me the word of God, from which I received comfort, and increased in knowledge of divine things.

About this time it pleased the Lord to afflict my younger son, who was laid on a bed of sickness and died. In this my sore bereavement, the heathen were more severe in their reflections even than before, saying tauntingly, "Because you will not return to us, to our religion and gods, your sons have died; and besides this you may expect greater evils." In reply I said, "I have forsaken the false religion of my fathers, and adhere to the true Christian Religion. Though every one of my children and relatives should die, and greater evils befall me, yet I will believe and trust in Jesus Christ my Saviour. 'The Lord gave and the Lord has taken away.' I gladly submit to His will."

In consequence of the persecution I received from my neighbours, I was led more fervently and importunately to pray to the Lord. Feeling desirous to be baptized and admitted into church-fellowship, I came to Cuddapah; and, after being more fully instructed in the principles of the blessed Gospel, and enjoying the means of grace from time to time, I felt more comfort and peace, and more love to my Saviour, who has done such great things for me, and who is the life and sustenance of my soul. After a period of probation, I was examined relative to the work of grace in my heart, and my knowledge of the doctrines of the Gospel; after which I was baptized by the Rev. John Shrieves, and admitted into church fellowship; and then, with my brethren and sisters in the Lord, commemorated the dying love of Him whom I find every day more exceedingly precious to my soul. As far as I am able I tell to others what Jesus has done for me, and to Him be glory for ever and ever. Amen.

# CHINA.

## FESTIVAL OF THE TOMBS.

PROBABLY there is no superstition to which the Chinese are addicted, which, although to the last degree pernicious, assumes such an amiable form, and which consequently it will be so difficult to eradicate, as the worship of deceased ancestors. The practice itself, springing from the strength of filial piety, and associated with so much that is estimable in feeling and tender in sentiment, strangely contrasts with the real ungodliness and criminality which it involves. In this act, sanctioned by antiquity and sustained by the strongest instincts of social affection, God is openly denied, and that homage is transferred to the creature which is due alone to the Creator. But the custom, however deeply rooted and powerfully sustained, must eventually, like every other form of heathen delusion, perish under the light of that religion which exhibits and enforces *His* claims who will not give his glory to another.

A devoted American Missionary labouring at Amoy gives the ensuing description, as derived from personal observation, of the annual celebration of the national ceremony to which we have been alluding :—

On the 5th of April I proceeded to take a short walk on the hills back of our house, which are covered with the graves of former generations as far as the eye can reach. These graves are generally little elevated mounds, about the length and width of the coffins of the persons interred in them, covered with a cement, which becomes as hard as the granite rocks among which they are so thick and promiscuously strewed. To-day is the annual Festival of the Tombs throughout China, called in this dialect *Ch'heng beng*, "to cleanse the tombs." The Chinese do this by visiting the tombs of their fathers, mothers, or uncles, some time during the day, to weep and repair them, and to offer sacrifices of various eatables, incense, oblations of wine, &c., to the souls of their deceased ancestors; but these sacrifices are immediately removed to the houses of the worshippers, and there consumed by themselves and their friends, after they have first covered the tomb with strips of white, yellow, crimson, or other coloured paper, fastened down by placing little stones upon them or otherwise, and which at first view gives the appearance of flowers in full bloom scattered over this immense field of the dead.

The presence of these papers upon a grave indicates that relatives to the deceased still live to watch over his ashes, and to present offerings to his departed spirit. Individuals of both sexes, and of all ages, were seen here and there in all directions, to a great distance round, lingering among these most significant mementoes of human mortality. It was a moving spectacle to behold. Here was a dutiful son newly plastering the tomb of his father, while surrounded by a company of noisy boys, whistling, singing, and making themselves merry with their own childish sports. There, at a little distance, I saw an-

other man (a son, perhaps) leading an aged woman away from a recently repaired tomb, while her doleful wail deeply pierced my heart, and still trembles upon my nerves. And yonder others, singly and in companies, having completed their filial ceremonies, were seen leaving these abodes of the dead and returning to the city.

Oh, what a day has this been throughout the whole extent of the many, many millioned empire of China! How melancholy and painful the thought that so large a portion of the human family should thus be engaged in seeking for the living among the dead! Oh, it is enough to move and to melt a heart of stone to witness the agony and to hear the wailings of those who mourn without hope and without God in the world. Here, at the tombs of their deceased relatives, gather the widow and the orphan, to pour forth their tears, to pluck their hair from their heads, to rend their garments, calling aloud and by name upon their departed friends, describing to them their pains and sorrows, as though they were present and heard their doleful lamentations. Deluded mortals! may you soon see your wretched condition, and receive and obey the Gospel, which brings life and immortality to light.

My presence soon attracted the attention of the boys, who came up to me, and, pleasantly addressing me as a "sün sã"—"religious teacher," said that they would accompany me wherever I wished to go. But as it was near dark, I stopped and talked to them, and to others who gathered round, about Jesus and his salvation, the depravity of human nature, the state of the dead, the happiness of heaven, and the necessity of worshipping the true God, in order to go there and to enjoy its happiness. They seemed to understand me, and to be attentive to what was said. Some of them remarked that they had heard of

Jesus before, and, with others, promised that they would hereafter worship the true God. I asked them how many of the people used opium. Some said, one half of the men; others, that as many as eight out of ten used it. At length one of the larger boys suggested

that it was getting dark—"amlò," and that they would accompany me home, which they did in a very friendly manner. May the good Lord bless them, and all the inhabitants of this great city, who are most emphatically sitting in the region and shadow of death!

#### MISSIONARY EXCURSION TO TONG-AN.

THE brethren of the several Missionary Societies labouring in China are very desirous to carry the Gospel into the interior of that vast and populous empire, and occasional tours have been made in the hope of promoting that object. The writer of the preceding article supplies the following details of a journey undertaken for this purpose in the neighbourhood of Amoy. The narrative leads us into a new and interesting scene of pagan life; and, while it discloses the extent of a field but little known previously to the Christian Church, also testifies to the encouragements which it offers to the Missionary of the Cross to preach among its perishing multitudes the unsearchable riches of Christ.

Early on the morning of the 16th, I set out, in company with brothers J. Stronach, Lloyd, and Pohlman, for Tong-an, a city on the main land, and about twenty-five miles west, or rather to the north-west, of the city of Amoy. We reached a small village near the shore about half-past one o'clock in the afternoon, from which we passed over land about three miles to the city. The villagers were all excitement, men, women, and children; yet manifestly influenced by no other than feelings of kindness and curiosity. We passed on with a rapid step directly through their village, the principal street of which may be half a mile long, each having a bundle of tracts under his arm, from which, now and then, he gave one to the more intelligent looking among the villagers. We soon found ourselves free from the crowd, in an extensive plain, laid out in plats of different shapes and sizes, and the whole under cultivation, like a garden. Small ridges of earth or soda served the purpose of fences between the different fields. Rice, wheat, beans, potatoes, garlic, and in one instance poppies, were the principal productions of this extensive flat, without green sward, fruit-trees, or dwelling-houses. Our road was a narrow footpath, meandering among these numerous little fields, as best suits the interest or convenience of the cultivator.

Our direction was south-west; in the distance was seen a pagoda, near the foot of a mountain, surrounded by massy shade-trees, beneath which lies embowered the ancient and venerable city of Tong-an. While the burning sun urged us on, the cooling shade, with its lovely green, beckoned us to its delights. The transition from the former to the latter was exciting, both to us and to the inhabitants of the city. No European, or foreigner from

beyond the great western ocean, had ever before entered these retreats; and surprise on their part at seeing us, and delight on our part at such a reception, and in such circumstances, continually agitated the bosoms of both citizens and strangers. With brother Stronach's teacher for our guide, we hastened on our way through various narrow streets, thronged before and behind with an eager crowd of all ages, sexes, and conditions, till at length we came opposite to the mayor's house, which we entered; but finding that he was absent at Amoy, we left our cards, and were very politely and hospitably entertained by his under-officers and servants, of whom there were probably thirty or forty. Having invited us into a more private audience hall, and being separated from the throng without, they treated us with tea and sweetmeats, received our books, listened attentively to our account of ourselves and of the doctrines we teach, and when we left followed us to the outer gate with much affability and apparently good feeling.

The city of Tong-an we judged to contain about one-third of the population of Amoy, which would be from sixty to eighty thousand. On every side of the city, except in its rear, are scattered over the immense plain smaller villages, from one to three or four miles apart, enlivened with shady trees, and containing from fifty to several hundreds of inhabitants. Probably not less than one hundred of these villages were visible from our post of observation. As the sun began to sink in the west, we directed our way back through the city and gardens, and reached our boat about seven in the evening, much fatigued and exhausted with the heat and travels of the day.

## AMOI.

## MERCY TRIUMPHING AMONG THE CHINESE.

FROM the successive communications of our Missionary brethren in China, we are sustained in the assurance that the grace of the Gospel is reaching the hearts of the Chinese—that the message of salvation has come to them not in word only, but in power. The following statement from Mr. A. Stronach, of Amoy, brings renewed and joyful proof that the Lord of life is honouring the labours of our Missionaries at that station in the conversion of souls and the enlargement of his Church. In an empire of atheism and idolatry, He is making bare his holy arm to destroy the ancient reign of darkness, and establish a kingdom of peace, and purity, and love. “Not unto us, O Lord, not unto us, but unto thy name give glory.”

Under date of March 10, our esteemed brother writes as follows :—

It is my pleasing duty to bear witness to the divine blessing which has, within a recent period, been graciously vouchsafed on our labours at Amoy. The Chinese named Go-to, of whom I wrote before, having cast off idolatry, given up worldly business on the Lord's day, and proved himself a serious inquirer after the way of holiness and peace, has since become confirmed in the faith of Christ, and has come forward to devote himself to the Saviour as his gratefully adoring disciple. His son, too, a young man whose name is Peng-an, now in the 28th year of his age, has also given satisfactory evidence of conversion, and is, I trust, a humble yet ardent follower of the Lord Jesus.

These two Chinese Converts were baptized by me last Lord's day morning, in the presence of a very large company of their countrymen assembled in our chapel. Some time ago they gave up to me the idols which they had worshipped in the days of their ignorance. When I became satisfied regarding the sincerity of their profession of faith and of their love towards their Redeemer,—as they expressed a strong desire to receive baptism, I invited them to come and converse with our brother Missionaries, and with the three Chinese members of the Church. They both gladly came, on two different occasions, and had much conversation with us. We all felt a deep interest in them; glad to hear the ready answers they gave to the various questions asked them, and in seeing the perfect cordiality of their faith in all the vital truths of the Gospel.

Their admission into the Church of Christ being decided on, our Missionary brethren, in true brotherly love, agreed to close their respective places of worship and be present at our chapel, with as many Chinese as they could induce to come, on the occasion of the baptism. Mr. Pohlman preached the introductory sermon. While delivering a very animated discourse on Matt. xxviii. 19, he adduced our Lord's words, “Many that are first shall be last, and the last shall be first,”—telling those who have been long attending

our services, that though these two men had only last year begun to listen to the same truths which they have been hearing for years, yet they have already come to Christ, and were now sincerely desirous to confess his saving name; while those first hearers were still lagging behind, at a cold fearful distance from the Lord of Life and Salvation.

Mr. Pohlman having closed his discourse with prayer, I requested the two converts to stand up before me in front of the large congregation, when I endeavoured to impress on the minds of all present the importance of their being individually interested in the great salvation,—telling them that what was felt by these, their two fellow-citizens, to be their high privilege and their imperative duty, was equally open for all, and the duty of all; as there was only one Saviour for sinful man, and all ought to believe in him, and submit to his gracious authority.

In answer to a series of questions which I then proposed, the two converts readily, clearly, and with much feeling, professed their faith in Christianity as the only true religion, and in Christ as the only Saviour of a lost world. They stated that they wished to receive baptism, because the Lord Jesus Christ had himself appointed that ordinance to be observed by all his disciples, and that thus they might avow their devotion to his service for ever; that they believed themselves to be naturally dead in sins, but trusted that the Holy Spirit had changed their hearts, and led them to trust in Jesus as their risen Lord and Saviour; that they heartily cast off all idolatry and worldly lusts, and were resolved, in the strength of the Lord, to live henceforth as his humble and obedient disciples; that they expected, on account of professing his name, to be reviled and hated by the world, and perhaps even to suffer persecution unto death—still they were unfrightened by the prospect, knowing that *men* can only “kill the body;” and that they might joyfully hope, after death, to be received, through the merits of Christ, into his hea-



venly kingdom. They professed their firm belief in the one only living and true God, three persons in one Godhead,—“the Father, the Son, and the Holy Ghost;”—and, in the Divine threefold name, I then administered to them the ordinance of baptism.

In the afternoon our lower hall was crowded by a great concourse of Chinese, who came, as invited in the morning, to witness the celebration of the Lord's Supper. This month it was Mr. Pohlman's turn to take the *English* part of the service, and mine to take the *Chinese*. I discoursed a while on Luke xii. 50, and explained the nature and the design of this ordinance to the eager hearers—nearly all of whom had been present in the morning during the administration of the or-

dinance of baptism. The two new members appeared devoutly and delightfully serious; and the accession of them to our number was hailed with joy by all the other members of the Church.

A feeling of strong and lively interest appears to prevail among the Chinese around us. I would fervently hope that the blessing now realized may prove as the droppings before the descent of a plentiful shower. We rejoice in believing that prayer for this Mission is continually ascending to the Throne of Grace, offered up by many of the beloved children of God in our native land; and that we shall realize more and more fully the answers granted to these believing supplications.

### MAMUSA.—THE WILDERNESS MADE GLAD.

Among the numerous native tribes of the Bechuana country, none were found by our Missionary brethren in a more barbarous and benighted state than the Corannas. But, to many of these children of the desert, there is reason to hope that the Gospel has proved the power of God unto salvation, and that eventually they will yield an abundant harvest to the praise of divine mercy. In a late communication received from Mr. Ross, of Mamusa, our brother thus describes the encouraging progress of his labours among a Coranna Tribe settled near his station:—

A large party of Corannas from the Vaal River called upon me lately; and, after making an alliance with Mahura, our Chief, they intimated a desire that I would visit them often, to proclaim to them the words of eternal life. In order to accommodate me, they expressed the intention of removing their scattered villages nearer to Mamusa, and to cross the river, as it could not be forded through the greater part of the year. As this was their own spontaneous request, and being nearer to them than any of my brethren, I could not but consent to do all in my power for them in their trying circumstances. I have just returned from making itinerancies in that quarter, and a very short description of these cannot fail to be interesting.

After crossing the Vaal River, with very considerable difficulty, I visited those people, and found the villages filled with great joy on my arrival. A meeting was called in the evening, and about sixty assembled around my fire, by the light of the moon, to hear that “the Son of Man came to seek and to save them that are lost.” The seed of the word seemed to fall into many honest hearts. They intreated me to remain with them on the Sabbath, when I would see a much larger congregation. On the next day, which was Saturday, a large school assembled, every one eager to receive books and instruction. I was truly astonished to observe, that not a single book was among

them; and the fixed attention, with which they applied themselves to learn, was very remarkable.

On the Sabbath day, between 300 and 400 met; and, as there is great strife among the Chiefs residing there, I addressed them from the last three verses of the 2nd Psalm, and was very much pleased with the earnest attention and lively concern with which they received the word of God. A similar meeting was held in the afternoon, when I directed them to the “Lamb of God which taketh away the sin of the world.” I was indeed cheered exceedingly to perceive how eager they were to receive regular preaching and teaching, both for themselves and children. As an evidence of their great desire to please, they brought me food for my people,—a practice not very common,—and shewed me where they wished to remove immediately—the place being about the distance of one day. I must say that, in the providence of God, it has proved a very refreshing journey to me. Amid such painful opposition at the present time among the Batlapi, the souls of many seemed to be filled with joy and gladness.

I am well aware that the Corannas are an unsettled race of people: they do not gather into great villages, and life with them seldom reaches any long term of years; but it is hoped, that when the Gospel enters among them, and when they grow more civilized and better informed, they will become more

stationary in their habits, and less addicted to war and bloodshed. In the certain hope that good is to be the result, I have consented to their earnest request to visit them as often as possible until they receive a teacher of their own. The Lord is evidently preparing a seed for himself among those interesting people, who shall shew forth His praise; and, if I can in any legitimate way assist them, I shall count it an unspeakable pleasure to do so. It affords me great satisfaction to be able to report concerning many of them, "Behold, they pray."

I next visited our beloved out-station at the Bameiras, but did not find many people at home on account of the lack of food: the harvest having proved a complete failure, many of them had gone to procure a supply from other quarters. I found the believers still holding fast their integrity, and making the Scriptures of truth the men of their counsel in this the house of their pilgrimage. The meetings continue to be well attended; a few attend school; and the people are still very much encouraged by the Corannas, who live in their immediate neighbourhood. The Chief, Motlabani, who is making progress in civilization, had gone to purchase a wagon, and he still continues very favourable to me as his Teacher, and to the instruction both of the people and their children.

In the wise arrangements of Providence, the great awakening at present visible among the Corannas, the failure of the crops in

general in this district, the authority exercised by government agents on the borders of the Colony and in Griqualand, and the war in the Colony keeping back traders from bringing ammunition, have all tended to put down for the present the threatened Commando against the Baharutse in the interior. Thus I fondly hope that the Mission among that people will be commenced, and that the other Missions in the interior, and all our other stations around, will be strengthened and encouraged. May the time to favour Zion soon arrive—even the set time!

We have had some very extraordinary deaths among the heathen of late. Among these was Sebetleloe, a Chief of the Bameiras, a very determined and bitter opposer of the Gospel, and one who stood much in the way of others making a profession, or even of listening to the words of eternal truth. Another Chief, named Mokuetsi, of this place, a very old and hardened heathen, who had been warned of the awful realities of eternity for nearly thirty years, and, strange to say, his real wife, who was also very aged, died the day after. They had lived long together, and their wish was to die at the same time. Thus a generation of hardened heathen is giving place to another more civilized and better informed, and which, in very many instances, has shewn itself more hopeful, for of many of them it can be said, "This and that man was born there."

### DEATH OF MISSIONARIES IN AFRICA.

WE deeply regret to announce the decease of two old and faithful Missionaries of the Society in Southern Africa—the Rev. Henry Helm, of Zuurbraak, in his 68th year, and the Rev. John Monro, of Cradock, also at an advanced age. They were truly devoted to the service of their Divine Master, Who honoured them as the instruments of turning many unto righteousness; and in death they enjoyed His approving smile. The death of Mr. Helm, who had been long in a very precarious state of health, is thus announced by his son, writing on the 10th of April last:—

The melancholy task devolves on me of communicating intelligence of the lamented decease of my esteemed Father, at Pacalsdorp, on the 20th ult., of chronic pulmonary affection. He was fully prepared for the solemn event—for himself he felt no solicitude. The adversary was never permitted to assail him with doubts or wavering. He enjoyed uninterrupted assurance of his interest in the Saviour; speaking of his approaching departure with a composure that denoted inward peace, and a well-grounded hope of a blessed immortality. Christ was in him the hope of Glory. Often he exclaimed "I am a poor unworthy sinner—my poor, imperfect, sinful, services, are of no value to me—But," (he would add with emphasis), "Christ—Christ—His merits—His precious

blood—He is my all-sufficient Saviour—He is all in all—in Him is all my hope—from Him is all my expectation."

A week or two before his removal, he seemed to have had a blessed season of refreshment to his soul. He spoke with much tenderness of the love and grace of the Saviour, and of the strong sense he had of an interest in His merits and mediation. On Sabbath the 19th, the last day he spent with us, when after service we called in to see him, he was asked how he felt, and he said, he had been meditating on the 23rd Psalm. Mr. Anderson remarked, that perhaps he was then in the valley, he replied, "Yes;" and after a pause added: "I have a sure and certain hope. 'Whom have I in heaven but thee, and there is none upon earth that

I desire beside thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever."

In the evening of the same day, when suffering from oppression on the chest, he fervently prayed: "Come, Lord Jesus—come quickly—take me to thyself" In this state he continued till the following morning, when he peacefully, without a groan or struggle, resigned his spirit into the hands of his

Redeemer, and his happy soul joined the glorified throng in singing everlasting praise, "to Him, who loved us, and gave Himself for us." His remains now lie beside those of his early friend—the late devoted Pacalt.

His removal is a severe loss to us, as well as to the people among whom he laboured for the last 20 years, and who were affectionately attached to him.

We cannot forbear adding the following just and honourable testimony to the character, labours, and memory of the deceased Missionary, from our brother, the Rev. T. Atkinson, of Colesberg, who officiated for some time at Zuurbraak previous to his departure:—

By his death the Society has lost one of its most faithful, laborious, and useful Missionaries in South Africa, and the station and church at Zuurbraak a most devoted superintendent, and a holy and justly-beloved pastor, who for about twenty-one years had laboured, "in season and out of season," for the temporal and spiritual welfare of the people of his charge. They feel deeply the loss they have sustained; and they have reason, indeed, to weep over his removal from among them. To many of them he was a father in Christ; and to all he was a faithful and affectionate minister, who sought by all means to save their souls from death. It is not too much to say, that as long as there are followers of Christ at Zuurbraak, or any who love the cause of Missions in South Africa, the name of H.E.M. will be had in lively and sweet remembrance.

I was called, in the providence of God, to supply the station at Zuurbraak for a time; and I spent eleven weeks among the people there with much pleasure to myself, and, I trust, with some measure of profit to them.

Mr. D. Monro, in communicating the death of his revered father under date 6th of April, writes as follows:—

He lingered long, and suffered severely, his complaint being dysentery; but his resignation to the will of our divine Redeemer, and his dependance upon him, was firmly fixed to the last. About twenty minutes previous to his death, I asked him if he knew me? He answered, "Yes!" Again I asked, "Can you place implicit confidence in your Redeemer now, while on the brink of eternity, and passing through the dark valley of the shadow of death?" He emphatically answered, "Yes! oh, yes!" These were the

I shall never forget the burst of sorrow which I witnessed at the first public service that was held after the melancholy tidings reached us of the death of the beloved pastor. On the following Sabbath (26th March), I endeavoured to improve the mournful event. There was an unusually large congregation, and many were in tears. I addressed them from the words of the Apostle (Heb. xiii. 7), "Remember them that have (had) rule over you, who have spoken to you the word of God," &c. And again in the evening, from Rev. vii. 14-17. May the solemn services of the day prove not in vain! While the bereaved flock will not fail to remember their shepherd with warm affection, may they be enabled to remember his preaching and counsels, his prayers and holy example, and to follow him in his holy course and his happy end! And may all of us who are still spared to labour in the work of the Lord have grace given us, like our beloved brother, to be faithful even unto death, that so, like him, we may finish our course with joy!

last words he uttered. After this, he appeared to suffer a considerable degree of pain or uneasiness, but which gradually passed off, and he died without a groan or murmur,—"relinquishing his spirit into the hands of his God who gave it."

It is needless for me to enter into any lengthened observations respecting my dear father. He was meek and humble,—a most devoted servant of Christ and of the Society; while trusting entirely on the Rock of Ages for strength and salvation.

### GENEROUS CONTRIBUTION TO THE LONDON MISSIONARY SOCIETY.

THE Directors have great pleasure in acknowledging the receipt of a DONATION of £450 from a friend at a distance, who wishes that his name should be unknown; in fulfilment of "A Vow;" to be appropriated to the general purposes of the Society. They most thankfully receive this very seasonable offering of Christian

benevolence, and earnestly hope the example will stimulate other friends, to whom God has entrusted the means, to "devise liberal things" for the support and extension of the Gospel in the "dark places of the earth."

### RETURN OF MISSIONARIES.

ON Saturday, the 3rd of June, the Rev. George Wilkinson, accompanied by Mrs. Wilkinson and family, and Mrs. Dickson, arrived in London, per ship *Highbury*, from Kingston, Jamaica. Mrs. Philip, widow of the late Rev. William Philip, of Hankey, South Africa, arrived on the same day, with her three fatherless children, per the *Sumatra*.

### ACKNOWLEDGMENTS.

*The best Thanks of THE DIRECTORS are presented to the following, viz.:—*

For the Hervey Islands. To Friends at Torquay, per Miss Wilson, for a box of apparel.

For Rev. W. Howe, Tahiti. To Great George-street and Crescent Chapels, Liverpool, for a case of apparel.

For Dr. Hobson, Hong-Kong. To Dr. King, Brighton, for a parcel of books.

For Rev. W. Young, Amoy. To Young Ladies' Chinese Working Party, connected with Rev. Dr. Burder's Congregation, for a box of fancy articles, and a parcel of fancy articles from the Juvenile Working Party connected with the same place. To Young Ladies' Working Party connected with Rev. Dr. Cox's Congregation, Hackney, for a box of fancy articles; to Mrs. Dryland, for a box of stationery, &c.

For the Chinese Mission. To Miss Smith, Dursley, for a box of fancy articles.

For Calcutta. To the Young Ladies' Missionary Working Society, Craven Chapel, for a package of fancy articles.

For Bangalore. To Friends at Ramsgate, per Mrs. Bevis and Mrs. Aveling, for useful articles.

For the Native Teacher G. C. Tutting, Bangalore. To G. C. Tutting, Esq., for a copy of Scott's Commentary and Cruden's Concordance.

For Mrs. Porter, Cuddapah. To the Ladies' Missionary Working Society, Sherborne, for a box of useful articles.

For Rev. W. Dawson, Chicneole. To Miss S. L. Meares, for a parcel of fancy articles.

For Mrs. Lechler, Salem. To Ladies' Association, Jamaica-row, Bermondsey, for a parcel of useful articles.

For Mrs. Kennedy's School. To Mrs. Watworth, Sandbach, for a box of dolls.

For Rev. J. Monro, Cradock. To Mrs. McNeill, and friends, Elgin, for a box of useful articles.

For Rev. R. B. Taylor, Theopolis. To Mrs. Rabbeth and friends, for a box of apparel; to Ladies of Tottenham Court-road Chapel, for a package of clothing.

For Rev. H. Helmore, Lekatong. To friends at Stratford-on-Avon, for two boxes of useful articles.

For Rev. R. Moffat, Kuruman. To Young Ladies in Miss Swanwick's Establishment, Enfield, for a parcel of clothing; to Juvenile Missionary Sewing Society, Shrewsbury, for a parcel of apparel; to Dr. King, Brighton, for a parcel of books.

For Hankey. To Dowager Lady Buxton, and Mrs. Powell Buxton, for a valuable package of sundries; to Miss H. M. Lincolne and friends, Halesworth, for a parcel of clothing; to the Misses Gulliford, for a parcel of clothing; to the Bromley Missionary Working Society, for a box of useful articles; to Ladies' Missionary Working Society, Sion Chapel, Bridlington, for a box of useful articles; to a friend at Trowbridge, for some remnants of cloth; to a friend at Baywater, for five pieces of cotton for dresses; to Sunday School Children in the villages of Tuddenham and Herringwell, Suffolk, per Miss E. Tubbs, for a box of apparel; to friends at Llandislo, for a box of useful articles; to Miss S. Crump, and friends, for a parcel of apparel; and to Mr. J. Wood, Bayswater, for a parcel of apparel; to the Dronfield Auxiliary, for a box of apparel, &c.; to the Missionary Working Society, Bury St. Edmund's, per Mrs. S. Ridley, for a package of apparel.

To a Devonshire Draper, for a bale of prints; to the children of Hungerford British School, for a parcel of pinafores; to Mr. Jennings, Bermondsey, for a parcel of clothing; to the Misses Rogers, Handsworth, for a parcel of apparel; a friend at Plymouth, per Rev. E. Jones, for a parcel of apparel, &c.

To two Ladies at Bristol, per Mr. W. Parsons; to Mrs. B. Miller; to a friend to Missions; to a friend; to Rev. S. Bell; for Volumes and Numbers of the Evangelical Magazine, and other Periodicals.

### ANNIVERSARY COLLECTIONS, MAY, 1848.

	£	s.	d.		£	s.	d.		£	s.	d.
Episcopal Chapel	12	2	1	Stockwell Chapel	12	1	1	Abney Chapel, Stoke New-			
Surrey Chapel	120	2	1	Kingland Chapel	9	19	8	ington	14	3	8
Tabernacle	40	0	9	Tottenham Court-road				Barbican	22	10	0
Exeter Hall	135	7	7	Chapel	9	10	0	Bethnal-green	16	14	2
Finbury Chapel	20	14	5	Hanover Chapel, Peckham	28	0	6	Bishopsgate	16	14	6
Poultry Chapel	26	16	10	Trevor Chapel, Chelsea	21	15	0	Bow	9	6	0
<i>Missionary Communion.</i>				Greenwich, Tabernacle	6	13	4	Bruntford	4	0	0
Sion Chapel	19	2	4	Westminster Chapel	8	2	0	Chadwell-street	3	0	0
Orange-street Chapel	11	16	2	<i>Collections, 14th May.</i>				Clapham	49	0	0
Falcon-square Chapel	15	3	0					Clapton, including 10l.			
Surrey Chapel	27	1	9					from a lady	72	16	8
Claremont Chapel	12	10	7	Albany Chapel, Regent's	20	1	7	Claremont Chapel	53	10	4
St. Thomas's-square, Hack-				Park	6	3	0	Clayland's Chapel	15	16	6
ney	14	8	0	Aldermanbury				Collier's Rents	4	15	0
								Coverdale Chapel	8	4	7

£ s. d.			£ s. d.			£ s. d.		
<b>U. Pres. Church, Lothian</b>			<b>Collected by Miss Finlay:—</b>			<b>Miss M'Kirdy's Bible Class,</b>		
Road	10	0	Mrs. Finlay	0	5	Milport, for ditto	0	8
James Young, Esq.	1	1	Miss Malcolm	0	6	Regent Place U. Pres. Ch.	3	0
Miss Gray's class, Free, St.			Miss Fullarton (2 Yrs.)	2	0	Tradeston Dale-street School	1	0
Mary's Sab. Sch., for the			John Fullarton, Esq.	3	3	West George-street Chapel	58	1
Ship	2	6	Smaller Sums	0	4	109l. 8s. 9d.		
Pollwarth, Mla. Soc.	0	10						
Dr. R. Huie	0	10	D. Willis James, Esq.	0	10	John Henderson, Esq.		
Prestonians Sab. Ev. Sch.,			W. Walker, Esq.	1	0	(D.)	100	0
for Native Youth in			Miss A. Allen	0	5			
India	0	10	Small Sums	0	1			
Coltbridge, Sab. Ev. Sch.,						<b>Juvenile Auxiliary Soci-</b>		
for China	0	16	<b>Collected by Miss M'Laren:—</b>			ety	18	2
Cavers Society for the diffu-			In Small Sums	0	11	Bridgeton Juvenile Society,		
sion of divine knowledge			Misses Edwards	0	3	for the African Teacher,		
at home and abroad	3	0	83l. 3s. 6d.			R. Simpson	10	0
						20l. 2s. 6d.		
<b>Collected by Mrs. Farquharson:—</b>			<b>General Expenses of the</b>			<b>Greenock U. Pres. Society,</b>		
Mrs. Fraser	0	5	Edinburgh Auxiliary dur-	0	17	for Religious Purposes	5	0
Mrs. Clephane	1	0	ing the year	11		Inverkeithing, for the Na-		
Miss Macleod	0	10				tive Teacher Inverkeith-	10	10
Miss Hunter Blair	1	0	<b>Paid to the Scottish Mis-</b>			Kelsoe, G. Buchan, Esq.		
Miss Matheson	1	0	sionary Society, Legacy			(D.)	5	0
Mr. D. Matheson, for			from the late Mr. James			Langholme, South U.		
China	2	0	Thomson of Northrid,			Pres. Church	1	12
Mrs. Farquharson	1	0	received in mistake in			Leith, J. Marshall, Esq.	10	0
Misses Matheson, of			1845	18	13	Perth Auxiliary Society,		
Kinellan, for China	3	0				per Mr. J. Gray	52	0
Miss Jane Farquharson	0	5				Late T. C.	5	0
Rev. Dr. Henry Grey	1	0	<b>Children of Mr. D. Hays'</b>			E. J. & J.	3	0
Dr. Keith	1	1	School, for the Boys'			Thornhill, U. Pres. Cong.	5	0
John Gibson, jun., Esq.			School at Madras	4	0			
W. S.	1	1	<b>Collections, per Rev. G.</b>					
Miss Smith	0	10	Christie:—					
Rev. Dr. John Brown	0	10	Portobello U. Pres. Church	3	0			
Mrs. Admiral Tait	0	10	Mr. T. Philip, for Hankey	1	0			
James Cornwall, Esq.	1	0	Rev. A. W. Knowles, L.					
Captain Clephane, R.N.	0	5	ithgo, towards the de-					
Mrs. Hair	0	5	ficiency	1	0			
John Dunlop, Esq.	2	0	Stirling, Collection by Mas-					
James B. Tod, Esq.	0	10	ters W. Russell, for the					
W. A. Thomson, Esq.	0	10	Ship	0	4			
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George Yule, Esq.	0	10	Miss Mackenzie, Seafurth	0	10			
			Mrs. Moore	0	10			
			Miss Gillies, Eskside	10	0			
			11l.					
<b>Albany Street Auxiliary</b>			<b>Fife, Central Bible Society,</b>					
<b>Society, Collected by</b>			for the Chinese Mission	5	0			
<b>Miss Caldwell:—</b>			Fraserburgh, A Friend, for					
Rev. J. R. Campbell	1	0	Education in India	0	2			
Thomas Caldwell, Esq.	0	10						
Miss Caldwell	0	5	<b>Glasgow Auxiliary Society,</b>					
Mrs. and Miss Davenport	0	8	per J. Risk, Esq.:—					
Smaller Sums	0	12	Subscriptions	33	2			
			Blantyre Works, Sabbath					
			School	0	15			
			Cambridge-street U. Pres.					
			Church	5	0			
			Cochran-street, Mr. J.					
			Russel's Bible Class, for					
			China	1	0			
			Eaglesham, U. Pres.					
			Church	2	10			
			East Campbell-street, U.					
			Pres. Church Sabbath					
			School	0	12			
			Irvine Relief Church Sab-					
			bath School	1	0			
			Kilsyth U. Pres. Cong.	2	0			
			Montrose-street U. Pres.					
			Church Juvenile Society,					
			for the Ship	1	0			

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Joseph John Freeman, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post Office Orders should be in favour of Rev. Joseph John Freeman, and payable at the General Post Office.

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THE  
EVANGELICAL MAGAZINE,  
AND  
**Missionary Chronicle,**

FOR AUGUST, 1848.

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SIXPENCE.

## TO CORRESPONDENTS.

Communications have been received, during the past month, from the Rev. Drs. Burder and Henderson, and from the Rev. Messrs. Wallace, Greenfield, Porter, Wilson, Macconochie, Lord, Redpath, Hill, Drury, Balfour, Griffith, Boaz, Barlett, Leask, Phillip, Potter, and Jones.

Also, from Alpha; G. and A. Hughes. Aaron Pick; Decum; Robert Fletcher; S. A. Huginbotham; W. H. E.; D. E. Williams; Selina; Muskett; Truth; J. Bun; Robert Best; Z.; A Sunday-school Teacher, A Country Pastor; A Member of the Church of England; A Friend to the Widow; Senex; and, A Babe in Christ.

N.B. The Rev. John Arundel's Memoir will appear in the October Magazine.

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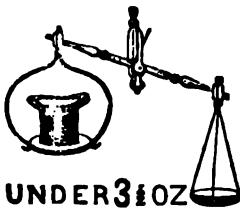
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THE  
EVANGELICAL MAGAZINE,  
AND  
MISSIONARY CHRONICLE.

FOR AUGUST, 1848.

MEMOIR OF THE REV. GEORGE PAYNE, LL.D.

(Prefaced by outlines of the Funeral Sermon preached at the Chapel of the Rev. John Pyer, Devonport, Plymouth, June 28th, 1848, by H. F. Burder, D.D.)

"Well done, thou good and faithful servant; enter thou into the joy of thy Lord."—  
Matt. xxv. 21.

IN the parable, of which these words are a part, it was the design of our Lord to convey several weighty and instructive lessons. They were such as these:—That diversities of talent are bestowed on men, according to the sovereign will and goodness of God; that every servant of Christ has, at least, one talent entrusted to his care; that the good we do to others is regarded by our Divine Master as service rendered to himself; that talents may be increased in value, by diligence in the service of Christ; that the day of reckoning, though long delayed, will assuredly arrive; that rewards will be proportioned to faithfulness and diligence; and that the neglect of even one talent involves great guilt and incurs awful condemnation. That the Lord Jesus Christ himself is the Lord and Master, designed in the parable, we need not doubt; for immediately after this parable, he describes himself as seated on the great tribunal, to determine and to distribute the retributions of eternity!

The two points to which I now wish to secure your attention are:—*The gracious*  
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*approval; and the glorious recompense of the faithful servant.*

In directing our thoughts to the *gracious approval* of the faithful servant, let us observe two things pertaining to that approval:—1. The *acknowledgment* of his fidelity. In order to the faithfulness which Christ requires, it is necessary that we regard the talents entrusted to us, as not really *our own*, but *his*. The parable represents the talents as the absolute property of the Master, and as *not given*, but *entrusted* to the care of the servant, to be employed and improved in the advancement of his Master's interests. You, dear friends, have certain abilities and endowments of mind. You have understanding, memory, conscience, and corresponding susceptibilities of emotion and affection. You have bodily health and energy. You have more or less of time and leisure at your command. You have more or less of property at your disposal. You have moral and religious advantages. You have the oracles of truth, which are "able to make you wise unto salvation, through faith in Christ Jesus." You have sabbaths and sanc-

tuaries and ordinances, of incalculable value. You have power and influence over others. You have an inward and deeply-seated impression of accountability, with an anticipation of judgment and eternity, from which you can find no escape. Do you cherish realizing views of the responsibility under which you are thus laid? Are you alive and awake to the extent of the sacred obligations under which you are passing through this world, and must soon pass out of it into another? Can you say, with sincerity, "O Lord, truly I am thy servant?" Are you saying daily, "Let thy will and thy work be done by me on earth, even as it is in heaven?" Such is the servant whom the Master will acknowledge to be faithful; such is the servant to whom he will one day say, "Well done!"

Observe, 2. *The kind and forgiving indulgence*, on which our Lord's acknowledgment and approval must proceed.

Not one word is said of failings or defects; and yet what servant will be found at the right hand of the Master, when he comes in his glory, whose own heart will not remind him of unnumbered failures? Not even an apostle or a martyr will be there, whose memory will not record confessed and lamented deficiencies. Here then we are reminded, to the joy of our hearts, that the *Master* is the *Saviour*! The language of the covenant, ratified by his atoning blood, is, "Their sins and iniquities I will remember no more." Unspeakable is the delight we must ever find in the love and the service of such a Master! Truly his service is perfect freedom and its own reward.

But direct your thoughts and your hopes *SECONDLY, to the future and glorious recompense.*

1st. *That recompense will immeasurably transcend the value of the services.*

Those services being in themselves defective, are only rewardable under an economy of grace; and the amazing value of the rewards conferred, renders it evident that they must be, in every instance, gratuitous in their character. Even a cup of cold water given to a dis-

ciple, from love to the Master, shall not be without its reward! The disparity between the service and the recompense is brought distinctly and vividly before us in this parable: "Thou hast been faithful over a *few* things, I will make thee ruler over *many* things;"—I will place thee over a greater and more honourable charge. The angels are described as "principalities, powers, and dominions." This seems to imply authority and rule as well as dignity and pre-eminence; and who can tell whether, in this respect, as well as in others, the faithful and devoted servants of the human family may not be made "like unto the angels?"

2nd. The extent and amount of the recompense shall not be regulated by the number of the talents entrusted to their care, but by the degree of faithfulness and of diligence in their improvement.

Each of the two faithful servants had doubled the capital committed to their charge, and to each the commendation and the promise are in the very same words. The diligence and the faithfulness had been the same. The amount of talents, then, does not decide the question regarding the amount of recompense. The extent of usefulness may not decide it. The station occupied will not decide it. How many of the retired and of the humble saints of God have been exemplary in their devotedness, and may receive the highest commendation and reward for faithfulness; while some who have been caressed and admired, with almost idolatrous applause, may not be found in the first or even in the second rank of approved servants, at the great revealing day.

3rd. The recompense of the faithful servant is set forth in terms peculiarly touching and delightful.

"Enter thou into the *joy of thy Lord!*" It will be the joy and blessedness which *Christ has himself provided*: "In my Father's house," he said, "there are many mansions; I go to prepare a place for you."—"Father, I will that they whom thou hast given me be with me

where I am, that they may behold my glory." Must not this, dear brethren, be the crowning joy of heaven? With what ecstasy will you behold him on the throne of the universe, in all the effulgence of his unveiled Deity, and in all the radiance of his glorified humanity! With what rapturous delight must your soul be transported, when the light of his benignant smile singles you out, and tells you, beyond all you knew before, how he loved you and gave himself for you!

But there is, I think, a deeper meaning still in the words of the Lord Jesus: "Enter thou into the joy of thy Lord." It is, I think, as if he were to say, "Enter thou into the communion and participation of the joy of thy Lord:"—*the very joy which constitutes his own blessedness, and his own recompense*, as the Redeemer of his church! "For the joy which was set before him, he endured the cross, despising the shame." Was it not the joy of "bringing many sons to glory?" Was it not the joy of being the Redeemer of myriads of immortals like ourselves? Will it not be thus, that "He will see of the travail of his soul and be satisfied? If there is "joy in the presence of his angels, over one sinner that repenteth," what must be, in every such instance, the joy of the Saviour himself? and if a single trophy of his redeeming grace delights his heart of love, what must be the joy of our Lord, when he looks around upon the entire and completed number of his redeemed, encircling his throne,—a multitude which neither man nor angel can number,—and beholds them in all their ineffable blessedness; and reads, in every heart, the unutterable emotions of intense love, adoring gratitude, and eternal devotedness to himself, as the Author of all their felicity, their sovereign Lord, and their sovereign good?

Now, into some fellowship with that joy, and some participation of that benignant blessedness, the faithful servant of Christ will be invited and admitted: "What is our hope or joy or crown of rejoicing?" asked the apostle of his Thes-

salonian converts; "are not even ye, in the presence of our Lord Jesus Christ, at his coming? For ye are our glory and our joy." To a certainty, then, the apostle Paul, and all those who are imitators of him, as he was an imitator of Christ, shall, in the sense explained, "enter," on that day of glory, "into the joy of their Lord!"

Into that joy, who can doubt that my beloved and lamented brother has now entered, with the certainty of its full consummation at the last day? Who can doubt that he ranks, and ranks high, among the faithful servants of his Lord? *Faithfulness* to the Master whom he served, was the distinguishing characteristic of his life and labours. This faithfulness to his Lord had its commencement in the entireness and devotedness of his personal consecration to God in early life.

Dr. George Payne was the youngest son of a pious Baptist minister, who laboured for many years at Walgrave, in Northamptonshire. At a very early age he gave indications of superior intelligence. Before he had completed his fourteenth year, he had read all the books of his father's small library. About that time he was brought under the notice of Mr. Comfield, of Northampton; whose attainments in science, and whose ardour in the communication of useful knowledge to his pupils, had secured for himself and his school a very high reputation. With this able and successful instructor George Payne remained several years, first as a pupil and afterwards as an assistant. At length his mind dwelt, with strong desire, on an entrance upon a course of study, with a view to the Christian ministry; he obtained an introduction to the late Treasurer of Hoxton College, whose memory will long be fragrant in the churches; and he was admitted, as a student, into that seminary in the year 1802. He was received into communion with the church under the pastoral care of the Rev. John Clayton, senior, by whom he was baptized, and to whose wise and affectionate counsels he

often acknowledged himself to be deeply indebted. In the year 1804 he entered, with great delight, on a more extended course of studies, at the University of Glasgow, accompanied by his fellow-students and attached friends Joseph Fletcher and myself.

During the vigorous prosecution of his college studies, in which he honourably distinguished himself by assiduity and proficiency, it was evident to me, by indications not to be mistaken, that he had, without reserve, consecrated to the service of his God and Saviour his mental energies, his days and hours, his studies and acquisitions. Nor in the cultivation of the intellect did he forget the still greater importance of "Keeping with all diligence the heart." His soul's health was the object of his daily care. He felt the weight of the precept, "Exercise thyself unto godliness;" and beyond most men whom I have known, he was, I am persuaded, authorised to say, both at that period and in later life, "Herein do I exercise myself, to have always a conscience void of offence towards God and towards man."

Having successfully pursued and completed his college studies, with the encouraging attestation of several college prizes, and having taken his degree as Master of Arts, he accepted an invitation, in the year 1807, to assist the Rev. Edward Parsons of Leeds; and in the year following he became the co-adjutor of the Rev. George Lambert of Hull; with whom he laboured, "as a son with a father," in the ministry of the gospel for about five years. In the year 1812, he removed to Edinburgh; and accepted the pastoral charge of the church, which assembled in Albany-street Chapel. He discharged the duties of his arduous office with unwearied diligence and faithfulness, and with a very encouraging degree of success. He won the hearts of an affectionate and united church, by the kindly sympathies of his meek and gentle spirit, and the holy consistency of his character and conduct. It was with unfeigned reluctance that, after

a ministry among them of nearly eleven years, he yielded to a conviction, that his Lord and Master was calling him to labour in another department of his service. He received and accepted an urgent invitation to succeed *his* beloved friend and *mine*, the Rev. Joseph Fletcher, as theological tutor in the Lancashire College, then located at Blackburn. For the duties on which he then entered he was singularly prepared, by the talents with which he was endowed, by the mental discipline by which he had been trained, and by the stores of scriptural and theological knowledge which he had acquired.

During five years, Dr. Payne devoted himself, with indefatigable ardour and diligence, to the instruction and guidance of the students entrusted to his care, and then relinquished his presidency over that college; not to abandon the work for which he was so eminently qualified, but only to transfer his valued and efficient services to another Institution of the same order.

In the year 1829, he acceded to the invitation to become the President and Theological Professor of the Western College, which was then removed to Exeter, and recently to Plymouth. With all the advantages of matured knowledge, and the full vigour of his superior powers, he entered on the new scene of his arduous and responsible engagements. With what dignity of Christian character; what paternal interest in his pupils; what untiring assiduity; what extent of Scriptural research; what accurate and profound views of theological truth; what firmness of adherence to the Word of God, as the exclusive test and standard of doctrine; and what discriminating efforts to gain access to every student's mind and heart, for all the purposes of instruction and training, it is not for me, on this mournful occasion, to attempt to delineate or describe.

Scarcely need I apprise the friends of this Institution, that in our theological seminaries, it devolves upon each of the tutors to undertake various departments

of instruction, to every one of which, in the Universities, a Professor is appointed. If therefore a tutor belong to the order of minds, in which my beloved friend was conspicuous, there rests upon him a weight of labour, of care, and of responsibility, from the pressure of which most men who could realize the burden, would shrink with apprehension and anxiety. When, in answer to my inquiries, I have heard Dr. Payne enumerating the courses of lectures which he had prepared, and which he was continually improving; and when I ascertained the number of hours he daily devoted to his lectures with the students, I admired his assiduity, and I honoured his faithfulness, while I almost trembled for the consequences of incessant labour on a frame never robust, and, for many years past, betraying too plainly the effects of exhausting fatigue, and of personal and domestic affliction.

You are well aware, my dear brethren, that the talents thus diligently and faithfully employed, were of no common order. Those who have enjoyed the opportunity of frequently conversing with Dr. Payne, and of entering with him on any argumentative discussions, need not be informed, that his intellectual powers were of a high grade. Seldom have I conversed with a man with whom it was so satisfactory or so pleasurable to argue; for very rarely have I entered into an argument with any one possessing such a combination of fairness, candour, calmness, clearheadedness, accuracy of thought, precision of language, and preference of truth to victory! Who would not value qualities such as these? Who is not impelled to pay the homage due, at once to intellectual power and to moral worth?

And these are among the qualifications which fitted my beloved brother, in so remarkable a degree, for the works which he sent forth from the press. They were most evidently the transcript of his mind, which had been long accustomed to movements in the channels of thought he opened for the aid and guidance of his

readers. This is neither the time nor the place for sketching the character, or appreciating the value, of his elaborate publications. I must content myself with observing, that there are two which would be sufficient of themselves to establish for the author a lasting reputation: the one is entitled, "Elements of Mental and Moral Science;" the other consists of "Lectures on Divine Sovereignty, Election, the Atonement, Justification, and Regeneration:" they will be valued in proportion as they are studied; and the latter of these works deserves to be ranked among the valuable bequests to the church of Christ by departed saints, who "being dead, yet speak."

And now it is due to the lovely character of my lamented brother, to pay some tribute of honour to the exemplary display of his faithfulness, in the most intimate and endearing relations of domestic life. As a tenderly affectionate husband and father, I know not any one who surpassed him. He was indeed united to one whom it must have been easy to love with an ardent and faithful attachment. It was thus he loved her. In health, her cheerful and buoyant spirit, elevated and regulated by the Gospel of peace, must have diffused a sunny light over his happy home: and during her protracted sufferings, his tranquillising and sympathising disposition and temper must have been to her, inferior only to "the peace of God." Her loss he felt as you would expect such a husband to feel it; and he sustained it, under Divine support, as you would expect a Christian of such maturity to sustain it. But you shall judge of this by a letter which I received from him, under his heavy bereavement, which lays open all his heart. It is dated, Plymouth, 26th Oct. 1847:

"My very dear friend,—I feel impelled, by the recollection of the long friendship which has subsisted between us, to make you aware of our loss. My dear wife fell asleep in Christ yesterday evening. She had been gradually sinking for several weeks. On Monday morning what I felt to be the cold dew of

death was upon her! She sank lower and lower; the pulse feebler and feebler, till at length we observed it cease to beat, and she went to rest without a struggle.

"She has had no fear of death. Her faith and confidence were strong; and she spoke of dying as if it were removing from one room to another, as indeed it is.

"My first feeling has been thankfulness for her gain. I expect my second will be that of sad and dreary desolation. However, God is mighty and gracious. I will trust in him. *I do not expect to be long behind.* I have, in every sense, less to live for. I am thankful that she has been taken *before me.* May God bless to me and mine this trial! In her state of suffering, I could not wish her to live; and I would not, for her sake, ask her back again.

"I am, my dear friend,

"Very affectionately yours,

"GEORGE PAYNE."

Scarcely eight months did he survive that endeared companion of so many years! Nor was he at all disabled or laid aside. Long indeed had he been familiar with pain and debility; and frequent sensations of acute suffering, in the region of the heart, were supposed to indicate organic disease: With all these feelings, however, he struggled with so

much tranquil firmness of mind, and so much devotedness to the service of his Lord, that he continued to the last to discharge his laborious duties.

On the last Saturday of his life he went through his lectures with the students with his accustomed energy, and with even more than his usual cheerfulness and vivacity. On the evening of the following day he preached in this pulpit, on the words, "God is love," with peculiar unction and animation, expressing his desire to dwell on the glorious theme, even with his dying breath. And *such, indeed, were* the fervid breathings of that very discourse! On reaching home, not without difficulty, he retired to rest; and in the morning it was discovered that he was no longer upon earth,—for the Lord, whom he had faithfully served, had taken him to himself! In the stillness and the solitude of the night he had departed to be with Christ, and to receive from his own lips, as the Lord of life and glory, that bliss-inspiring welcome: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

For some further sketch of Dr. Payne's character, in the address delivered at his interment, by Dr. Burder, see Obituary of the present number of this Magazine.

#### ASSURANCE OF SALVATION.

THE term assurance is generally understood to denote confidence of personal acceptance with God. It is not certain, however, that the term assurance is ever used in this sense in the Scriptures. In the Pauline Epistles, the word translated full assurance "signifies a full or an abounding measure." The full assurance of faith "is a firm and unwavering faith;" the full assurance of hope "is an abounding measure of hope;" the full assurance of understanding means "enlarged and accurate views of Divine truth." In the second of these instances, the phrase—

"the full assurance of hope"—might seem to be used in the usual theological sense indicated above. It may bear, however, the more genuine sense, (in which, however, the theological sense may be included,) of confident hope of future blessings.

It is possible, however,—and if so, its desirableness will be admitted by all,—for Christians to attain a settled conviction that they are in a state of acceptance with God: "These things," says the apostle John, "have I written unto you that believe on the name of the Son

of God, that ye *may* know that ye *have* eternal life," 1 John v. 13. My future remarks will, then, aim to show the manner in which assurance, in this sense of the word, is obtained.

Before anything *positive* is stated on this subject, it may be expedient to show, at some length, that it is not derived, and that it cannot possibly be derived, *directly* from the Scriptures. Let me not, however, be misunderstood here. I by no means intend to *deny*, that the first enlightened and believing apprehensions of the gospel bring direct comfort to the mind. I deem it of pressing importance to *affirm* this. When, by Divine teaching, a sinner, trembling under a sense of deserved condemnation, sees no way opened before him by which he may escape the wrath to come, will not the *sight itself*, without a thought about the state of his *own mind*, fill him with joy? Who can doubt it? We must never forget, that the first hope and comfort of a sinner—if they be scriptural in their nature and source—must flow *directly from the gospel*. But, then, this hope must be carefully distinguished from the joy of assurance, as we now use the term. The *sources* of the two are different. The *former* springs from the newly-awakened perception that forgiveness with God *may* be obtained; the latter from the assurance that it *has been* obtained; and that the party thus highly blessed may shout aloud with joy, "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me."

Now *this* assurance cannot be derived directly from the gospel. Many excellent men formerly, and some even in the present day, (Dr. Malan, of Geneva, for instance,) seem to maintain the reverse of this proposition, for they appear to speak of assurance as constituting the essence, or a part of the essence, of faith,—so that to believe the gospel, and to have assurance of our own acceptance with God, are the same thing. I have said they appear to do this, because I have sometimes thought they meant rather

to affirm the inseparable *union*, than the *identity* of the two things. There is an obvious distinction here. We cannot have the perception of danger without fear, because God has united them in indissoluble bonds. Yet the perception and the fear are not identical. If these writers can be supposed to mean merely that we cannot have faith without having, as an adjunct, *incipient* assurance, we will not at present wage any controversy with them; but, if they mean to affirm that faith *is* assurance, we oppose and deny their doctrine on the following grounds, to which we solicit the careful and prayerful attention of the reader:

It will, I imagine, be universally admitted, that to have faith, and to believe the gospel, are the same thing. Were it not that, when two phrases to denote the same thing are used, some persons are apt to imagine that two things are set before them, it would be almost impertinent to make this remark. Assuming its correctness, it may be well to consider for a moment *what the gospel must be*, to justify the assertion that to have faith is to have assurance,—that is, confidence of acceptance with God,—are identical. Who can doubt that its testimony must be as follows?—"The atonement of Christ has brought all men into a state of personal acceptance with God;" or thus, "A. B. is in a state of personal acceptance with God." In either case faith and assurance would be identical. In the latter case, A. B. could not believe the gospel without believing his own acceptance with God, because that fact would *constitute* the gospel,—at least a part of it. In the latter instance, also, the two beliefs would be identical; since, by supposition, the gospel testimony is that all men—A. B. among the rest—have been brought into a state of personal acceptance with God. The faith of the gospel, therefore, on the part of A. B., *involves* the belief, or *is* the belief—partially so at least—of his own acceptance with God.

I hold it to be indisputable that such must be the gospel testimony to justify



the assertion that to believe the gospel, and to believe that we are accepted of God are identical. Now is this the gospel testimony? Does the New Testament declare that *A. B.*—or any other individual—is in a state of acceptance with God? It does not. How, then, can the belief of this be the faith of the gospel, unless the faith of the gospel be something different from that which the gospel testifies? Or does the New Testament declare that all men are brought by the atonement into a state of acceptance with God? If so, let the passages which declare this be pointed out. I venture to deny that one such passage can be found in the whole compass of Divine revelation. The gospel testimony is as follows: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." "For God sent not his Son into the world to condemn the world, but that the world through him might be (not are) saved. He that believeth on him is not condemned; but he that believeth not is *condemned already*," John iii. 16—18. How, then, can the testimony of the gospel be that all men are pardoned? "Moreover, brethren," said Paul, "I declare unto you *the gospel*," &c.—"how that Christ died for our sins, according to the Scriptures. And that he was buried, and that he rose again the third day, according to the Scriptures." Such was the gospel testimony;—not that all men are pardoned, for the apostle adds, "by which (gospel) ye are (shall be) saved, *if ye keep in memory* what I preached unto you," &c., 1 Cor. xv. 1—4.

From these passages, as well as various others, it is manifest that the substance of the gospel is not that all men, or any men, have been brought into a state of personal acceptance with God—but that they may be brought into this state, by faith in Christ; for to them who are in Christ Jesus, and to them only, there is no condemnation. The error, then, of those who identify faith and assurance, is not only flagrant but formidable. It

*involves error* in regard to the very nature of the gospel; and would, consequently, seem to endanger the salvation of those who hold it: for salvation is not connected with the belief of *any* truth, but with the belief of the *truth of the gospel*. It further *involves error*; and, as I believe, serious error—in regard to the great thing accomplished by the death of Christ—*i. e.*, error in regard to the nature, and consequently the extent of the atonement. If any truth is taught, beyond doubt, by the New Testament it is this,—that the atonement of our Lord, (though a blessing of infinite value,) did not bring all men, or any man, into a state of acceptance with God. It removed obstacles, on the part of the Moral Governor to the effecting of this—to the proposal to all men of terms of mercy; but, till the mercy is actually accepted, it leaves even the elect in a state of condemnation. All men must repent and believe, ere not only their enmity against God is subdued, but ere the judicial displeasure of God against them is removed: "Believe in the Lord Jesus Christ" is the language of the record—"and thou *shall be saved*." "He that believeth not is condemned *already*." "He that believeth not the Son shall not see life; but the wrath of God *abideth* on him." Now, since the wrath of God abideth on every unbeliever, and as long as he remains an unbeliever, it is manifest that the redemption from the curse of the law which was effected by our Lord's becoming a curse for us, was not, and could not possibly be, the *actual* deliverance even of the elect from condemnation. It is vain to reply, as some obtuse ultra-Calvinists are in the habit of doing, that, in that case, we have a redemption that does not redeem. We must explain one part of Divine truth by another; and, since it is affirmed that men *escape* from a state of condemnation by *faith* in the death of Christ, it is abundantly manifest that they were not actually delivered from it *by* his death itself.

The redemption effected by the death of Christ, *per se*, was the deliverance, not of

erely, but of all men, *from that which eternal death must have table*. Irrespectively of that ent, all men must have died, all men have sinned; and the Divine government is in- with the bestowment of par- at atonement; in other words, is doing of that which will : moral power and authority of : while mercy, on such terms as Governor may determine upon, and extended to sinners. This precise object aimed at, and the atonement. It was not de- *usage any personal feeling of* : on the part of God; for such d only have been allayed by ment of the sinner himself. we learn that the atonement ed from the personal love (be- of God to sinners. God so n as to give for them his only Son! It was not designed o *rescue any*—not even the n condemnation; but to open the rescue of all who should accept deliverance:—to enable Governor, without risking the f his government, to offer par- the ground of the work of every penitent and believing d to pour down the influences rit to dispose the chosen to o seek it in the instituted way. re compare one part of Scrip- another, there can be little our ultra-Calvinists are in the scribing to the atonement too irect influence, both upon the lition, and the moral state of : sinners. "They are *actually* ay the whole tribe of such by the atonement itself;—by shed on the cross, and not by tion to the conscience and the he Holy Spirit." Now, in no e term saved, is this true. In use the assertion is not true. ividual is brought to believe l—though "chosen in Christ : foundation of the world, that

he *might be holy*," &c.—he is "dead in trespasses and sins." In a *legal* sense it is not true; for actual deliverance from condemnation, justification, &c., is not by the atonement directly but by *faith* in the atonement: "Being justified by *faith* we have peace with God." We are said, indeed, to be justified by the blood of Christ; but not by that blood as shed upon the cross, but as sprinkled upon the conscience by the Holy Spirit. How otherwise could our Lord solemnly assure us, that the wrath of God abideth upon every unbeliever. The entire facts of the case compel us to believe, that all that was actually effected by the atonement, *per se*, was rendering it possible for the Moral Governor, without enfeebling the influence of moral government, (if not destroying it altogether) towards the sinner, as the love of his heart prompted him, in any way of mercy which should appear expedient to him;—to issue, as he has done, a proclamation of mercy to all men, on the simple requirement, (*condition*, it might have been said, for such, in the sense of *sine qua non* it really is,) of repentance towards God, and faith towards our Lord Jesus Christ,—thus putting salvation within the reach of all, to whom the gospel comes, but sus- pending their *actual* salvation—as the actual relation of God rendered it neces- sary to do—on *an act of submission and obedience* really performed by them, though the performance of the act, when it is performed, is secured by a special operation of God the Holy Spirit upon their hearts;—an operation which, as we conceive, is the result and accom- plishment of that special intention to save the "sheep," the "church," which *accompanied* the atonement, but was really *extraneous* to it, not constituting a part of its nature or essence.

If this paper has given a correct state- ment of the gospel,—of the design, the nature, and the extent of the atonement, —it is impossible, in the very nature of the case, that assurance of salvation, in the theological sense indicated in this paper, can form any part of the faith of

the gospel. The gospel no more testifies to any individual that he is in a state of acceptance with God, than that there are men in the moon; and it would not be more absurd to contend that the latter belief enters into the faith of the gospel, than the former. The gospel does, indeed, testify that all men *may* be saved; assurance of this is directly derived from the gospel; it is in fact the faith (or a part of the faith) of the gospel. But assurance of personal acceptance with God is derived from another source altogether.

What that source actually is shall form the subject of another paper.

GEORGE PAYNE.

[N.B. As the last article which our revered friend, now removed from the midst of us, composed for the public press, the preceding Essay has a sacredness attached to it which cannot easily be forgotten. May it be blessed to the spiritual good of very many of our pious readers!—EDITOR.]

## LOT FIVE, IN CANAAN; OR, A MEDITATION FOR PARENTS AND CHURCHES ON THE TRIBE OF ASHER.—*In Two Parts.*

### PART I.

*To the Editor of the Evangelical Magazine.*

It has long been popular as well as proverbial amongst Christians, to compare the wanderings of "the church in the wilderness," to the condition of the church on earth still; and to regard the church in Canaan as an emblem of the church in heaven: and there is, doubtless, much of both truth and beauty in the parallel. God himself has employed the entrance of the Jewish Church into Canaan, and her settlement in that "Goodly Land," as both the type and pledge of the heavenly rest which he has prepared for them that love him. He has, however, also, employed Canaan as an emblem of that *spiritual* rest, into which true believers enter now. Hence, Paul says, "We who have believed *do* enter into rest," Heb. iv. 3. Paul evidently meant by this, that "Rest to their souls," which Christ promised to all, however weary or heavy laden, who should take his yoke upon them, and learn of him. And the rest that is there found to the soul, under the shelter of the Cross, and beneath the shade of the promises, and under the overshadowing wings of Mediatorial Providence, well deserves to be compared with any security or consolation that Canaan yielded to the weary Tribes, who had wandered

so long in the wilderness. Canaan was to them,

"A little heaven below,"

whether contrasted with their bondage in Egypt, or with their abode in the desert. And so also is the rest which the soul derives from the oracles, ordinances, and fellowship of the Christian church. It is not perfect rest, nor perpetual rest; but it is heaven begun on earth, whether contrasted with the fears of the wicked, or with the anxieties of the worldly. Yea, it is such rest, that even when least, and most disturbed, a Christian would not exchange it for any peace that any class of the ungodly enjoy. He may be very *restless* in his own spirit, at times, and even feel it to be as "a troubled sea," that is unlikely ever to be calm again; but he knows, even then, that he would be utterly *wretched* as well as restless, were he to desert his principles, or to give up prayer, or to join the fellowship of the sceptic, scorner, or formalist. For the whole surface of both the ungodly world and the nominal church presents to his eye only such an expanse of dark, stormy, and dangerous waters, as the flood presented to Noah's dove when she left the ark.

She was soon glad to get back into it again; for in the ark she had some rest, notwithstanding the glare of the vulture, and the scream of the eagle, and the roar of the lion, and the hiss of the serpent that mingled around her perch; whereas, there was "no rest for the sole of her foot" upon the waves of the deluge.

But whilst such facts abundantly justify the scriptural comparison of spiritual rest in the Christian church, to the rest of the Jewish church in Canaan, the *history* of the latter rest, and both the instructions and promises given to the Jews who reached Canaan, prove that "the land flowing with milk and honey," like the lot of Christians now, had its work and warfare—its valley of tears—and its hills of difficulty. It had many comforts; but it had also many snares, trials, and sorrows.

The condition of the tribe of ASHER is a fine illustration of this fact, and thus a fit lesson for all Christians, and especially for Christian parents, and church members, and adjacent churches. In showing this, no *spiritualizing*, nor any process of accommodating, need be applied to the Benediction of Moses on Asher; for, with the exception of its peculiar imagery, it is just such a benediction as Christian families and churches need. "Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his feet in oil. Thy shoes shall be iron and brass, and as thy days so shall thy strength be," Deut. xxxiii. 24, 25.

This distinct specification of *children*, as a blessing, does not occur in any of the benedictions pronounced by Moses upon the other tribes, although, of course, it is implied in them all, because needed in each tribe or family. It was, however, peculiarly needed in the *Canton*, or district, given by the *fifth* lot to the tribe of Asher: that Canton was large, fertile, and partly sea coast. It extended from Mount Carmel on the south, to Sidon on the north, and thus it was both an agricultural and commercial country

of a high order then. Its facilities for trade were great, and its fertility unbounded. Hence, whilst it was easy to provide for a family, where the sea teemed with fish, and the hills with fruit, and the valleys with "corn, wine, and oil," it was not very easy to bring up children there, so that they should prove a blessing to their parents, and ornaments to religion. The very abundance that was around them, and the comparatively light labour required to maintain it, had in them snares for the young. But the chief danger in Asher arose from Tyre and Sidon being in that Canton of Canaan; for although these great commercial cities were never conquered by the Jews, but remained in the hands of the Canaanites until Nebuchadnezzar destroyed them, yet they were not without an unfavourable influence upon the morals and manners of the Asherites. The wealth, the shipping, the splendour of Tyre especially, were dazzling to young eyes, and fascinating to young hearts. And then, the Phœnician gods, temples, and idolatries, were only too attractive to both the old and the young. This was the case even after Solomon's temple, and its sublime services, eclipsed the wonders of Tyre; much more, therefore, must these wonders have been infectious whilst "the ark of God dwelt" in a wooden tabernacle,—and that far from Asher. Thus the young Asherites saw no pomp or parade in the religion of their fathers: it consisted at first in family worship and sanctified sabbaths, chiefly; whereas, Tyrian idolatry appealed to all the senses, and ministered to most of the passions, by grandeur or festivity. To pious parents, therefore, and there was much real piety in the generation that entered Canaan,—it must have been a very solemn as well as weighty matter, how to preserve their children from the example of idolaters, and the fascinations of idolatry, emanating from Tyre and Sidon. Parents thus placed, and yet pledged amidst the thunders of Sinai, and the enshrinement of the Shekinah that led them through

the wilderness, to bring up their children for God, could not but see that they had a path of duty, in and out of doors, that made the meaning of dipping their feet "in oil," and the need of "shoes of brass or iron," only too plain! These, to us, strange figures of speech, told them solemn facts!

Thus, if Lot Five, in Canaan, fell "in pleasant places," and was "a goodly heritage" both by sea and land, it was also almost as *perilous* as it was sublime and beautiful; for it left the children of Asher with much time upon their own hands, and exposed them to much temptation as well as bad example. Parents had need, therefore, to "dip their foot in oil," and to be shod as with "iron and brass," that they might not weary in well doing, nor in watchfulness, for the spiritual welfare of their families; placed as these were between the malign influences of Tyre and Sidon.

How true this is of the position of pious parents in London, and in our great cities! Unless our children see much "piety at home," they see so much unblushing vice, and rampant folly, and insatiable worldliness all the year round, that their minds cannot be uninjured, even if their morals escape without injury. For nothing in our streets, marts, or suburbs, indicates any fear of God, or preparation for eternity, except on sabbath; and even then, the chief streams of the populace are rushing not to the house of God, but to the haunts of folly. Now it is against this "tear and wear" of earthly things upon the youthful mind, that parents have to work and watch, as well as pray! Home has to counteract all this dangerous influence! O, well may parents as often as ministers, exclaim, when looking at their work and warfare, "Who is *sufficient* for these things?" Well may both betake themselves to the same refuge, and say, "Our sufficiency is of God." And this is not such a precarious refuge as some suspect. There is far more *truth* in the promises of God to parents, than we have ever seen put to the test. Few dip their feet

deep enough into the oil of the promises, or keep them well "shod with the preparation of the gospel of peace," to be either swift or sure-footed in the paths of parental duty. That gospel of peace is *war* against idolatry; and therefore it is not well taught in any family, where the subversion of heathen idols is not made as much a part of Christian duty as it was of Jewish duty, when the church entered Canaan.

This fact is by far too little pondered, even now that the young are awake to the claims of missions. Indeed, it is hardly understood by those who awoke them. And of all the *spiritualizing* which has been perpetrated upon the history of the Jewish church, by fanciful writers, not one of them has been spiritual enough to admire or notice the Scriptural fact, that the *first* practical lesson on the spirit of religion given to children, when the church entered Canaan, was, the destruction of idolatry. They saw, of course, their parents sanctifying the sabbath, and maintaining family worship every day, as well as heard them rehearsing what God had done and said for the church in the wilderness. But they saw them also, wherever any Canaanitish city was conquered, fulfilling this command,—“Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place,” Deut. xii. 2, 3.

Now this was *work*, that children could understand and enjoy at once, and in which they would readily engage. And it was highly instructive work to them as well as to their parents, in more senses than one. For it not only poured contempt upon all false gods, and asserted the sole supremacy of Jehovah; but also inculcated disinterestedness. Many of the Phenician idols were of gold and silver,

and emblazoned with jewels; and thus were tempting to both cupidity and vanity. When, therefore, children saw them splintered by the axe, and smashed by the hammer, and burnt in the fire, without any regard to their value or beauty, the sight must have made them feel that even wealth was worthless, when employed to the dishonour of God; and thus almost made them sing to Him our song,

"Jewels to thee, are gaudy toys,  
And gold but sordid dust."

Now whatever degree of the Divine blessing the children of Asher obtained, this was one way in which it came. And still nothing brings home to the young mind, so readily or clearly, a sense of the greatness and goodness of either God or the Saviour, as the overthrow of idols in heathen lands. No catechetical definition of the Divine character suggests so many ideas of God, as the *contrast* between Him and all false gods! Our Juvenile Missionary Associations prove all this, and even more! R. P.

(To be concluded in our next.)

### JESUS COMMENDING HIS MOTHER TO THE BELOVED DISCIPLE.

"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."—John xix. 25—27.

We read respecting the death of Jesus that all the disciples forsook him and fled, still he had a few friends who remained faithful to the last, and these were his mother, her sister Mary Magdalene, and the beloved John: let us notice these Marys separately.—This first was the mother of Jesus, or as she is usually termed the Virgin Mary; she was the daughter of Eli or Joachim, she was of the Royal Family, descended from the house of David, as we read, "There shall come a rod out of the stem of Jesse, and a branch shall grow out of his roots;" denoting that the Messiah should be born of the family of David, who was the son of Jesse; but it says there shall come a rod out of the stem of Jesse, not David—because Jesse was a poor man living in obscurity, while David was an illustrious monarch; and this denotes to what a state of poverty this family would be reduced at the time of Christ's birth,—a branch shall grow out of his roots; Christ the branch of righteousness should spring from this family when nothing but the root was left,—the proud stem, the noble branches were gone, nothing was left but the root; showing the decayed state

of this family when Jesus appeared; it would be absurd to eulogize her, as the papists do, but it will be admitted, that of all the daughters of Abraham, none was so highly honoured as she was. The Jewish women were looking forward with great anxiety to this interesting event, each hoping to be distinguished as the mother of the promised Messiah; hence said the angel at the annunciation, "Hail thou that art highly favoured, the Lord is with thee; blessed art thou among women." The next was Mary the wife of Cleophas. Cleophas was one of the two disciples who were journeying to Emmaus, when Jesus accosted them; she was the mother of the Apostle James, and sister of the Virgin Mary; she was one of those women who prepared spices to embalm the body of Jesus, and was early at the sepulchre on the morning of the resurrection.

The other was Mary Magdalene; a very mistaken notion appears to have been formed respecting her, as though she had been a most notorious character; it is true seven devils had been ejected from her, but it was common at the time of Christ for persons to be possessed of demons

this was an affliction to which she had been subjected, but had now been happily delivered; a most affecting description is given of her attachment to her divine Lord and Master in the twentieth chapter of the gospel of John: Peter and John went into the sepulchre and saw the linen clothes lying, and then returned to their own homes, but Mary remained; "Mary stood without, at the sepulchre weeping;" and when the angels said unto her, "Woman, why weepest thou?" she saith unto them, "Because they have taken away my Lord, and I know not where they have laid him:"

"Dying love her heart attracted,  
Soon she felt his rising power."

Yes, Jesus appeared to her with words of Divine consolation, dismissed her fears, and commissioned her to carry the delightful tidings of his resurrection to his disciples.—"I ascend to my Father, and your Father, to my God and your God." The next person mentioned in the narrative was the apostle John. He is generally represented as the "disciple whom Jesus loved." Our Lord showed a particular regard for this disciple; he was one of the favoured three who were with Jesus on the Mount of Transfiguration; he was one of the three attendants on the Saviour at Gethsemane; he sat next to Jesus and leaned on his bosom at the last supper, and he now stood by the cross. And there were many others present on this melancholy, and ever memorable occasion; some were present out of curiosity; they had heard of the fame of Jesus of Nazareth, of his miracles, of his pretensions to the Messiahship, and they came to see what would be the end of these things; others were there out of hatred to the illustrious sufferer; they had long thirsted for his blood, and now they hoped to have that thirst quenched; others were there officially,—there were the executioners, the officers, the centurion, the soldiers, the chief priest, Pilate, and others; but from what different motives were the three Marys and the beloved John present! they were there out of sin-

cere affection; they had followed their beloved Master to the last; they could not assist him, they could not mitigate his sufferings, but they lingered in melting sympathies around the cross. Their conduct also displayed unshaken fortitude. Imagine the condition and circumstances of these females: they had seen the Divine Saviour faint under his cross on the road to Calvary; they had heard the cry, "Away with him, away with him! crucify him, crucify him;" they had listened to the dreadful imprecation, "His blood be on us, and on our children;" and now they had arrived at the fatal spot, there were the soldiers with their glittering spears; there were the executioners with the instruments of death; there was the rabble exclaiming, "He saved others, himself he cannot save;" they saw him nailed to the accursed tree, and suspended between heaven and earth, they had seen the taunting multitude wagging their heads, and exclaiming, "Thou that destroyest the temple and buildest it in three days, if thou be the Son of God, come down from the cross and then will we believe;" they had seen the unfeeling soldiery casting lots, and perhaps quarrelling over his raiment; they had heard the affecting exclamation, "I thirst!" without being able to alleviate that thirst; they had seen the deadly spear thrust into his sacred side; then was fulfilled the word of Simeon to Mary, "A sword shall pierce through thine own soul, that the thoughts of many hearts may be revealed." All the disciples had forsaken him and fled, only one remained: the illustrious Saviour, as if in answer to all the injuries he had received, breathed forth his last dying prayer, "Father, forgive them; they know not what they do." Taking a last affectionate look at his beloved mother, and she at him—but oh! who can tell what was contained in that look!—then it was that a sword pierced through her tender soul; but here she stands in all the majesty of grief and dignified sorrow, bending in un murmuring submission to the will of her heavenly Father; the divine Saviour exclaiming, "It

ed," bows his sacred head,—and  
II:

lies, the friend of sinners dies,  
Salem's daughters weep around;  
Demen darkness veils the skies,  
Shaken trembling shakes the ground.

O saints and drop a tear or two,  
him who groan'd beneath your load;  
Shed a thousand drops for you,  
A thousand drops of richer blood!"

leads us to notice the affecting cir-  
ces recorded,—Jesus commend-  
mother to the beloved disciple.  
Our Lord yielded up the ghost, he  
ded his mother to the beloved  
As we read, "When Jesus there-  
r his mother, and the disciple  
by whom he loved, he saith unto  
her, Woman, behold thy son!  
With him to the disciple, Behold thy

And from that hour, that dis-  
ciple took her unto his own home."  
believed that Mary had been a  
for some time previously to the  
Jesus; hitherto he had been her  
and consolation, but now he was  
be taken from her, he knew the  
condition in which she would be  
ver and gold he had none, even  
ment was gone, he therefore raised  
and on her behalf,—directing her  
to the beloved disciple, he said,  
thy son!" as much as to say,  
all you need, your supporter,  
s, and protector: then turning to  
claimed, "Behold thy mother!"  
as to say, I commend her to you  
ing legacy; do you be the staff  
old age, comfort her declining  
id when I come again I will

repay thee: "And from that hour, that  
disciple took her unto his own home."  
The obedience of John was cheerful,  
prompt, and permanent; it was cheerful,  
it would be attended with great expense;  
she is supposed to have lived about eleven  
years after this in the family of John;  
she would require great care and attention,  
as the infirmities of age were coming on,  
and there would be great self-denial  
required, as it would be an increase to  
the family of John. His obedience was  
also prompt, "from that hour, that dis-  
ciple took her unto his own home;" he  
did not consult with flesh and blood, but  
immediately obeyed the orders of his  
Divine Master; and it was permanent, as  
she is supposed to have remained with  
John till her death. Thus we see the  
care Christ takes of his followers; when  
one friend fails, another is raised up.  
He will say to the righteous at the last  
day, "Come, ye blessed of my Father,  
inherit the kingdom prepared for you  
from the foundation of the world: for I  
was an hungred, and ye gave me meat;  
I was thirsty, and ye gave me drink;  
naked, and ye clothed me; sick, and in  
prison, and ye ministered unto me. Then  
shall they answer him, saying, Lord,  
when saw we thee an hungred, and fed  
thee, or thirsty, and gave thee drink?  
when saw we thee sick, and in prison,  
and ministered unto thee? Then shall he  
answer them, saying, inasmuch as ye did  
it unto one of the least of these my bre-  
thren, ye did it unto me. Well done,  
good and faithful servant enter thou into  
the joy of thy Lord!"

ONESIPHORUS.

## CHRISTIAN CANDOUR OF A CLERGYMAN OF THE CHURCH OF ENGLAND.

CLERGYMAN in one of the Midland  
parishes lately presented to each of the  
members of his congregation a  
Mr. James's late work, entitled  
"CHURCH IN EARNEST," with the  
address inserted as a label:

"July 8, 1848.

"In the prospect of this day, com-  
pleting my seventieth year, I had de-  
signed the preparation of a third, and—  
considering the period of life now speci-  
fied—perhaps *last* Address to the Con-



gregation. But on attentively reading Mr. James's most instructive and awakening treatise, my intention was willingly and gratefully abandoned. I felt unable to draw up anything at all comparable to his work; independently of the difference between a mere tract, and a publication of considerable length, compiled with all the method and particularity demanded by its subject. It is, in fact, an extended view of Christian responsibilities; describing, individually, and collectively, what the militant Church ought to be—the spiritual materials of which it should be framed, in the PERSONAL RELIGION of its members; and the consequent strength and symmetry of the edifice they compose. It has also a distinctive importance, as being emphatically A BOOK FOR THE TIMES; minutely detailing the perils and duties of the passing hour, and applicable to every Protestant communion in the empire. I most seriously recommend its *devotional and patient* perusal to those to whom it is now presented. An eminent legislator, who died at an earlier season of life than my own, said in one of his latest writings,—‘Whatever I now write, must be regarded as in its own nature testamentary.’ If I may adopt the remark of a statesman, in a personal sense, may I feel as a pastor, the solemn import of the valedictory language of the apostles, —‘I think it meet, as long as I am in

this tabernacle, to stir you up by putting you in remembrance.’ — ‘And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified!’”

The above label was inserted in various copies of the “Church in Earnest, by John Angell James;” distributed among the Congregation assembling in the Chapel, by one of its Ministers. It is now printed with the hope of further contributing to the circulation of a work, which, however, needs no recommendation beyond its own excellence. It was preceded by a volume, of at least equal importance and ability, by the same author, entitled “An Earnest Ministry the Want of the Times.” Mr. James writes,—“I have addressed this volume, the ‘Church in Earnest,’ to the occupant of the pew, as I did the former to the occupant of the pulpit. Earnestness is equally the duty of both; and so close is the sympathy between them, that it is almost impossible for the one to be, or to continue long, in a state of full devotedness, if the other be not in a similar condition. Even the seraphic ardour of a minister, who is as a flame of fire, will soon be in danger of cooling down to the lukewarmness of the flock, if his efforts are unsuccessful in raising their spiritual temperature to his own.”

### ISRAEL'S RANSOM.

“I gave Egypt for thy ransom.”—Isa. xliii. 3.

EGYPT was desolated when Israel was liberated, the plagues, the blood, the frogs, the lice, the flies, the murrain, the boils, the blains, the hail, the locusts, and the darkness; these judgments united, were the price of Israel's Ransom: and not only these, but the first-born of the Egyptians,—and not only their first-born, but Pharaoh himself, and all his host pursued after Israel to the Red Sea. We may believe that Pharaoh on this occasion

was accompanied by his princes, warriors, and statesmen, who all sank as lead in the mighty waters; thus the very flower of Egypt was the price of Israel's Ransom. Israel stood and saw the Egyptians dead upon the sea shore—not so much as one was left to return home to tell the melancholy tale. And so the true Israel shall stand upon the heavenly shore, and see the last enemy of the Church destroyed—not one shall be left:

"Happy art thou, O Israel! who is like unto thee? O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." Such was Israel's ransom; but how great was the Ransom of the true Israel, when there was no eye to pity, and no arm to save; then Jehovah's own arm brought salvation unto him, and his righteousness it sustained him. He said "deliver me from going down into the pit, I have found a Ransom;" and what was the ransom? The poet says, speaking of Jehovah—

"He ask'd, but all the heavenly choir  
Stood mute, and silence was in heaven;  
On man's behalf, patron nor intercessor  
None appear'd."

No, amidst all the angelic throng, amidst all the "principalities, and powers" of heaven, not one appeared as a ransom for guilty man, till the Son of eternal love stood forth, and said, "Lo, I come, I delight to do thy will, O God!" Yes, "He bowed himself to the burden, and the Lord laid on him the iniquity of us all." Well might the Apostle exclaim, addressing the Ephesian church, "That ye may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge."

Christian, "you were redeemed not with corruptible things, as silver and gold, but with the precious blood of Christ!"

O.

## SCIENCE THE HANDMAID OF RELIGION.

### THE ATMOSPHERE.

THE earth does not move in an ocean of air; it is surrounded by the atmosphere to the extent of about forty-five or fifty miles from its surface, on every side; it is retained by the power of gravity, and accompanies the earth in its diurnal motion on its own axis, and in its annual revolution round the sun. The atmosphere is elastic, invisible, transparent, subtle, expansive, and weighty; it is composed of two simple gases, termed oxygen and nitrogen; a small proportion of carbonic acid also enters into its composition, and aqueous vapour more or less is always found in it, and which descends in the form of rain, dew, &c., to fructify and nourish the earth. The atmosphere is absolutely necessary to the support of animal and vegetable life,—the birds that fly in the open firmament of heaven, the fish that swim in the vast abyss, and the cattle that graze on a thousand hills, are all dependent on the

atmosphere; and man is equally dependent on it; the lungs extract the oxygen, which purifies the blood. It is the food of common fire; it is necessary to the support of flame, and sound; the stillness of death would reign throughout universal Nature, were it not for the atmosphere. Its relative proportions are twenty-one parts of oxygen, and seventy-nine of nitrogen; and these proportions are preserved throughout the globe we inhabit. Were the oxygen gas to prevail considerably above the nitrogen, the most serious consequences might ensue; the oxygen is of that nature that were the nitrogen to be entirely extracted, a single spark would be sufficient to set the globe on fire; thus we see how dependent we are upon an all-wise and benevolent Providence for our preservation, that it is "in him we live, and move, and have our being."

ONESIPHORUS.

## Poetry.

"IS ANY AMONG YOU AFFLICTED? LET HIM PRAY."—JAMES V. 13.

My Father, God! hast Thou not said  
In trouble look to me alone;  
Woe's billows rise above my head,  
I fly for refuge to thy throne!

Though oft around that glorious seat  
Mysterious darkness thickly rolls;  
There love and justice circling meet,  
A bow of hope to fearful souls.

There will I open my complaint  
And "cast my burden on the Lord;"  
There will I cry, I fall, I faint,  
Without the succour of thy word!

There will I charge my trembling soul  
To trust in Him who *must* do right;

To cease at once from man's control,  
And lean alone on heavenly might.

There will I call to mind the love  
Which blends with thy most mystic  
ways,  
And how the ransom'd saints above  
From sorrow's teaching learnt thy praise.

There will I place life's lighter toils  
Against th' eternal weight of gain;  
The crown, the robes, and glorious spoils,  
Which for the conquering souls remain.

Lord, 'tis enough! my spirit cries,  
I'll trust Thee through the darkest night;  
Soon will the heavenly morn arise,  
And show that all thy ways were right!  
*Tottenham-green. Z.*

## Review of Books.

EXPOSITORY DISCOURSES on the FIRST EPISTLE of the APOSTLE PETER. By JOHN BROWN, D.D., Senior Minister of the United Presbyterian Congregation, Broughton Place, Edinburgh, and Professor of Exegetical Theology to the United Presbyterian Church. In three volumes, 8vo.

Edinburgh, Oliphant and Sons; and Hamilton, Adams, and Co., London.

THE venerable author of these volumes is already well known to the evangelical church of Great Britain, as a pastor of long and honourable standing, as a preacher of distinguished merit, as a theological professor of great Biblical attainment, and as an author who has illuminated every subject on which he has written. Those who have had the honour of an intimate acquaintance with him can fully attest how gentle and kind is his spirit, and how fraternal and unsectarian is his bearing "to all them that love our Lord Jesus in sincerity." Except by a few intemperate polemics, once connected with his own church, his fair fame has never been assailed; but the fiery, or rather *fretting*, trial through which he was called to pass, only tended to "bring forth his righteousness as the light, and his judgment as the noon-day."

Dr. Brown has now passed the meridian of human life; though he retains the full vigour of all his faculties. But anticipating

the period when his strength must fail and his stewardship be resigned, he has wisely prepared for publication the standard work which we now introduce to the notice of our readers, that when he has "gone the way of all flesh," the people of his charge, and the circle of his friends, may have a fitting memorial of his pastoral fidelity, of his literary attainments, and of his sound and varied Biblical knowledge.

With our limited space, we are oppressed with the conviction of the impossibility of doing justice to a work such as this,—the result of matured wisdom and diligent and laborious research; and of standard value in all that pertains to practical and devotional Christianity. It is, indeed, no common-place, no ephemeral production; but a work fitted to instruct the wisest and the best among us, and deserving to pass down to future generations as a sample of theological teaching worthy of the best days of the Secession Church, and honourable to the distinguished name which the author bears.

We shall commence our critique by giving to our readers some account of Dr. Brown's views of his own labours. "The work," he observes, "is substantially a commentary, though in a form somewhat peculiar. It is not a continuous comment on words" (the very reason for which we like it) "and clauses, nor does it consist of scholia or annotations, nor of lectures in the sense in which that word is ordinarily

in this country, nor of sermons, lect passages, or on the success of the sacred book, which is its the Epistle is divided into paragraphs to the sense—of course very considerably in length. Each paragraph embodying one leading theme the subject of a separate paragraph in which an attempt is made to determine whether it is difficult in the phraseology to illustrate the doctrinal or practical which it contains; the object is to discuss, in a general and abstract, the subjects which the text treats, but to bring clearly out the statements, and their design; and how the statements are fitted to effects for which they are made.

"Whatever can be interesting only to the scholar, has been in the notes. Had the author his own tastes, these notes would have been more numerous and than they are. But the recollection of the primary design of the work inclines him to indulge in philology; though he trusts that in every instance, where the exegesis is doubtful, the foundation of the opinion adopted has been indicated with clearness."

is characteristic description of the work before us, our readers will form some general conception of the Author's plan; but it will, after all, be a very faint idea of the rich and varied treasures to be discovered in every page of his work. Dr. Brown has detected the important fact, that it is to combine, in scriptural expository and glowing piety of the moderns, the Author has made himself acquainted with the lights which German scholarship has thrown upon the verbal criticism of the sacred text, without catching a German Neology, or imitating the frigid and lifeless method of the great realities of Revealed Religion. Withstanding our Author's prostration of Archbishop Leighton on Peter, we are disposed to say that he has, in many respects, surpassed his favorite author. With equal fervour, and beauty, he has expounded fully than Leighton has done the truth and defence of doctrinal truth to the exact meaning of difficult texts. The well-instructed reader will find that no means have been employed by the Author which might complicate a thoroughly critical exposition of the Epistle, without burdening the reader with learned discussions which rendered it comparatively useless to ordinary readers. By the aid of the

translation and notes at the commencement of the work, and occasional critical references at the foot of the page, the learned reader will be able to discover the basis of the Expositor's views of particular texts; while ordinary readers will be borne along without any of those pedantic interruptions, which indicate far more the scholar than the accomplished scholar.

"To prevent disappointment," observes Dr. B., "it is right to state that the object of the Author has been to produce not so much an original work, as a satisfactory exposition. In his estimate of the duties of an interpreter of Scripture, next to the careful study of the original text, ranks the attentive reading of what has been published for its illustration. Under this conviction he has studied the Epistle, not only without note or comment, but with all the notes and comments that were within his reach: and the book he now respectfully lays before the Church contains the substance of all that in his thoughts and reading seemed best fitted to illustrate the meaning and promote the objects of the inspired writer."

Dr. Brown, in prosecuting his laborious undertaking, in addition to a full consultation of the general commentators, has availed himself of more than twenty writers of distinction, chiefly continental, upon the Epistle which he has sought to illustrate. But his own independent and well-disciplined mind is seen pursuing its onward and enlightened course, anxious only to unfold the mind of the Spirit, and employing sound learning wherever he finds it, as the handmaid of truth.

We very sincerely thank the respected Author for this labour of his pen, and earnestly recommend it to the notice of young ministers as a beautiful sample of Biblical exposition, conducted upon principles alike critical and evangelical.

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*The PROPHECIES of ISAIAH, earlier and later.* By JOSEPH ADDISON ALEXANDER, Professor in the Theological Seminary, Princeton, New Jersey. Printed under the editorial superintendence of JOHN EADIE, LL.D., Professor of Biblical Literature to the United Presbyterian Church. 8vo. pp. 968.

William Collins.

In the present day, when there is a tendency among Biblical scholars to pay a great deal more court to German critics than is their fair due, it is gratifying to find an accomplished annotator like Professor Alexander, who not only adheres to a full and uncompromising orthodoxy, but stands out boldly and successfully against the literary claims of that system of hermeneu-

tical quackery which has so greatly depressed the spiritual health of the Church. Our author does not fail to do justice to pre-eminent scholarship wherever he discovers it; nor does he call in question the learning of many of those men who have assailed the doctrine of plenary inspiration, and who have attempted to fritter away all the grand peculiarities of the Christian scheme, but with their own weapons he has fought the battle of truth, and nobly proved that German myths and German laxities of Christian doctrine are flagrant violations of all the legitimate principles of Biblical science. Truly such a theologian as Professor Alexander is a credit to his country and a blessing to the age. His introduction alone to his Commentary on Isaiah is a contribution of surpassing value. It evinces a vast range of acquaintance with the early and modern schools of interpretation; and it clearly indicates the rise and progress of that semi-sceptical mode of "handling the word of God," from which we have everything to apprehend in the present age, unless our rising ministry shall equip themselves with a learning at once profound and orthodox, searching and spiritual, fearless of the promptings of truth, yet awfully submissive to the authority of God. Amidst the mass of literature which now pours from the British press, it is difficult to secure attention to works of unquestionable merit; but if our voice can avail with our brethren in the ministry, and with the intelligent and reading classes of the community, in general, the work before us will draw towards it the intense regard to which it is entitled, as, beyond all dispute, one of the ablest productions of the present century, of the class to which it belongs.

There are some questions critically investigated by Professor Alexander, in his Introduction, which cannot fail to exert a powerful influence upon some of the controversies of the age. He is neither a literal nor a figurative interpreter; he neither contends for single meanings nor double meanings, but rigidly determines to expound all the parts of Isaiah's prophecy in accordance with rules infinitely more safe than the arbitrary theories to which men have resorted on all sides. "The question whether it is strictly a prediction, and if so, whether it is general or particular, literal or figurative, can only be determined by a thorough independent scrutiny of each case by itself, in reference to form and substance, text and context, without regard to arbitrary and exclusive theories, but with due regard to the analogy of Scripture in general, and of other prophecies in particular, especially of such as belong to the same writer, or at least to the same period, and apparently relate to the same subject."

The name of Dr. Eadie will, to those who know him, vouch for the superior accuracy of this edition. He has carefully revised the Hebrew printings, and has made many important corrections of the American original. We cannot but join with the Editor in the following devout aspirations.

"May the inspired classics soon engage that admiration which they so justly merit for their originality and truthfulness, their simplicity and pathos, their magnificent imagery and varied music. But, above all, may they attract the loving faith of every admirer to those blessed truths and promises which they have been so wisely and tenderly employed to reveal to a fallen and dying world! Are we mistaken in anticipating a period soon to come, when the poetry of truth and Scripture shall receive due homage from men of critical taste and discernment? We have no desire to suppress the study of Homer, Hesiod, Euripides, or Pindar; yet we should wish to keep these remnants of heathen genius in their own subordinate position. Let them "kiss the Son;" let them be "hewers of wood and drawers of water" for the sanctuary. O, it is a sad proof of human degeneracy, when men of literary culture prefer the chorus of Sophocles to the anthem of seraphims, the battles of Ajax to the wars of the Lord, the games of Nemæa to the Hebrew festivals, Olympus to Zion, and the Parthenon to the Temple! Blessed be the happy and auspicious day when mythological fictions and hoary legends, whether epic, lyric, or dramatic in their costume, shall humbly descend from their usurped pre-eminence, and offer worship to the unearthly notes of that prophetic harp, which was tuned to the noblest thoughts and mysteries;—the majesty, unity, and spirituality of Jehovah; the holiness of his laws, the infinitude of his love, and the might, triumphs, and wonders of that covenant by which our apostate race is to be reclaimed and glorified!"

*The YOUTH of INDIA Speaking for Themselves. Being the substance of the Examination Papers of the Students of the London Missionary Society's Christian Institution or College in Calcutta. With a few Introductory Remarks. By REV. T. BOAZ, Pastor of Union Chapel, Calcutta. 8vo., pp. 58.*

John Snow.

THIS pamphlet would have surprised us, and bred some measure of doubt in our minds, if we had not been in a position to ascertain the accuracy and truthfulness of its statements. As an Essay bearing testimony to the efficiency of our missionary

labours in India, it is a document of extraordinary interest; and will be read with delight and thankfulness by all who are concerned for the prosperity of our missions in the East. The Hindoo mind is opening with wonderful rapidity to the knowledge of revealed religion, and to all that range of scientific discovery which will pave the way to the entire subversion of idolatry.

Most of our readers are aware of the object of Mr. Boaz's visit to this country, and have felt it a happiness to co-operate with him in his noble endeavour to carry it out. The "Calcutta College," connected with the London Missionary Society, has hitherto been without a proper building for the reception of its students, amounting now to the number of 700. We look forward with pleasure to the time when we shall have to congratulate our friend Mr. Boaz upon the completion of his laborious undertaking. He is doing a great work that will tell upon future ages, and we entreat all the true friends of India's evangelization to come forward promptly to his aid. When he has raised the necessary funds for the College building, the friends of the Institution will be in a more favourable position for advancing the great work in which they have engaged, and which they have prosecuted with most abundant success.

The college papers, here published, and sent in by the students at a late examination, will astonish the British public. They are such, in point of mind and discriminating ability, as would be creditable to our European colleges. We recommend their earnest perusal. The sight of them will be the best argument for a liberal support of Mr. Boaz's appeal. They consist of the following series:—I. On Natural Theology. II. On the Evidences of Christianity. III. On the Epistle to the Romans. IV. On Milton's Poetical Works. V. On the Introductory Essay to Robertson's History of Charles the Fifth. VI. On Logic. VII. On Astronomy. VIII. Essays: 1—The Refutation of Mr. Hume's Argument against the credibility of Miracles by Testimony: 2—A Refutation of Mr. Hume's Objection against the Truth of Miracles.

We hope this pamphlet will find access to every Christian family in Great Britain. It is the most interesting document of its kind that ever saw the light in this country.

**THE UNCHANGEABLENESS OF CHRIST.** *A Sermon, preached at Downing-street Chapel, Cambridge, on January 30, 1848, upon the occasion of his resignation of the Pastoral Office.* By SAMUEL THODEY. 8vo., pp. 32.

Hamilton, Adams, and Co.

This discourse was delivered by the respected author on occasion of retiring from

his pastoral charge at Cambridge, where he had laboured with fidelity for twenty-eight years, and, where he not only shared the confidence and esteem of his own little circle of attached friends, but held an honourable position among his fellow-townsmen at large, and among not a few distinguished members of the University.

We think the preacher exercised a wise discretion in abstaining from any allusion to the circumstances which led to his removal from Cambridge. He took higher ground, and drew the attention of his former flock to a theme which stands in striking contrast to the fickleness and changeableness which pertain, alas! to the church and the world. The discourse is highly creditable to Mr. Thodey, as a theological performance; and may be perused with great advantage by all private Christians, as a beautiful development of the permanent and unchanging character of their Divine Lord and Redeemer. The text is from Hebrews xiii. 8. "JESUS CHRIST, THE SAME YESTERDAY, AND TO-DAY, AND FOR EVER;" from which portion of inspired truth the preacher takes occasion to consider the immutability of Christ in relation:—I. TO THE ESSENTIAL DIGNITY OF HIS NATURE. II. TO THE RELATIONS AND OFFICES WHICH HE SUSTAINS IN THE ECONOMY OF REDEMPTION. III. TO THE ENDURING NATURE OF THE TRUTHS OF HIS WORD, AND THE FIXED PRINCIPLES OF HIS MORAL ADMINISTRATION. IV. TO THE EXERCISE OF HIS COMPASSION AND LOVE TO THE SUBJECTS OF HIS SPIRITUAL KINGDOM.

We should fail to convey to our readers the actual impression we have received from the perusal of this admirable discourse were we not to say, that it belongs to the first class of pulpit compositions. Its theology is sound and discriminative; its appeals to the heart and conscience are direct and earnest; its style is in harmony with the best models of English composition; and it is withal, remarkable for that kind of pathos and tenderness which befit the Christian pulpit. We shall regard that church as peculiarly happy that can secure the services of our valuable friend.

**OUR SCOTTISH CLERGY.** *Fifty-two Sketches, Biographical, Theological, and Critical, including Clergymen of all Denominations.* Edited by JOHN SMITH, A.M., Author of "Sacred Biography," &c. 8vo. pp. 400. Oliver and Boyd.

WE are not strongly tending to the admiration of living biography;—it is a delicate and difficult, not to say impossible task to do it justice. Nevertheless we must say that this volume, chiefly relating to the living, has overcome some of our scru-

ples. It is executed with unwonted tact and skill, and must, by impartial judges, be pronounced to be a very successful production of its kind. As we are well acquainted with some of the originals here sketched, we must pronounce them to be more than general likenesses. We think, too, that the spirit which pervades the volume is equally removed from fulsome adulation and unfair criticism; and that the friends of the men who here find a niche, must regard the moral statuary as, upon the whole, remarkable for its truthfulness and adherence to nature. Such a volume is highly creditable to the pen from which it emanated, and can tend only to good upon the public mind.

**THE AUTOBIOGRAPHY of a WORKING MAN.**  
By "One who has whistled at the Plough."  
12mo. pp. 516.

Charles Gilpin, Bishopsgate-street Without.

To those who wish thoroughly to understand Scottish life in the humbler walks, in all its homeliness and in all its enterprise, this volume will present an extraordinary charm. It is no fictitious tale, but a veritable record of the history of a Scottish peasant, who passed through some strange and remarkable vicissitudes, which are here portrayed with graphic simplicity and most realizing effect. The moral of the whole is truly admirable; and cold will be that heart that can muse on the successive scenes of our hero's story, without feelings of powerful sympathy, and even deep and varied emotion. When we inform our readers that the autobiography which we now introduce to their notice is that of Somerville, of the Scottish Greys, who was flogged, nominally for disobeying orders, but really for some political verses which appeared in the public press, we are sure that we shall enlist a wide-spread interest on his behalf. We should like all working-men to read this volume; nothing could be more fitted to rouse the industry and energy of the labouring classes.

**WERTHEIM'S BIBLICAL CARTOONS.** 4to;  
Parts I. II. III.

B. Wertheim.

THE subjects of these beautiful works of art are twelve in number. 1. Abraham blessed by Melchizedek. 2. Abraham sending away Hagar and Ishmael. 3. Abraham offering up Isaac. 4. Eleazer meeting Rebekah at the well. 5. Joseph sold by his brethren. 6. The cup found in Benjamin's sack. 7. Joseph makes himself known to his brethren. 8. Jacob blessing the two sons of Joseph. 9. Moses found in the bull-rushes. 10. Moses and

the burning bush. 11. The destruction of the Egyptians in the Red Sea. 12. Moses with the tables of the Law.

As the subjects are well selected, so we can say with truth, that they are admirably executed. The facts in Bible history which they depict are well brought before the eye at a glance, so that an intelligent child will immediately catch the moral of the scene. We recommend these Cartoons earnestly to the use of our Infant day-schools; and to our day-schools in general.

**BRIEF NOTICES OF NEW BOOKS.**

1. *The Bottle.* A Poem, to illustrate the Etchings of George Cruikshank. By CHARLES MACKAY, LL.D. Folio. Bogue, Fleet-street.

2. *The Drunkard's Children.* A Sequel to the Bottle. In Eight Plates. By GEORGE CRUIKSHANK. Price 1s. Folio. Bogue, Fleet-street.—These two works are calculated to impress the minds of a class which cannot easily be reached by more grave and logical weapons. We hope they will be widely circulated by the friends of temperance; for indeed they produce a shudder by the truthfulness of the awful scenes which they depict. Both the Sketches by Cruikshank and the Poetry by Dr. Mackay are well fitted to rouse reflection in the minds of that class of drunkards who are not yet lost to all moral and social feeling.

3. *The Elements, Influence, and Issues of Genuine Piety.* A Sermon occasioned by the Death of Mr. Thomas Kilpin, preached March 20th, 1848, at the Old Meeting, Bedford, including a short Sketch of his Life, with an Address delivered on the same day, at his Interment, by the Rev. JAMES JUKES, B.D. pp. 82. Partridge and Oakley.—This is a sermon of more than ordinary interest, from the valuable narrative it contains of a singularly devoted and pious individual. It is a delightful tribute to departed worth, which few will be able to read without deep emotion.

4. *The Scriptural Claims of Teetotalism.* Addressed to British Christians. By NEWMAN HALL, B.A. 12mo. pp. 36. John Snow.—Though we do not agree with the esteemed author of this Tract in all his reasonings, yet it contains so much that is valuable and that is calculated to do good, that we have unfeigned pleasure in introducing it to the notice of our readers. Those of them who have adopted the full teetotal principle will find in this Tract much that they will approve, and in our judgment they cannot do better than secure for it a wide circulation.

5. *The History of Rome; from the Earliest Times to the Fall of the Empire.* For Schools and Families. 12mo. pp. 138. The Religious Tract Society.—We have looked at this volume with great care, thinking it a great responsibility to recommend school books, and we can say with full satisfaction to our own minds, that it is a work deserving of a high measure of confidence on the part of parents and teachers.

6. *Youthful Lust: A Fraternal Address of Young Men, on a Common Form of Vice.* Issued by the Young Men's Christian Association. Small 8vo. pp. 64. B. L. Green.—At a first glance, we rather trembled at the probable effects of this volume; but, on mature reflection, we feel persuaded that, by God's blessing, it will accomplish great good. Why should not prevailing sin be attacked in the plain unsophisticated language of God's quick and powerful word? May the work be blessed to thousands!

## Obituary.

ADDRESS AT THE INTERMENT OF THE REV.  
GEORGE PAYNE, LL.D., BY THE REV.  
H. F. BURDER, D.D.

NEVER did I follow a friend to the grave with a deeper persuasion that his spirit was with Christ, than I feel, at this solemn moment, regarding my beloved and lamented Brother! Who will hesitate to say of him—"He was a good man;" and not unlike that holy man of God, of whom it is recorded, that "he was full of faith and of the Holy Ghost." For nearly half a century he was my endeared friend; and during all that period, his Christian character never fell under suspicion or animadversion. Ever dear to my memory and to my heart must be the retrospect of the years of our early friendship. How often, how pleasantly, and how profitably we read together, studied together, prayed together, stimulated each other onwards in our course, congratulated each other in success, and consoled with each other under affliction!

Never did one single cloud arise to intercept the sunshine of Christian and confidential friendship; our sympathies with each other were unusually perfect; not only from the accordance of our views and sentiments on subjects of primary importance, but also from some similarity of mental tendencies and predilections. In pursuing our studies at College we both found peculiar delight in the researches connected with intellectual and moral science; and to the habits of mind he thus acquired, I can trace, without danger of mistake, much of that deserved eminence which my beloved friend subsequently attained, both as an author and a tutor. Endowed by the Father of spirits with great perspicacity of mind, he thus acquired habits of clearness of conception, acuteness of discrimination, power of reasoning, and precision of language. And the best of all is that these talents and acquirements were consecrated, with devotedness of heart, to the cause of revealed truth, in the service of his God and Saviour. A warmer love of truth, and especially of the truth of the gospel, I never discovered in any servant of Christ. No man was more entitled to my, regarding the purpose of his heart, "We can do nothing against the truth, but for the truth." With what simplicity of aim, intensity of desire, and power of convincing argument, he was enabled to promote the cause of truth and holiness, his elaborate and valuable writings sufficiently evince!

And who that knew him intimately could remain ignorant of the influence and ascendancy of the truths of the gospel over his own mind and heart? *There* they were deeply seated, as vital and vivifying principles, pervading the inmost soul, and controlling the outward demeanour. It was thus that he manifestly became "an epistle of Christ, known and read of all men."

His spirit was deeply imbued with the humility, the meekness, the gentleness, the benignity, the simplicity, and the sincerity of an imitator of Jesus! You could not know him, especially when he felt himself at ease and at home, in the intercourse of Christian friendship, without loving him, and confiding in him; and never did he betray or abuse the confidence reposed! And when, either in the family or the sanctuary, you bent the knee before the throne of grace, and united in the supplications which he poured forth, you felt irresistibly the impression, that he was indeed a man of prayer—a man of God! What a spirit of devout adoration did he breathe, in his approaches to his Father in heaven! What a depth of self-abasement there was in his confessions! What a steadfastness of believing confidence did he evince, in the promises of Him who heareth prayer! With what peaceful repose did he rely on the finished work of that Redeemer who loved us, and gave himself for us! How earnest and intense were his desires and aspirations after the indwelling and mighty working of the Sanctifier and the Comforter! With what filial submission did he bow to the will of the Father of mercies, who chastens his children because he loves them!

That such a man was pre-eminently fitted for the work of guiding and training other minds, who can doubt? That he was richly endowed and furnished for the arduous duties of a Christian minister, must be at once apparent. But it was not difficult to perceive, that the distinguishing peculiarities of his mind would find their most appropriate sphere in the range of thoughts and habits pertaining to the functions of a tutor in a theological college.

To that elevated and momentous department of service Dr. Payne was called, on the removal of his beloved friend and *mine*, Dr. Joseph Fletcher, from the presidency of the Lancashire College at Blackburn, to the pastoral charge at Stepney. During about six years Dr. Payne presided over that seminary, with great benefit to his pupils and great honour to himself; and at the close of that period, with all the



advantages of matured knowledge, and in the full vigour of his superior powers, he quitted the scene of his labours at Blackburn, to enter on a sphere of similar engagements in your Western College; to the interests of which, for nearly twenty years, he devoted all the energies of his mind and heart.

For a considerable time I had not been without anxious apprehensions that his labours were becoming too onerous for his physical strength: nor was he himself exempt from the risings of such solicitude. In a long letter which I received from him, soon after his domestic bereavement, he expressed a doubt whether he should be able much longer to sustain the pressure of his arduous engagements; and he intimated a wish, that, should his life be spared, it might be possible for him to retire from his laborious duties, and to devote his remaining time and strength to the quiet efforts of the mind and the pen, in which he hoped that he might still be permitted to render some service to the cause of Christ. But from all these approaches to the apprehended infirmities of age, and from all the sufferings which might have been the result of protracted illness, our beloved friend was most mercifully exempted. He was taken at once, as if almost by a sudden and glorious translation, from his honourable and useful labours in the college and in the pulpit, to the rest and the recompence and the glory of heaven! He rests from his labours, and his works shall follow him! On the evening of the last Lord's day but one, he passed from the pulpit to his bed, and from his bed to his heavenly home, and the presence of his Lord and Saviour! Often had he meditated on those words of majesty and might which fell from the lips of Jesus, on his approach to the tomb of Lazarus:—"I am the resurrection and the life. He that believeth on me though he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die." And what did my beloved brother see or taste, or feel, or know of death? Perhaps only a passing struggle intervened, between the slumber of the night, and the awakening and the kindling and the exulting emotions of the emancipated spirit; pausing, we may suppose, for a moment, to look on the frail and forsaken tenement, in which it had sojourned for three-score years and seven, and then bidding it a long farewell, to enter on the upward path of life and light, under the guidance of benignant angels, and to realize the full blessedness of knowing, that "to be absent from the body is to be present with the Lord." And now, with a hope full of immortality, we are looking for the second coming of our blessed Lord, who will "change our vile bodies, that they may be fashioned like

unto his own glorious body, according to the working whereby he is able even to subdue all things to himself."—"For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory. O Death where is thy sting? O grave where is thy victory?'—the sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ!"

How momentous, then, dear friends, is the inquiry, when approaching the grave of a saint of God, "Shall I die the death of the righteous?—shall I have a part in the resurrection of the just? Is it now my chief solicitude to know Christ, to love Christ, to serve Christ, and to be found in him on the day of his appearing? Am I looking, with intense desire, and in the humble confidence of faith, for the mercy of our Lord Jesus Christ, unto eternal life?" The Lord grant that we all may find mercy of the Lord at that day!

#### MEMOIR OF MRS. DAVIES.

(Continued from page 365.)

The Lord had heard my prayer, and taught me the better way. I wished therefore to unite myself with the people of God. Having given myself to the Lord, I wished also to give myself to his people. I desired to acknowledge the Lord in all my ways, to place myself under the eye of his people, to direct, to instruct, to watch over me, knowing that the reproof of the righteous is an excellent oil that would not injure me, but rather preserve my feet from falling. I therefore addressed a letter to Mr. Bell, disclosing my feelings and perplexities for some time past, at which both he and the church were much surprised. The day, however, was appointed for my admission into the church, which was my birth-day. In the mean time I was to write my experience, and deeply did I feel the importance of the subject. I saw that every eye would be upon me. I felt that inconsistency in a professed disciple did more harm to religion than all its enemies. That I must shun the appearance of evil. And who is sufficient for these things? The grace of Christ, I was assured, would be sufficient. That Jesus was my strength, as well as my righteousness. How precious, then, were my seasons of retirement! How sweet my communion with God when unbosoming my trials to him! Then, indeed, my chamber was my home, prayer

my element, and the house of God my delight.

"In writing my experience, I felt that I was solemnly giving myself to God and to his people; yet I could not feel fully satisfied of my interest in Christ. For this I was enabled to wrestle with the Lord in prayer, and he heard my cry, and helped me to say, with the apostle, 'I know in whom I have believed.' Then was I filled with joy and peace in believing. A short time before the day appointed for my admission to the church, my dear grandmother was taken from me, after a very short and severe illness. On this account Mr. Bell thought it would be better to postpone it for a week; but remembering it would be my birth-day, I resolved, that on that day in which the Lord had given me being I would publicly devote my being and my all to him. I was accordingly received into the church May 12th, 1789, and returned home rejoicing in redeeming grace and dying love.

'Oh, to grace how great a debtor  
Daily I'm constrain'd to be.  
Let that grace, Lord, like a fetter,  
Bind my wandering heart to thee.'

Having thus publicly devoted herself to God and to his people, she did not—as too many do—imagine that she had done all that was necessary. It was to her the beginning of a new course, the commencement of a conflict that would terminate only with existence; in which she would either honour and glorify God, or bring the sacred cause she had espoused into contempt. To watch, and faithfully to examine her own heart in the sight of God, was henceforth her daily duty; and this exercise served to produce deeply humbling views of herself, and to show her the infinite value and suitableness of Christ as the sinner's friend. Of this her diary, which, for several years, she regularly kept, furnishes abundant evidence.

The following passage, written on the morning of the new year, 1791, exhibits her frame of mind, and the longing she had for greater conformity to the image and will of God:—"I come, my gracious God, to thee, this morning, to acknowledge, with a soul full of gratitude, thy loving kindness and tender mercies, thy grace and faithfulness, which I have experienced through the past year. I come with shame and confusion of face, to acknowledge my base ingratitude, my many aggravated sins, against the clearest light and greatest love. I come to plead for mercy and forgiveness, for purification and holiness. Do not only pardon me, but keep me, that I may never—never sin against thee more. My God, thou knowest all things, thou knowest that I love thee. Thou knowest that I love not,

but abhor the evil that I do, every thought, word, and act that is contrary to thy will. Thou hast taught me to loathe everything impure, and not to rest satisfied without holiness. Thou hast taught me to seek thy glory as my end and aim in all I do, or think, or say. Thou hast taught me to be satisfied with nothing short of thee, and the full enjoyment of thee for ever. Grant me then, for thy mercy's sake, what thou fillest my soul with desires after. Entering upon another year, I desire to devote myself to thee, and afresh to subscribe with my hands unto the Lord;—to thee, and to thee alone, to devote the powers of my soul, and the energies of my body. Let it 'for me to live be Christ, and to die be gain.' I have sorrow that I knew thee not before, and that I serve thee not better now. Work in me, for me, and by me, all thy good pleasure, only never let sin have dominion over me." Nor did she rest satisfied with the personal possession and enjoyment of the religion of the cross. "Lord, what wilt thou have me to do?" was her inquiry; "in what way can I be useful?" To do something for God, and for the best interest of others, she esteemed an honour and a privilege. She accordingly commenced a sabbath-school, which for many years was called her school. In this department of Christian effort she exerted herself with remarkable patience and perseverance. Earnestly did she pray, and diligently did she labour, to sow the seeds of truth in the youthful mind. Frequent references to this labour of love occur in her diary, in which she is sometimes elated with hope of success, and at other times cast down with the disappointment of her expectations. The following passage will serve to show the earnestness with which she sought their good, and the anxiety of mind with which she watched over her youthful charge:—"Returned," she says, "from the school, much divided between hope and fear. One of the children, by whose rebellious spirit I have been much tried of late, was present. I conversed with her as affectionately as I could, and acted as I thought in the best way to excite her feelings, but saw nothing but a high spirit, though at last sufficiently humbled, to do as she was bid. I then went to prayer with her. I trust it was a suggestion of the Holy Spirit, for I saw and felt but little encouragement to do it. In the middle of prayer she burst into tears, which, much as she strove against, she could not restrain. When, however, she recovered, she evidently tried to appear unaffected and careless. What caused her tears I know not, but I felt my heart elated with the hope that the Lord had heard my prayer. But in patience before my God do I desire to possess my soul, and he that

shall come will come, and will not tarry. He waits but for my patience, submission, humility, and dependance upon him, and a singleness of heart for his glory. These I humbly trust he will work within me. I know I am too proud, vain-glorious, and self-dependant, to be encouraged with success in my labours, and to receive such mercy."

In these engagements in the school, in visiting the sick and poor, and relieving their temporal necessities, as far as possible, she occupied her time, until it pleased God to appoint her to fill a new and more responsible position, as the wife of a minister of his truth. She was married to the Rev. John Davies, of Handsworth, near Birmingham, on October 18th, 1796. In this situation she found new duties and new cares. An increasing family, and the superintendence of a boarding and day-school, for some years prevented her taking that active part in those labours to which she had been so long accustomed. The superintendence of the Sunday-school was, however, in her hands, and she aimed to introduce her children, as they grew to a suitable age, to that work, telling them that they must take her place, and labour when she could not. Her sabbath evenings were especially devoted to the instruction of her children, when too young to attend the public service. "Well," says one of them, "do I remember the earnestness with which she would talk to us of that Saviour whom she had found so precious; and I believe most, if not all her children, received their first serious impressions from these seasons of affectionate intercourse." Thus adding another to the long list of mothers whose mighty influence upon the youthful mind has been successfully exerted on the side of religion and of truth. The missionary enterprise, from the first, engaged her sympathies and her prayers. She devoutly longed for, and diligently promoted the conversion of the heathen world. Her countenance indicated the inward joy of her heart, when hearing or reading of the success of the ambassadors of the cross in distant lands. To her it was no commonplace matter,—it was "good news from a far country." Of an amiable and social disposition, she was well fitted to grace the friendly circle; and wherever she went, always found some kindred spirits, with whom she lived on terms of close and mutual affection. Her attendance upon the means of grace was so regular and constant, that except when prevented by real indisposition, she was never known to be absent. Cold or inclement weather was never permitted to be an hindrance, even long after age and infirmities would have quite exonerated her from all blame. She used to say, when sometimes persuaded to

remain at home, "The time will come when I cannot go,—I will go while I can."

In June, 1830, she removed to Bracknall, Berks, the sphere of her beloved partner's late ministerial labours, where she enjoyed the esteem and affection of many attached friends. In 1844, it pleased God to afflict her husband with paralysis, in consequence of which he was under the necessity of relinquishing the charge of the church. This circumstance seemed very much to affect her, and tended greatly to impair her faculties, which for some time previous had been gradually declining. The failing of her mental powers was also accompanied with an evident diminution of physical strength. But, like many others who have outlived their mental vigour except on one topic, which has shared the heart's chief love through life, the love of Christ,—so, though apparently lost to all temporal matters she ever seemed alive to the things of God, and would testify her delight, when some favourite hymn was repeated, such as

"Oh for an overcoming faith," &c.,  
and

"Thou dear Redeemer, dying Lamb," &c.

The name of Jesus was sweet in her ear, when that ear seemed deaf to all other sounds. In March, 1846, she lost her eldest son, Mr. John Davies, of Halstead, Essex, who for some years was united with the church at Barbican, under the pastorate of the Rev. A. Tidman. It was with difficulty she was made to comprehend her loss. In the following August her increasing weakness compelled her to keep her bed; in this state she lay perfectly free from pain, until Thursday, the 27th, when she was attacked with a disorder from which she had frequently suffered, but which now refused to yield to the remedies usually applied. On the following Saturday it was evident that her end was near. In answer to the inquiry of her daughter, "Are you happy?" she said, "Happy! O, yes, very happy!" Surrounded by her husband and children, she saw them not, and scarcely knew them; but on her husband remarking, "You will soon have the advantage of us; you will leave death behind you, while we shall have it before us," she said, "I am going to God," and used the words, "Lord Christ!" but could utter no more. At half-past three o'clock on the Lord's day morning, her happy spirit took its flight from the worn-out tabernacle to the "rest prepared for the people of God," and entered upon a never-ending sabbath. Her remains were committed to the tomb on the following Friday, Sept. 4, and were attended by a large number of sincere mourners, besides her aged partner and children. Her death was improved

on the following Lord's-day, by Rev. C. H. Harecourt, of Wokingham, who also interred her, from Rev. xiv. and 13th verse, to a large and attentive congregation. May all who knew her be followers of her as far as she followed Christ, and obtain at last an abundant entrance into the kingdom and glory of our blessed Redeemer! Amen!

C. H. HARCOURT.

Wokingham.

MARY CASTLEDEN

Was the daughter of the late John Hebditch, of Limehouse, and formerly of South Petherton, Somerset; who, for thirty years, was an upright and consistent member of the church of Christ, Rose-lane, Commercial-road, under the pastoral care of the late Rev. Thomas Williams; his widow also continuing a member of the same church, under his successors, till her death, which occurred in January of this year.

Three months after this last date, the subject of these memoirs finished her mortal course.

Of these pious parents, Mrs. Samuel Castleden was born. In childhood and youth, she was remarkable for the sweetness and amiability of her temper. In very early life she was impressed with religious truths, joined the church of her parents; and afterwards united herself to the church at Stepney, under the care of the late good and great Dr. Fletcher. Here she was most welcome received,—and continued an active and useful member, in all the good doings which were proposed and promoted under the auspices of that good minister of Jesus Christ; such as the large Day and Sunday-schools, long the honour of this venerable house of our fathers, with Dorcas Societies, &c., &c. Both from her years, as well as those of her beloved pastor, being comparatively young, a long period of co-operation naturally was expected. But in both, "their purposes were broken off, even the thoughts of their heart;" and both are now receiving their rewards of grace in the immediate presence of their God. It was, indeed, my painful pleasure to witness the last moments of the departed Mrs. C. Her most afflicted husband read to her the fourteenth chapter of John. After which, I, in prayer, commended her departing spirit into the hands of the Father of all mercies: when I rose, for she was quite unable, I said, "Now, my dear Mary, it soon be eternity with you, what is the 'of your mind?' She replied, "Happy, I'm not rapturous, but peaceful." Very after this, a vessel ruptured in the chest, and with one gentle sigh her fetters were, and her redeemed spirit took its flight to her mansion in the skies!

That our last end may be like hers is,  
my dear brother, the devout prayer of

Yours most truly,

MICHAEL CASTLEDEN,  
*Hard on eighty.*

DEATH OF DR. HAMILTON.

THE event so mournfully anticipated has overtaken us. Dr. Hamilton is numbered with the dead. He entered into rest on Tuesday morning, the 18th of July, at one o'clock, in the 54th year of his age. It is, indeed, a heavy stroke of Divine Providence on the Congregational churches of Great Britain. We had ventured to hope for his recovery; his symptoms had abated; and prayer was made continually by thousands on his behalf. But the late intense heat acted unfavourably on his shattered frame, and produced mortification of the arm which had been affected with erysipelas. The mortal process was rapid and irresistible, defying all the efforts of medical skill.

But, amidst the painful struggle, no cloud of darkness rested upon the hallowed chamber where the "man of God" was breathing his last. Through the whole of his affliction, Dr. Hamilton retained a vigorous possession of all his mental powers; and was not only sustained, but rendered triumphant by faith in his Divine Lord and Redeemer. Never, perhaps, has the Christian church witnessed a more calm and steadfast reliance on the cross of Christ than it beheld in the departing hours of our beloved and lamented friend. He was enabled to bear a noble testimony to the matchless power of that truth which he had so faithfully defended and enforced during a ministry of more than thirty years.

We sorrow not for the departed, as if he had sustained loss. He is happy and glorious in the presence of his Lord. But we weep for his family, we feel most deeply for his bereaved church, we mourn our great public loss, we sicken at the thought of early friendships burst asunder, and we are ready to exclaim, "Where is the Lord God of Elijah?" "Help, Lord, for the godly man ceaseth."

The funeral of Dr. Hamilton took place on Monday, the 24th July. It was an occasion to be remembered. His remains were conveyed from his house in East Parade to Belgrave Chapel, where a service was conducted by the Rev. Thomas Scales, the Rev. Walter Scott, the Rev. W. Hudswell, and the Rev. J. H. Morgan. The funeral then proceeded to the Cemetery at Woodhouse, where the Rev. Dr. Raffles delivered the funeral oration. Further particulars next month.

## Home Chronicle.

### DISTRIBUTION OF PROFITS TO THE WIDOWS OF DECEASED MINISTERS.

On Wednesday, the 5th July, the Midsummer Distribution of Profits arising from the Sale of the *Evangelical Magazine* was effected, when 46 Widows were assisted by grants amounting to 381*l.*; making, with the sum of 830*l.* voted on the 5th of January last, 1,211*l.* granted to the Widows of our beloved brethren for the year 1848.

#### ENGLISH CASES.

Name.	Denom.	Age.	Sum.	Name.	Denom.	Age.	Sum.
H. B. ....	Ind.	57	£8	S. L. ....	Ind.	66	£10
M. B. ....	—	40	6	L. P. M. ...	—	42	6
M. A. C. ...	—	78	10	S. M. ....	—	79	10
H. D. ....	—	58	10	S. P. ....	C. of Eng.	60	10
E. D. ....	—	46	8	E. P. ....	Ind.	85	8
M. G. ....	—	46	8	M. P. ....	—	63	10
E. G. ....	—	74	10	J. R. ....	—	60	8
J. H. ....	—	63	10	A. S. ....	—	40	8
E. H. ....	—	70	10	M. S. ....	—	69	10
M. J. ....	—	53	8	M. T. ....	—	60	10
S. J. ....	—	45	8	G. W. ....	—	91	10
C. K. ....	C. of Eng.	44	8	S. W. ....	C. of Eng.	60	10
A. L. ....	Pres.	72	10	E. J. W. ...	Ind.	41	8
J. L. ....	Ind.	64	10	E. W. ....	—	70	10

#### WELSH CASES.

M. B. ....	Ind.	46	4	H. J. ....	Ind.	78	8
E. E. ....	—	86	8	M. J. ....	—	56	8
E. F. ....	Cal. Meth.	89	8	M—y. J. ...	—	71	8
M. G. ....	Ind.	80	8	M. L. ....	—	59	8
M. G—s. ...	—	69	8	E. P. ....	—	70	8
E. H. ....	—	43	4	E. W. ....	—	71	8
A. J. ....	—	56	8				

#### SCOTCH CASES.

J. R. ....	Ind.	44	8	E. Y. ....	Pres.	54	6
B. Scott ..	Pres.	54	6				

#### IRISH.

A. G. M. ...	Ind.	70	8
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#### DONATIONS.

C. G. ....			5	M. B. ....			4
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#### THE CAUSE OF THE MINISTER'S WIDOW.

We must urge our renewed plea for the widows of our beloved brethren. We dare not, without an increased sale of the *Evangelical Magazine*, increase the present number of annuitants. *One Hundred and Fifty* are now receiving regular assistance. The sum voted to them during the present year is 1,211*l.* How easy would it be to enable the Trustees to add twelve more widows to their list. An increased

sale of 2000 copies of the work would accomplish this most benevolent object.

More than twelve widows are now asking for admission to the benefits of the fund. It is most afflictive to negative their applications.

Will not the friends of the widow and fatherless, in town and country, take up their cause, and secure such an increased sale of the work as shall realize our best wishes on behalf of those who are cast on the sympathy of the churches?

Are there no widows in Israel who will give themselves to this labour of love? Are there no earnest friends of their devoted pastors, who will exert themselves for the pastor's widow?—Fifty such generous souls might in one month raise the sale of the Magazine 2000. The plea to be urged is so good and valid, that few would reject it.

We could scarcely indulge in this kind of advocacy, had we any misgivings as to the character of the work. But we claim to be fairly tried by the comparative merits of our publication. We know that to this test we must appeal, and we do it with unhesitating confidence. We would not build the cause of the widows of our brethren upon a fiction. Let the *Evangelical Magazine* speak for itself;—but we ask that it may be allowed to speak; and that, in the multiplication of periodicals it may not be displaced from the position which it has occupied for more than fifty years, without a sufficient reason.—Truly there has been, and is, as thousands can testify, a blessing in it to the churches. At no time in its history did a larger number of distinguished men contribute to its pages; at no time did our best men speak more kindly of the manner in which it is conducted. We might be contented with the credit we receive for our labours, did we not think of some fourteen or fifteen widows who long to be admitted on the Magazine Fund. We shall never be satisfied till their claims are met by the only appropriate response.

We do look to our ministerial brethren for help and sympathy on behalf of the widow. They cannot be wanting here without sin. When a widow is left unprotected for in their several localities, they write earnestly. We commend them for this. But they must sustain the work from which our resources are derived.

#### TOWN MISSIONARY AND SCRIPTURE READERS' SOCIETY.

THE annual meeting of the friends of the Society was held at Freemasons' Hall, on Wednesday evening, May 3rd; J. D. Paul, Esq. occupied the chair.

The proceedings commenced by prayer; after which the Chair briefly addressed the meeting, and called on the Secretary to read the Report; and Mr. Blanchard then read that document. The present number of agents was fifty-one, in eleven towns and nine villages. A large number of the Scriptures had been circulated, and successful efforts had been made by missionaries on the railroads. Through the labour of twenty-five missionaries in cities and towns, it was believed that 320 persons had

been converted to Christ, 153 of whom had become communicants. Five colporteurs had sold, during the year, 29,347 copies of the Scriptures; and one in London had disposed of 4,645 copies, principally to servants. The receipts amounted to 3,555*l.* 5*s.* 11*d.*,—being a considerable increase on the previous year; but there was still a balance due to the Treasurer of 1,005*l.*, with other liabilities.

The movers and seconders of the brief resolutions were the Revs. J. A. Miller, Baptist Noel, Dr. Archer, William Arthur, J. Branch, G. Anstie, Esq.; and the reverend gentlemen advocated the cause of the Society with their well-known ability and eloquence.

Mr. C. Reed then moved, and Mr. Paul seconded, the vote of thanks to the Chairman, which he briefly acknowledged; and after singing the Doxology, the meeting separated.

#### BIBLE TRANSLATION SOCIETY.

THE eighth annual meeting of this Institution was held at New Park-street Chapel, on Wednesday evening, April 26th, and was numerously attended. T. Pewtruss, Esq., occupied the chair.

The business began by singing, and prayer by Rev. T. Wigan. The Chairman said that he had great pleasure in attending this the eighth anniversary, and it delighted him to know that the Baptist denomination had been more extensively engaged than any other in translating the Scriptures; and he concluded his remarks by praying that God would extensively bless the Society.

Dr. Steane, the Secretary, then read the Report, which stated what considerable progress had been made during the year in the translations, or in printing the versions in Sanscrit, Bengalee, Hindostanee, &c. The number of volumes issued from the Depository during the year had been 74,852. Various grants had been made, in aid of the translations. The contributions during the year had been 1,568*l.* 15*s.* 8*d.* The Report closed, by expressing a hope that the friends of the Society might be enabled to contribute more largely than in the past year, as the Society had suffered, though not more than 100*l.*, from the depression of commerce.

The Revs. E. Hull, A. Sutton, and E. B. Underhill, Esq., spoke to the first resolution; and the Revs. W. B. Bowers, Eli Noyes, a Missionary, J. Webb, and C. Room ably supported the cause of the Institution. The Doxology was then sung, and the meeting separated.

## PROVINCIAL.

## AIREDALE COLLEGE.

THE anniversary of this Institution was held on Monday, the 19th of June, and two following days.

The examination of the students occupied the whole of Monday and Tuesday, till late at night. It was conducted by written papers and *vis à vis* interrogations, and gave much satisfaction to the examiners, who were—John Munro, Esq., LL.D., the Rev. John Kelly, James Pridie, Jonathan Glyde, and J. A. Savage.

The annual meeting was held on the Wednesday. After singing, and prayer by the Rev. D. Jones, of Booth, John Baldwin, Esq., mayor of Halifax, was voted into the chair. Two essays were then read by the retiring students, on the following subjects: "The Harmony of Reason and Revelation," and "The Personality and Divinity of the Holy Ghost."—The yearly address to the students was delivered by the Rev. J. Gregory, of Thornton, and excited considerable approbation, by an appropriate choice of topics and the ability with which they were treated.—The annual report was very favourable, showing in the treasurer's department a deficit of 124*l.*, with various subscriptions and collections to be forwarded.—The following gentlemen spoke to the different resolutions:—The Rev. J. Glendenning, J. Pridie, T. Seales, R. Skinner, R. Gibbs, J. Glyde, W. Atherton, J. M. Obery; and T. Burnley, J. Crossley, J. Clapham, W. Milligan, P. Williams, R. Patterson, J. Briggs, and P. K. Holden, Esqs.—The annual sermon was preached in the College Chapel, by the Rev. S. Odly, of Ossett, from Rom. iv. 16: "It is of faith, that it might be by grace." It was a sound and closely-argued discourse on the great Protestant doctrine of justification by faith. The deceased of the Rev. J. Ely and the Rev. J. Stringer, the late secretary, during the past year, as well as that of the Rev. J. Wilkinson and the Rev. A. Briggs, who had but recently left the house and entered on the pastoral office, furnished a theme of serious reflection, and chastened with grief the otherwise joyous feelings of the assembly.

## NEWPORT PAGNEL COLLEGE.

THE thirty-sixth anniversary of this Institution was held June 7th and 8th.

A sermon was preached on its behalf by the Rev. T. Boaz, of Calcutta, formerly one of the students of the College, on Wednesday evening.—On the following morning, the claims of the Institution were advocated before a large audience by the

Rev. J. A. James, of Birmingham.—A public meeting for transacting the business of the College was held in the afternoon, at which the Rev. T. P. Bull presided. On this occasion and at the tea-meeting in the evening, the Rev. Messrs. James and Boaz with several of the former students and other friends of the Institution addressed those who were present, giving utterance to sentiments expressive of their deep interest in the College, and their satisfaction in its present position.

In recording the circumstances of the past year, it was stated in the report that while the committee deeply regretted the loss of the valuable services of the Rev. J. Watson as tutor, they were thankful to be able to speak in the most satisfactory terms of the introduction of the Rev. W. Froggatt to that office. It further appeared, that there were now seven students in the College, and that after the vacation the remaining vacancy would be filled up. On the whole the prospects of the Institution were spoken of as very encouraging. It was felt that a gracious Providence had been signally manifested on its behalf. The tutor's report of the general conduct and studies of the young men in the house was highly satisfactory.

The Rev. C. Gilbert being compelled to relinquish his office as secretary it is kindly undertaken by the Rev. George Wilkins.

## THANKSGIVING SERVICE.

ON Monday, May 29th, a THANKSGIVING SERVICE, after a public tea-meeting, was held in Bromley Chapel, Kent, to commemorate the *eleventh* anniversary of the ordination of the Rev. G. Verrall, over the church assembling in that place of worship. The meeting was numerous attended, and altogether delightful, as the special "THANKSGIVING SERVICE" was "on account of the whole of the debt on the chapel having been entirely paid off."

The Rev. T. Timpson, of Lewisham, presided at the public meeting, which was opened with singing, reading Psalm cxxii., and prayer. One of the deacons read a luminous report of past proceedings, the chief items of which, generally interesting, were, that "this chapel was first opened after its erection, December 1st, 1835. The church was re-organized November 27th, 1836, by the assistance of the Rev. Dr. Collyer and the Rev. G. Verrall; and the ordination took place May 29th, 1837, when the charge to the minister was given by the Rev. Dr. Collyer. The cost of the chapel was 1,870*l.*, to which must be added 272*l.* 7*s.* for interest: towards the removal of which, 750*l.* were paid before the Rev. Mr. Verrall's residence, in Bromley; and

since, 1,392*l.* 7*s.* Of this sum about 650*l.* were contributed by the minister and congregation; 276*l.* 14*s.* from the general fund of the chapel; and about 465*l.* 12*s.* 6*d.* by persons unconnected with the congregation." This statement of the accounts, with various other statistics relating to the church members, the Sunday-school, and contributions to the minister, to the poor, and to missions, home and foreign, and the number of marriages at the chapel, were laid before the public meeting, affording abundant reason for general rejoicing and lively gratitude to God for his grace bestowed on his people.

After the report had been read, the senior deacon read an admirably written "Address to the Minister," signed by the four deacons and the church members. It expressed the highest esteem for his public and private character, and gratitude for his devoted pastoral labours. As a further expression of their cordial respect for his faithful ministry, they laid on the table a copy of "Townsend's Chronological Arrangement of the Scriptures," in four volumes, elegantly bound in calf, gilt, which the chairman presented to their pastor, with a suitable address; and also a massive silver basket, of considerable value, as a token of their admiration of the hospitable character and truly Christian spirit of both Mr. and Mrs. Verrall. This was publicly presented by the chairman to his friend and brother. There is engraved on the plate, and written inside each volume:—"Presented to the Rev. George Verrall, May 29th, 1848, by the Church and Friends of Bromley Chapel, as a small memento of affectionate esteem."

Two appropriate hymns, written for the occasion by the Rev. Mr. Verrall, were sung, and the meeting was addressed by the Rev. John Pulling, of Deptford; Rev. W. Lucy, of Greenwich; Rev. W. Smith, of Dartford; and the chairman.

Unmingled pleasure and satisfaction seemed evidently to characterize the memorable meeting. It was most exciting to the people, peculiarly encouraging to the minister, truly gratifying to his ministering brethren, and highly instructive to all who were assembled on the occasion. Nor was it less solemn than delightful: as the chairman and the Rev. Messrs. Lucy and Pulling, in leading the devotions of the assembly, earnestly implored a larger effusion of the Holy Spirit upon the church members, their deacons, and their bishop, that their usefulness might be increased, many hitherto dead in sin being converted to God by the preaching of the gospel, and added to their number, as "living epistles of Christ," to "adorn the doctrine of God our Saviour."

## ORDINATION.

On Thursday, the 27th of April, 1848, the ordination of the Rev. J. T. Feaston took place at the Tabernacle, Wotton-under-Edge, Gloucestershire. A preparatory prayer-meeting was held on the previous evening, when an impressive address was delivered by the Rev. G. Redford, D.D., LL.D. The opening devotional services of the ordination were conducted by the Rev. Benjamin Parsons, of Ebley. The Rev. T. W. Jenkyn, D.D., of Coward College, London, stated the grounds of our nonconformity, in a luminous, convincing, and courteous discourse, which afforded high and universal satisfaction. The Rev. Joseph Hyatt, of Gloucester, proposed the usual questions, and received the confession of faith. The ordination prayer was offered by Dr. Redford, of Worcester; and a very affectionate and affecting charge was addressed to the young minister by his late tutor, the Rev. George Payne, LL.D., of the western College, Plymouth. Other parts of the service were conducted by the Revs. G. Wood, of Bristol; R. P. Thatcher, of Frampton; — Nicholas, of Stroud; E. L. Shadrack, of Dursley; D. B. Sherry, of Sherston; T. Maund, of Stonehouse; and R. Collins, of Tetbury.

A large number of ministers and friends took dinner and tea together.

In the evening the Rev. John Burder, M.A. of Bristol, preached from Phil. iii. 20, 21, and iv. 1—3, a sermon eminently adapted for usefulness.

The devotional services were conducted by the Revs. J. Watts, of Wotton-under-Edge; (Baptist;) D. Thomas, of Wotton-under-Edge; (Independent;) and B. O. Bendall, of Kingswood. The congregation was large, and in the morning the chapel was crowded to excess. A deeply devotional spirit pervaded the solemnities of the day, and an impression produced, it is hoped, which will not soon be effaced.

THE ordination of the Rev. Robert Best, late of Homerton College, London, as pastor of the church and congregation assembling in Zion Chapel, Kirkham, took place on Tuesday, the 30th of May. The morning service was opened by the Rev. J. Armitage, of Elswick, who read the Scriptures and prayed. The Rev. S. Davidson, LL.D., of the Lancashire Independent College, gave a most clear and masterly elucidation of the nature of a Christian church. The Rev. R. Slate, of Preston, asked the usual questions, and in congratulating the people and pastor on their state and prospects, he observed, that such a settlement, effected so soon after the retirement of the former minister, and with his hearty good will and



the unanimous wish of the church and congregation, was of very rare occurrence in the county. After the question had been satisfactorily replied to by Mr. Best, the settlement was ratified by the pastor and the members of the church holding up their hands. The Rev. R. M. Griffiths, the former pastor of the church, who had lately retired from the pastorate, from old age and indisposition, after labouring there, in perfect harmony, upwards of thirty years, offered up the ordination prayer. The Rev. Richard Fletcher, of Manchester, gave a most faithful and appropriate charge to the young minister, in which he showed a most extensive acquaintance with the causes of the prosperity and decline of our churches. The Rev. A. Frazer, of Blackburn; Rev. J. Spencer, of Garstang; Rev. Mr. Bless, of Layland; Rev. Mr. Scullard, of Mill Hill; Rev. Mr. Read, of Lancaster; also took part in the morning service. A rich and tasteful entertainment was provided for the ministers and friends, in the upper school-room, at which upwards of sixty sat down. The Rev. J. Fleming, of Lancaster, took the introductory part of the evening service; after which the Rev. Thomas Raffles, D.D., LL.D., of Liverpool, preached a most powerful discourse to the church and congregation. The chapel was crowded to overflowing, and all departed highly gratified with the services of the day.

On Thursday, May 25th, the Rev. Thomas Thomas, late of Newport Pagnell College, was ordained to the pastoral office over the Independent church and congregations of Weldon and Carley, Northamptonshire. The Rev. T. Coleman, of Ashley, commenced the service by reading a portion of Scripture and prayer. Rev. T. Toller, of Kettering, delivered the introductory discourse, and asked the usual questions. Rev. J. Green, of Uppingham, offered up the ordination prayer. Rev. J. Bull, A.M., of Newport Pagnell, delivered the charge. Rev. W. Robinson, of Kettering, (Baptist,) preached a faithful and appropriate sermon to the people in the evening, which appeared to produce deep and salutary impression.

In the afternoon tea was provided, in a small field, kindly lent for the purpose, when upwards of three hundred friends were present; the evening service, being held in a close adjoining the chapel, was numerously attended.

On Wednesday, June 7th, the Rev. George Nicholson, B.A., (late of Highbury College, London University) was publicly recognised as the minister of the Congre-

gational church assembling in King-street Chapel, Northampton.

The Rev. A. I. Morris of Holloway, delivered the introductory discourse; the Rev. E. T. Prust, of Northampton, proposed the usual questions; the Rev. M. Lloyd, of Newport, offered the ordination prayer; and the Rev. J. H. Godwin, resident-tutor of Highbury College, gave the charge. The sermon to the church and people was preached on the following sabbath morning, by the Rev. Thomas Toller, of Kettering.

On Whit Monday, June 12th, the Rev. Cuthbert G. Young, B.A., was ordained as pastor of the church assembling in Kingsland Chapel, Dings, Bristol.

The Rev. Francis Watts, Theological Tutor of Spring Hill College, Birmingham, delivered the introductory discourse, explaining the right and authority, as practised among Congregational Dissenters. The Rev. James Tayler, of Anvil-street chapel, Bristol, offered the ordination prayer, and the Rev. Archibald Jack, of North Shields, gave the charge.

In the evening the Rev. John Angell James, of Birmingham, preached to the people.

The Rev. Messrs. Jack, Reeve, and Thomas, of Bristol; Rev. John Glauville, of Kingswood; Rev. James Hamilton, of London; Rev. William Guest, of Reading; and Rev. E. Seavill, of Wareham, also took part in the services.

#### RECOGNITIONS.

On the 1st of June the Rev. B. H. Kluht, late of Twickenham, was recognized as pastor of the Independent church, Billericay, Essex, the scene of the protracted and useful labours of the late venerable John Thornton. The service was commenced by the Rev. T. Hayward, of Rochford. The Rev. Dr. Ferguson, of Stratford, delivered the introductory discourse. The Rev. Evan Davies, of Richmond, proposed the usual questions and offered the designatory prayer. The Rev. G. Clayton, of Walworth, gave the charge, with much solemnity of feeling, from 1 Cor. ix. 16. The Rev. Ingram Cobbin, A.M., concluded with prayer.

In the evening the Rev. A. E. Lord, of Horsham, Surrey, commenced by reading the Scriptures and prayer. The Rev. John Adey, of London, preached a very appropriate sermon to the people. The Rev. I. E. Isaac, of Stock, concluded with prayer.

The following ministers also took part in the services: the Revs. J. Hall, of Brent-

wood; H. Cock, of Ingatstone; J. H. Price, of Woodham Ferris; and E. Davis, of Romford.

On Thursday, the 15th June, the Rev. Robert Wilson, late of Cockermouth, Cumberland, was publicly recognized as pastor of the church assembling in Charlesworth Chapel, Derbyshire.

The Rev. T. G. Potter, of Marple Bridge, commenced the service by reading portions of the Scriptures and prayer; the Rev. Jonah Reeve, of Upper Mill, Saddleworth, delivered an introductory discourse explanatory of the reasons why Congregational Dissenters decline connection with an Established Church, and why they adhere to their distinctive ecclesiastical polity; the Rev. R. G. Milne, M.A., of Tintwistle, requested the pastor elect to state before the people what were his views on the principal doctrines of Christianity, and in what manner he purposed, by Divine assistance, to discharge the duties of pastor and teacher; in compliance with this request, Mr. Wilson gave a most satisfactory statement of his views and intentions; after which, Mr. John Shaw, in the name of the church, declared that Mr. Wilson had been duly elected pastor by the suffrages of the people; the Rev. T. Adkins, of Glossop, offered up the recognition prayer, imploring the Divine blessing upon the church and its pastor; the Rev. Reuben Calvert, of Hyde, addressed the church and pastor on their relative obligations; and the Rev. J. Roberts, of Staleybridge, offered up the concluding prayer. The Rev. Messrs. Dredge (Wesleyan) of Staleybridge, Farnsworth of Dukinfield, Glossop of Chinley, Siman of New Mills, and Coward of Hatherlaw, also took part in the service.

In the afternoon the ministers who were present during the service, with many of the members of the church and congregation, and friends from a distance, partook of tea in Charlesworth School-rooms; after which, many short but solemn and pointed addresses were delivered on the obligations devolving upon Christians, with respect to the cultivation of personal religion and consecration to the service of the Lord Jesus Christ. It is upwards of seventy years since a service of a similar nature was held in Charlesworth.

The Rev. John Adamson, who during a period of twenty six years, sustained the office of pastor in the above church, resigned his charge in consequence of the infirmities incident to old age. The people among whom he faithfully laboured have testified their appreciation of his character, their approval of his ministry, and their regard for his comfort, by a resolution to allow him *50l.* per annum, and a free house during

the remainder of his life. This tribute of esteem is honourable to the people and deserved by the aged minister. Mr. Adamson, through a long life, has maintained an unblemished character. As a man, he has been distinguished by uncompromising integrity and fearless decision; as a Christian, by ardent piety and deep interest in the progress and triumphs of the gospel; as a minister, by faithfulness and devotedness to the work of the Lord. His days of active service, however, are gone: paralysis confines him to his habitation, but his piety remains, in the enjoyment of communion with God, and the patient waiting for Christ.

THE recognition services of the settlement of the Rev. John Parry, late of East Cowes, over the Independent church in Lewes, took place on the 14th of June.

The Rev. S. Edwards, of London-road Chapel, Brighton, introduced the services of the morning by reading portions of the word of God, and prayer; this was followed by a most luminous and demonstrative address upon the principles of Congregationalism, as found in the New Testament, by the Rev. W. Davis of the Croft Chapel, Hastings; the Rev. J. N. Goulty offered the recognition prayer. Dr. Jenkyn, of Coward College, then proceeded to ask the church and the minister the reasons inducing the one to choose, and the other to accept the office. Mr. Morris, (one of the deacons,) stated that the pulpit had been supplied for a year by various ministers with a view to settlement, and that the unanimous choice of the church had fallen upon Mr. Parry; when that gentleman gave his reasons for accepting the call, as also the way in which God had led him into the ministry of the gospel, the doctor gave a short but affecting address to both parties upon their relative duties. The Rev. T. Mann, of Westhowes (father-in-law of the minister) gave a most solemn and affecting charge, and the service was closed with singing and prayer, by the Rev. H. Lawrence, Baptist minister of the town.

After visiting the Castle and beauties of the town, the ministers and friends assembled in the evening to hear Dr. Jenkyn preach, from our Lord's admonition to his disciples, "Let him be your minister," Matt. xx. 20. Messrs. Moore, Gobeys, (town missionary) of Lewes, Wilson, of Hertsmonceux, and Holt, of Broad-Oak, Chiddingly, took part in the interesting services of the day.

After the evening services, a simple meal was provided, at the rooms of the Mechanics' Institute (where a cold dinner had been partaken of), when nearly a hundred assembled to hear some interest-

ing addresses upon the importance of forming a county Association for the Promotion of Evangelical Truth in this part of the kingdom. It was a day long to be remembered in the annals of this church, which has experienced a revival within the last ten years.

REV. S. NICHOLS.

In consequence of extreme feebleness, occasioned by an attack of paralysis, the Rev. Samuel Nichols has been compelled to resign his pastoral charge over the church of Christ assembling at Lower Chapel, Darwen, Lancashire; having held it for the space of *nineteen* years.

While this event attracts towards him the sympathy of all his friends, it also addresses to them the admonition, in loud and solemn accents, "Work while it is day, for the night cometh in which no man can work."

HOUNSLOW.

THE Rev. J. Dickinson, of Hounslow, has had presented to him, by the members of his Scripture Instruction Class, a valu-

able set of books, consisting of Chalmers's works, 25 vols. This is the second present Mr. D. has had from his young friends during the last two years, and is, in connection with the more important fact that a number of the young persons of this class have joined the church, a gratifying proof of the efficiency and success of such much-needed labours.

CALLS ACCEPTED.

THE Rev. H. J. Chancellor, late student of Highbury College, has accepted the unanimous invitation to become the pastor of the Congregational church at Ledbury, Herefordshire, and commenced his labours early in the month of June.

WE have much pleasure in stating that the Rev. John Knox Stallybrass, late Missionary to Cronstadt, has received and accepted a unanimous and most cordial invitation from the church and congregation assembling in the Congregational Chapel, Dorchester, Dorset, and has entered upon his labours with most encouraging prospects of success.

## General Chronicle.

### SCOTLAND.

FROM THE REV. ARCHD. CLERK.

*Manse of Kilmatoch, by Fort William, N.B.,  
June 12, 1848.*

I HAVE to crave your forgiveness for not acknowledging sooner the very precious gift received from your Society. I was in Edinburgh attending the meeting of the General Assembly of our Church when your box of Bibles arrived, and since coming home I have been very closely occupied, among other things, in distributing your Bibles among the poor emigrants, and was thus prevented from writing to you. I beg now to say that the box arrived without any damage to its contents. I beg to thank your noble Society most sincerely for the valuable gift; and I may, in the name of many of my parishioners, whose faces I shall see no more until the great day, offer you many heartfelt thanks and sincere good wishes. The Bibles have been received most gratefully by them, even by those who seemed to care little for the truth, when undisturbed amid the scenes and companions that had surrounded them from infancy. These very persons, finding their former associations broken up, finding that

sense of desolateness that comes over a man's spirit when parting for ever with persons and objects wherein much of his happiness had centered, seem to feel their need of a higher stay, of a more enduring portion than this fleeting world affords. They seem anxious to be guided towards the Almighty and the unchanging One; and I can only add my hope and prayer that they may find such guidance in his own holy word. I doubt not that it will be perused with different feelings from what it was wont to be, when read amid the solitudes of the wide ocean, or of the Australian forests; and I am sure your Society will never have cause to regret the giving such a grant.—*Bible Society's Extracts.*

### FRANCE.

FROM M. DE PRESSENSE.

*Paris, June 26, 1848.*

I WRITE to you very briefly, for the purpose of informing you, that, thanks to Almighty God! all the members of my family and myself have been hitherto spared in the terrible affray which has steeped our city

in blood; an affray which seems now drawing to an end, but which will ever be remembered in this country with sentiments of the deepest affliction. What has occurred here within the last three days will cause you to shudder when it comes to your knowledge. At present, however, it seems that order is likely to be restored, and that the cannonading and fighting which have filled us with woe and consternation are likely to cease. It is a melancholy circumstance that, being unable to hold any communication between one quarter and another, we are ignorant of the fate of our best friends. May the Lord in his mercy protect you from such distressing calamities!—*Bible Society's Extracts.*

### ITALY.

*Extracts from a Letter to the Editor from a friend at Pisa, dated May 20.*

"**THERE** are not a few who earnestly desire that the church should be modelled to closer conformity with the Primitive Church, as found in the Scriptures. These sacred writings have been and are studied by these men, and they hope and seek to bring about the very improvement we long to see executed by means quite different from these which we should adopt. While we rejoice at all they do, and pray for its complete success, yet I think we must not be discouraged in our attempts to call their attention to the truth. The press is all-powerful, and in Tuscany actually leads the government. At Florence, the Swiss minister has long been in the habit of preaching in Italian once a day to his people, many of them having lived so long in Italy that the Italian language is more natural to them than French. Through this channel the gospel will now with greater freedom make itself known; but the chief good he must look to from this, is a blessing from on high on the word preached in some powerful and genuine Italian mind, who will in his own way communicate with his fellow-countrymen in the manner least suited to shock their prejudices. I know some men who are working steadily and constantly towards enlightening the clergy, and all things seem working together for good in this respect. The Scriptures are circulated, and though Diodati's version is forbidden, yet as the Scriptures are too rarely met with, few know the difference between this version and the version of Martini.

"As you are connected with the Italian Society, would you kindly tell me if you know whether they or any one else are going to translate and publish Palcario's '*Benefit of the Death of Christ.*' Not a

single Italian copy is to be found, but the Tract Society have just republished an English edition, from a copy in M. Ayre's possession. I have been wishing to translate and publish it in Italian, but have delayed, hoping to find an Italian copy.

"There is a lady resident in Italy who would give a large order for copies, as she intended having it translated, and has been deterred only by a research for an Italian copy, and now recently by the report that others were publishing it."

The whole question of the introduction of the gospel into Italy seems to resolve itself into a single point,—Is the Pope, in this last resort, more of a patriot or a churchman?

If he refuses to defy Austria—if he clings to the unity of the Church, and shrinks from promoting a schism—if, in short, he maintains the fiction, which the Popes have kept up for nearly twelve hundred and sixty years, that the Papacy loves religion above all things—then, in the course of a few weeks, or as soon as the people are persuaded that the Pope loves something better than Italy, his popularity will depart, his name will cease to be a tower of strength to his Church's idolatry and hypocrisy—the Black Virgin of San Agostino, with its disease-healing lamp-oil—the doll of the Ara Cœli, which keeps a physician's equipage, and brings guinea fees to the priests—the chemical compound, called St. Januarius's blood, which melts or congeals at sacerdotal bidding—the emasculated singers of the Pope's private chapel, of whom a regular supply is kept up in Rome—the immoral and infidel books seized at the papal frontier, and shipped periodically to Marseilles, by the Court of Rome, for a steady sale in the French market—these, and ten thousand juggleries and iniquities, will begin to assume their true colours in the eyes of an exasperated population. Then there will be room for the gospel.

If, on the other hand, the Pope comes out as a patriot, and breaks up "the Church" through Europe, he will be able for a time to work the machinery of the Church in Italy against Christianity. The enthusiasm for Pio Nono, the popular Pope, will prevent the open preaching of the gospel for a time.

Our readers, after this elucidation of the question, will perhaps be better able to make use of the daily political news from Rome, as a barometer of the gospel.—*Christian Guardian.*

### MALTA.

April 21, 1848.

THE sacrament of the Lord's-supper was administered in the Italian Church for the

first time on Thursday evening last; and a deeply interesting service it was. The service was beautifully simple, and was conducted with a solemnity which was truly affecting. Dr. Achilli delivered an address, explanatory of the subject. He pointed out the difference between the ancient Jewish sacrifices and the Christian commemorative ordinance: the former, external, the blood being poured out, and outwardly applied to the object purified; but the work being complete in the one great Sacrifice for sinners, the Lord commanded his blood, typified by the wine, to be drunk — received internally, thus showing that the purification of the Christian must be spiritual, and not effected by outward acts. It was truly an Evangelical Alliance meeting; there were assembled Italians, Swiss, English Episcopalians, and Free Church of Scotland Presbyterians. Two Scotch ministers united in communion with us, besides members of their congregation.

There was little of man's composition in the service, which consisted almost entirely of Scripture passages combined to form one connected address; and while the younger ministers silently distributed the bread and wine to the communicants, Dr. Achilli solemnly and clearly read striking scriptural passages of exhortation and encouragement to partake spiritually of the blessings promised. An interesting family of converts were there. The father, a Sicilian, had long been convinced that Popery was a false system, and had occasionally read the Bible, but had never decided on a change till E—— gave him the *Indicatore* to read. He was charmed with it, and read on till he was astonished; and E—— then urged his coming to the Italian church. He was fearful at first, but soon came; his wife soon followed; and their son, a devout worshipper of the virgin, soon cast his idols to the moles and to the bats; and they are now all three earnest and grateful listeners to the word of God, and constantly express their warm sense of the Lord's mercy in thus delivering them from bondage. They are on the point of departure for Sicily, carrying with them tracts, &c.; and I trust the blessed gospel is truly in their hearts, and that they may be made instruments, in the Lord's hands, of good to their fellow-countrymen. —*Christian Guardian*.

#### SWITZERLAND.

"WHAT I have chiefly to ask of you for the Canton de Vaud are your continued prayers and your sympathy. Be not wearied, beloved brethren in Christ; you who have already so powerfully sustained

us by your brotherly affection, in supplicating the throne of grace on our behalf, until it pleases the Lord to grant us religious liberty. Perhaps we are approaching the critical moment: at least we are assaulted in these days more violently than hitherto. Three pastors have been taken by *gens d'armes* to their birth-place (Messrs. Ruiss, Descomba, and Monnerat.) Messrs. Clement and Pilet have also received an order to forsake their flocks. I have been compelled, by order of the Council of State, to leave my native town to come to Echallens; and Mr. Scholl has been condemned, as well as Madame Vinet, (widow of our brother whose praise is in all the churches,) to pay a fine of fifty francs. He will himself explain the circumstances of the case. On the other hand, the President of the Grand Council has recently spoken strongly in favour of religious liberty, and they begin to grow weary of persecution. Pray, then, dear brethren, that the Lord may give us a happy issue, and that he will impart to us grace to glorify him at all times, whether in life or death.

"CH. BAUP, *Pasteur*."

#### SYRIA—BEYROUT—GREAT DEMAND FOR BIBLES.

In a letter, dated Jan. 15, a gentleman thus writes:—"I have many visits from Jews, and a great demand for Bibles. I regret, however, that at present I am unable to go among them on account of my son's health, which is such that I can neither take him nor leave him: his fever is still hanging about him, and a relapse would prove, in the usual course of things, fatal. I am considerably better than I was, and am daily gaining strength. I imagine the great run for Bibles at present is owing to the *cherems* all around, by which the Jews are forbidden to receive Bibles from the missionaries at Bagdad, Aleppo, Tiberias, Safet, and Jerusalem; and therefore they come here, where there is no rabbi to enforce a penalty, so that they are at liberty to follow their own inclinations."

#### AMERICA.

##### AMERICAN SLAVERY.

THE following heartless piece of cold-blooded villany would exceed all belief, if its authenticity were not put beyond doubt or suspicion. How can the Free States look on upon such daring outrages upon the laws of humanity and religion?

"The *Boston Chronotype* of the 26th ult., contains a report of the trial and conviction

of Martha Christian, at the August term of the Common Pleas, for 1847, in Wood county, Virginia, on a charge of teaching a slave to read the Bible! The following is the indictment, and we commend it to the careful consideration of all who claim to be humane and Christian citizens:

*Wood County, to wit.*—The grand jurors empanelled and sworn to inquire of offences committed in the body of said county on their oath present—That Martha Christian, late of said county, being an evil-disposed person, on the fourth day of July, in the year of our blessed Lord one thousand eight hundred and forty-seven, at Righteous Ridge, in said county, not having the fear of God before her eyes, but moved and instigated by the devil, wickedly, maliciously, and feloniously, did teach a certain black and negro woman, named Rebecca, *alias* Black Beck, to read in the Bible, to the great displeasure of Almighty God, to the pernicious example of others in like case offending, contrary to the form of the statute in such case made and provided, and against the peace and dignity of the Commonwealth of Virginia.

“Unnatural and inhuman as it may seem, the defendant in the case was found guilty, and on the next morning was brought into court for sentence. Judge Shacklebar dwelt on the great favour extended towards her on her trial; the enormity of the offence, and the necessity of faithfully administering the law; and she was sentenced to ten years confinement in the Penitentiary, and to pay the costs. The defendant's counsel immediately appealed from the cruel sentence, and the parties are now awaiting a decision in a higher court.”

## INDIA.

### REMINISCENCES OF MISSIONARY LABOUR IN THE TELOOGOO COUNTRY.

DURING the year 1837 the various branches of the mission were vigorously carried forward. Two long tours,—one to the north, the other to the south of Vizagapatam,—were made by myself and brother G., whose knowledge of the colloquial style of the native language well-fitted him for this department of labour. There is nothing more delightful to the Christian missionary than after two or three years of hard study in a foreign language, at length to be able to make known in their tongue the wonderful works and boundless grace of God to those who have hitherto been sitting in darkness and in the region of the shadow of death. If there were no other reward of missionary labour than this—the simple power of remoulding and rightly directing the vehicle of a

foreign language into which Satan had infused his poisonous errors and lying vanities, and making that language to speak Divine thoughts and to exhibit Divine love—it would be a glorious recompense to his benevolent mind, especially when we consider the indestructible nature of this truth which is thus sown beside all waters. It is accomplishing that in the moral world which the skilful engineer does in the physical, when, by his ingenious contrivance he constructs an aqueduct across one of the many streams of a mighty river, and makes of those devastating waters a reservoir, which serves the useful purpose of watering large tracts of country which otherwise would lie uncultivated and barren. The waters thus re-directed and reformed, instead of proving destructive are fertilizing and refreshing.

In our travels we visited the populous towns of Chicocole, Vizianagram, and Ankapilly; the two former containing, 30,000, the latter about 10,000 inhabitants. In general we were well received by the natives, and our message listened to with attention. Occasionally a rude Brahmin would interrupt us by the question—“Pray, sir, how much money do you receive for preaching this new religion to the people?” We reminded him that we did not come there to answer foolish and impertinent questions, which had nothing to do with the subject in hand, but that if he had anything to say in reference to the topic of discussion, we should be very happy to hear him, and if he would take a seat we would give way to him. After this he would skulk away and say no more. Others would carry on an argument in favour of the worship of Vishnoo, or some of their false gods,—alleging that they were warranted in worshipping them for the same reason that we paid respect to the officers of a great prince. In reply, we reminded them of the first and second commandments, in which God claims supreme homage to himself, and forbids rendering worship to any one or anything else. We also showed them that their gods, according to their own books, had committed various crimes, and therefore could not be considered in the light of Jehovah's representatives or servants, but rather as his enemies—and that the worship of such beings could only be looked upon as treason against the King of kings. When their arguments in favour of idolatry were shown to be fallacious, they would frequently break off the conversation by saying,—“Well, sirs, your religion is very good for your people, and our religion for us; as our fathers have done, so must we.” At other times remarks of a more encouraging nature would be made, which would lead us to hope, that God's truth

does find a witness even in the consciences of some of the better class amongst the heathen.

I shall never forget the testimony of an old grey-headed woman, who had been listening for some time to the preaching of the gospel, under the shade of a beautiful tamarind-tree, at a village about twenty-five miles south-west of Vizagapatam. After the address I went up to her, and asked her, if she ever worshipped idols? She replied, "No, I have left them off." I again asked her, "How long have you abandoned this worship?" "Ever since the great famine," (probably in the year 1833, or at some earlier period) was her reply. I then asked her—"Whom, then, do you worship?" She pointed to the heavens, and said with considerable emphasis—"That God, he *only* is God and no other." These people," she continued, "have a thousand opinions and a thousand different religions, therefore God does not dwell with them; you speak of one God and of one true way, therefore God dwells with you." Surely we may hope that the Lord has his hidden ones amongst this people. How pleasing was it to hear the conscience of this aged woman bearing witness to the truth and purity of God's word amidst a host of degraded idolaters!

At a village on the sea-coast, about twenty-four miles to the south of Vizag, a number of the respectable inhabitants sent an urgent petition to Mr. G., begging him to come over to preach the gospel, and establish a school in order that their children might be instructed in the Christian religion. Mr. G. subsequently spent two days at this place, in conversing with and preaching to the people, and was much delighted with the reception he met with from them. A good number of tracts and copies of portions of the word of God were always distributed on these occasions.

A new and spacious school-room, for the benefit of the boys of the native English school, was built by public subscription, and opened in the month of August this year. A public examination of the boys was held, at which General Welch, and several European gentlemen attended, and expressed themselves much gratified with the progress which the boys had made in the English language, and their knowledge of Scripture truth.

This school was established at the earnest request of many respectable natives, who manifested a great desire to become acquainted with the English language and literature. Thinking that it might be made instrumental in directing the attention of the upper classes of Hindoos not *only* to our literature but to the nature and claims of our holy religion, we forwarded its establishment, and bestowed much time

and attention in carrying forward the education of the Hindoo youth who thus placed themselves under our care. I am happy to say that similar schools have been established in connection with most of our missions in the Madras Presidency, and the effects produced by this means on the respectable part of Hindoo society have been of a most pleasing and encouraging nature. Some have had their prejudices in favour of idolatry considerably weakened, others in point of belief are no longer Hindoos, whilst a few have been truly converted to God and are now walking so as to adorn the doctrine of God our Saviour. The distinction of caste is not kept up in these schools, and here we can witness the pleasing sight of Brahmin, Sudra, and Pariah, standing in the same class, and emulating each other in the attainment of useful knowledge. The various branches of knowledge to which their attention is directed are as follow:—The study of the Holy Scriptures; English Grammar; Geography, with the use of the Globes; Elements of Astronomy; Natural Philosophy; Ancient History, and Arithmetic. In some of our native English schools the higher branches of literature are also cultivated. They are chiefly supported by subscriptions obtained from European and native gentlemen. To show the interest which a few amongst the upper class of Hindoo society take in the education of native youth, I may mention the fact, that the Rajah of Vizianagram presented this school with the handsome sum of 350 rupees, or 35*l.*, and a subscription of 35 rupees, or 3*l.* 5*s.* per mensem.

A Maternal Association was also formed this year by Mrs. P., amongst the East Indian and native mothers. The meetings were well attended, and the members were much interested in the instructions which were given them relative to the training of their children. Some pleasing instances of good resulted from the meetings of this association. Amongst many we may mention the following:—"The wife of a sergeant in the army was requested by a good woman to attend these meetings. She at first refused, saying that she thought she had brought up her children as well if not better than her neighbours. This was really the case, for her children were better behaved than many others who resided in that part of the native town. She was, however, induced to attend one of the meetings by one of her friends, and on returning, said to one of them, 'Well, I never was at a mother's meeting before, but I shall always endeavour to attend as long as I am in this place. I used to think I was a very good mother, but never till this evening did I know the responsibilities of a mother in reference to the eternal in-

terests of her children. I hope now I shall begin to pray for my children as well as teach them." With tears she exclaimed,— "Oh, if any of my children should be lost through my neglect of their eternal interests!" She continued to attend the meetings with great regularity, and her children were observed to be amongst the best behaved in the parochy.

Another striking incident occurred in connection with this Association, which shows how God can work by the weakest instrumentality, and how often in the history of his church "He ordains strength out of the mouth of babes and sucklings." At one of the meetings, the importance of mothers praying with and for their children was strongly enforced upon the attention of those present. A few weeks after this, one of the women came to Mrs. P. in great distress of mind and said, "Ma'am, I have much to say to you—I am in great distress." Mrs. P. asked her what it was that distressed her? "O ma'am, that last mother's meeting—I was there with my little girl. I did not think much of what ma'am said then, but when I reached home I said to my little girl about eight years of age, 'Come Mary, my dear, it is time to go to bed.' In a very unusual manner she said, 'Please mamma will you come with me?' I said to her, 'Why my child, what is the matter?' She replied, 'O mamma, please do come!' I undressed her and desired her to get into bed." The mother continued, "The dear child then burst into tears, and threw her arms around my neck, and said 'O, mother dear! don't you know that mothers should pray for their children—mother dear, will you pray for me?' O ma'am," said the woman—"never did words pass through my heart like an arrow as those did. I said to her, 'O my dear child I cannot pray—I don't know how'—the dear child kept on weeping, and again repeated her request. 'Please mother do pray. Porter mamma said, "that those who never prayed to God on earth, could never praise Him in heaven." All that I could reply" said the mother, "was, 'My dear child I cannot pray—I never prayed in all my life!' The dear girl replied, 'Well mother, Porter mamma said, that if mothers did not pray for themselves, children might pray for their mothers'—and then with the greatest simplicity she said, 'Mother dear, may I pray for you?' I said, 'Yes, dear, if you can,' and for the first time in my life I knelt down to pray, and besought God to forgive my sins. She afterwards went to sleep; but I could not sleep" said the anxious mother, "and in a state of distress and alarm I went to a pious neighbour, and asked him to tell me what I must do to be saved? He read and prayed with me,

and directed me to Christ Jesus, as the only source of pardon and salvation. After this, I found some comfort; but still am perplexed with doubts and fears." Mrs. P. then endeavoured to instruct and comfort her mind by pointing her to the free invitations and precious promises of the glorious gospel. She was subsequently proposed for church-fellowship, but her husband would not allow her to join us; and she ultimately left Vizag for another military station at some distance.

During the year 1837, twenty-five members were added to the Mission Church at this station, of whom five were Europeans, seventeen East-Indians, and three Hindoos.

Two of the members departed this life, after leaving behind them very satisfactory evidence of their preparation for the great change. Their hope was fixed on the Rock of Ages, and they found in their passage over the river, that the hope of the gospel was all-sufficient to cheer and sustain their minds in the trying hour. During this year eight native adults and thirty-four children were baptized.

The revision of the Psalms was carried on this year by brother G. in conjunction with other brethren in the Telooquo country, and the translation of some useful tracts was also completed. To God be all the praise! He will work by his own truth and who shall let it? What is the chaff to the wheat, saith the Lord? Praying that the Great Head of the Church may condescend to bless still more abundantly the labours of our brethren amongst the Telooquo people, I remain,

Yours sincerely in

the bonds of the Gospel,

EDWARD PORTER.

Islington, June 15, 1848.

#### CHRISTIAN EDUCATION IN THE PROVINCE OF CUDDAPAH.

THE Directors of the London Missionary Society have, for upwards of the past twenty years, carried on missionary operations in the town of Cuddapah and the surrounding villages, with a view to the evangelization of the heathen population of this large and fertile province of British India. Schools have been established, Christian tracts and portions of the sacred Scriptures have been distributed to a wide extent, and the gospel of Jesus Christ has been declared to thousands of its deluded and degraded inhabitants; and, we are happy to say, not without some tokens of the Divine favour. By the blessing of God upon the labours of the Society's missionaries, a few souls have been gathered



out of the darkness of heathenism into the glorious light of the gospel.

In connection with the Society's mission at this station there are 80 baptized Christians, including adults and children. Out of this number about 30 are enjoying the privileges of church communion, and are walking so as to adorn the doctrine of God our Saviour. In attendance upon the services of the sabbath there are upwards of 100. There are six day and orphan schools, containing upwards of 250 scholars. No other society has taken up this field of labour, and as the London Missionary Society was the first in this field, it is natural for the people to look to them for a supply of spiritual instructors, to guide their wandering feet into the paths of truth and righteousness.

From north to south, the length of the Cuddapah province is 170 miles, and from east to west varying from 40 to 100 miles, nearly half the size of England. According to the last census taken by the Government, the population of this province amounted to 1,190,467 souls.

For the evangelization of this large province there are at present only two missionaries, six Christian schools, and four native evangelists. It is worthy of remark that out of this immense population only 6,000 are in attendance at heathen day-schools, and the great majority of these are males.

They have no schools for females as they are considered incapable of learning, and education for them is looked upon as a dangerous thing. When girls, they are married according to the will of their parents, to persons of whom they have scarcely any knowledge, and for whom they entertain no love; and the general consequence of such connections is domestic strife and wretchedness, and in many cases the grossest immoralities.

Throughout this vast province we have full permission from the British Government to establish any number of schools we please, and to preach the gospel in any of its towns and villages, none daring to make us afraid. The writer of this, with his beloved partner, is about to return to this land of his adoption, in the expectation (D.V.) of spending the remainder of their days in teaching and preaching amongst these degraded subjects of our Indian empire the unsearchable riches of Christ. He is deeply anxious to increase the number of schools, especially female, and for this object he now makes an appeal to the friends of Christian education and missions to assist him in increasing the means of instruction for this deluded and degraded population. For the small sum of 10*l*. per annum a vernacular day-school, containing 40 children, can be supported, and for the

sum of three guineas an orphan boy or girl can be clothed, fed, and educated in our Christian boarding-schools.

As the expenditure of the London Missionary Society is at present in advance of its receipts, the Directors cannot afford to make any increase to the small grant of 10*l*. per annum which they have made in support of the mission schools in this province.

It deserves to be stated that there never was a period in the history of the mission when the people were so willing to receive Christian instruction as at the present. One village has already renounced idolatry, and the majority of its inhabitants (though not by profession Christians) have no longer any faith in the lying superstitious of Hindooism. In many other villages the claims of Christianity and idolatry are daily the subject of discussion, and all we need is, more native agency and fervent prayer for the Spirit's influence, to realize the glorious period when a nation shall be born in a day, and the gods of the heathen shall be banished out of the earth. Oh think, we pray you, of the cheerless midnight gloom which rests upon the spirits of these degraded idolaters, who are living destitute of the life-giving rays of the Sun of righteousness, without God and without hope in the world, and ask yourselves, What can we do to pierce that darkness with the lamp of heavenly truth?

Any subscription or donation towards the support of male or female schools in the above province will be thankfully received by the undersigned.

EDWARD PORTER,  
*Missionary.*

5, Gainsford place, Islington, June 3, 1848.

N.B. Should any person wish to give his aid to the support of female in preference to male schools, the money will be faithfully appropriated to that object.

Any useful school-books, slates, pencils, and philosophical apparatus for the benefit of our native English school will also be thankfully received. If the above articles are sent to the Mission-House, Blomfield-street, they will be forwarded direct to Cuddapah, East Indies, by the first opportunity.

## IRELAND.

A CONVERTED Roman Catholic, who has lately professed himself a Protestant, was heard saying, as he retired from the church where his public recantation of former errors was made: "Blessed be God that I am free! I would not for the wealth of a world be again united to that soul-destroying system."

THE  
MISSIONARY MAGAZINE  
AND  
**Chronicle.**



THE LAST REQUEST OF PATERNAL AFFECTION.—*Vide* p. 135.

## INDIA.

## MEMOIR OF A NATIVE CATECHIST.

TOWARDS the close of last year, our Missionary at Cuddapah suffered a severe loss in the prosecution of his labours, by the death of the excellent and devoted Native Evangelist, who had for some years been supported by Christian friends at Stowmarket, under the name of JOSEPH ANTRIM WEBB. The following brief sketch of his personal history, his Christian character and services, his last illness, and peaceful death, will be interesting to our Christian readers, who, in tracing the course of this Telooquo Christian, from the period when he was first delivered from the miserable and hopeless servitude of idol-worship, until his happy confiding spirit ascended to the world of light, will be constrained to glorify God for the exceeding riches of his grace:—

"The subject of this narrative was an inhabitant of Mohelakalavah, a village in the Chensor Talook of the Cuddapah District. The name of his father was Vernapah, a Geeroo, or teacher, of the worshippers of Ramah, by whom he was supported; and his mother's name was Soolamah. During the days of his boyhood, he paid very little attention to his idolatrous creed; but, as he advanced in years, he began to learn the religious institutes of his forefathers. When about the age of sixteen, his father got him married, and soon after died. About this time he became desirous of learning to read, and, finding a Butranjoo (an inferior poet) willing to teach him, he commenced; but before he knew even the characters of the Telooquo language, the Butranjoo left the village.

"Hearing that the Missionaries had established a free day-school at Cuddapah, he came to this station and attended the school. In process of time, having learnt to read, he diligently applied himself to peruse the word of God and religious tracts. Having thus become acquainted with the Christian Religion, he was gradually convinced that his own religion was false.

"Not long after, a school-room was built at Patha Cuddapah, and, as he manifested a strong desire to embrace Christianity, he was employed in the capacity of a teacher, in which he laboured with great activity; at the same time regularly attending the means of grace. In course of time, he was made sensible of his lost condition as a sinner, and was led to seek pardon and justification through the blood and righteousness of Jesus Christ. After giving satisfactory evidence of grace and piety, he was baptized and received into church-fellowship.

"A short time elapsed, and he was employed as a reader, and subsequently as a catechist. He was a zealous, devoted, and acceptable preacher, was known for consistency and uprightness, and was made the honoured instrument of leading some 'from darkness to light, and from the power of sin and Satan to serve the true and living God.' He was a loving husband and affectionate father, and kind and courteous to his fellow-countrymen. During the lingering illness of his wife, he very affectionately attended her, endeavouring by all means in his power to alleviate her sufferings, and, from time to time, read to her the word of God, and prayed with her.

"He patiently endured the loss of his wife, who slept in Jesus in July last; and, to add to his affliction, her death was followed in a few weeks by that of an infant child. Under these painful dispensations, he bowed with filial submission to the Divine will. In September, 1847, the distressing disease of which he died first made

its appearance. He suffered much, but bore it all with exemplary patience and resignation, and calmly anticipated his dissolution. During his illness I often visited him; and, on one occasion, after solemnly resigning into my hands the charge of his three beloved children (page 433), he said to me, 'I am resigned to the will of my Heavenly Father—if He raises me up from this bed of suffering, I am resolved with redoubled vigour to labour for His glory; but if He designs to call me to Himself, His will be done.' Several of the members of the Church visited him during his illness to read the word of God, converse, and pray with him. When he began to grow worse, and knew that he should soon leave this world, he sent for his relations, and, giving each of them a little present, addressed them and said, 'I have now done with the world and all worldly affairs—seek the Saviour, and do not neglect the salvation of your immortal souls.'

"On the evening of Friday, the 22nd of October last, as he grew worse, I went to see him again, and perceived that his end was drawing nigh. Many of the Christians were present; and I repeated several promises adapted to his circumstances, from which he appeared to derive strength, comfort, and peace: he said, 'I am prepared for death.' A few hours before his decease (October 23rd), he requested to be raised up, and, leaning on a chair, he prayed, committing his soul into the hands of the Redeemer. He ceased, and, while his soul was taking its flight to the realms of bliss, his Christian brethren knelt down by his bed and committed his spirit into the hands of a faithful Creator. 'Blessed are the dead who die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours; and their works do follow them.' Our loss is his infinite gain. May his mantle drop on his successor, that he may be equally useful in winning souls to Christ, adorning 'the doctrine of God our Saviour in all things.'"

The following delightful record of the power of Divine mercy has also been received from our Missionary at Cuddapah:—

The subject of this memoir was the daughter of a man named John Westley. She, and her late husband David who also died in the faith, were converts from heathenism, and, in due time, were admitted to the Church. For a long period she remained a widow, and while in this state she fell into sin and was suspended from church-fellowship. She afterwards married Jallaputty. After forsaking the fellowship of her gracious Redeemer, she became very careless and indifferent about the welfare of her soul, and eagerly followed the pleasures of this vain world.

In this awful state she continued for about five years, when the Lord very mercifully visited her, laying her low on a bed of affliction. She was attacked with dysentery, and layed for many months, during which time she was brought to reflect on her awful state and her extreme ingratitude to her compassionate Saviour. She bowed down in deep humility, self-abasement of soul, and penitential sorrow, before the mercy-seat of an offended Father. Often was she observed pouring out her soul at midnight and wrestling in prayer with God. In several conver-

sations which I had with her, she said with thankfulness, *That it was because God had mercy in store for her*, though she was a very great sinner, that He did not cut her off suddenly in the midst of her sins, but in great compassion visited her with a lingering sickness, thus giving her time for repentance; and now, she said, I trust that He has forgiven me my sins.

Before she was very sick and confined to her bed, she made known her desire to me and several members of the church, to be readmitted to church-fellowship, and to commemorate the dying love of the blessed Redeemer. This desire was not realised, as she was soon after confined to her bed, and, consequently, could not attend the means of grace. In this state she was occasionally visited by myself and the catechists; and about the same period, the Lord was pleased to take to himself her infant daughter, about ten months old. She bore the bereavement with christian patience, acknowledging that it was the kind hand of her Heavenly Father.

From this time she sank very fast. When she found that her time was drawing near,

she called her relations to her and spoke to them on the importance of preparing for death. The night before she died I went to see her, and found, that though she could not speak, yet she heard what I said to her, and signified by signs that all was well; that she was resting her soul on the Redeemer in peace; and was prepared to die. Perceiving the cold hand of death on her, I repeated the promises appropriate to a dying Christian, and kneeling down at her bedside, committed her soul in prayer to the care of the gracious Redeemer, when she folded her hands and was sensible to the latest moment.

A short time before she breathed her last, she regained the power of speech, and calling her brother to her bedside, said to him, "Do not be sorrowful that I am about to leave you—I am ready waiting for my Saviour to take me." In a few minutes afterwards she expired, and her remains, as is usual in this country, were interred on the following day.

May her death be sanctified to many, and especially to the careless and irreligious among her own country-women, who were the witnesses of her faith and piety, and whose salvation she so earnestly desired!

## LETTER OF A NATIVE CHRISTIAN OF THE BRAHMIN CLASS, ADDRESSED TO THE REV. T. BOAZ, NOW IN ENGLAND.

IN the following communication from a converted Brahmin at Calcutta, personally known to our brother, Mr. Boaz, we have a gratifying instance of the intelligence and piety which characterise many of the Native Christians of India at the present day. The good sense and feeling, the propriety of sentiment, the affectionate and Christian spirit, and the correct scriptural knowledge evinced by the writer, plainly indicate the capability of the Hindoo mind for cultivation, and shew, to a certain extent, what may be expected as the result of Christian labour among this interesting people:—

CALCUTTA, February 14, 1848.

REV. AND DEAR SIR,—Although I have not had the pleasure of receiving a letter from you, either in reply to mine or otherwise, I am sure this has been occasioned by want of time or some such thing; and the good feeling you bear towards me and my poor family is more than a sufficient recompense.

The knowledge which I have been able to obtain of your doings in England and the adjacent countries, in behalf of this land of darkness and superstition, has given me exceedingly greater pleasure than ten thousand notes or replies could afford me.

Of the state of God's work in this land—the removal of useful Ministers under circumstances the most trying,—and the deficiency of funds arising from recent difficulties,—this you know, and how much it is needed that these and other difficulties be removed out of the way by the people of God.

You are now where I hope you can obtain ample funds for perfecting and carrying on the works here commenced, and for getting more labourers; as it is most difficult, in the present state of things, to have the work properly conducted. *We (Hindoo Christians)* surely long for the day when God shall enable us to support our own Ministers, and not trouble those of distant lands to come to our aid; and may *He* enable us to raise up Ministers of God from our own body of Native Christians to preach and teach the people.

The opinion cherished by some bodies of Christians regarding the way of bringing the heathen to apprehend the light and knowledge which is in Christ Jesus our Lord, is by imparting to them education, based upon Christian principles. Their hope is, that, when these principles are imbibed and appreciated, the comparison of both religions (Christian and Hindoo), which must follow, will, to an unprejudiced mind, bring happiness and everlasting good.

This is said not at all to depreciate, or make of none effect, the *direct* way of preaching, which is enjoined by our Lord in Matthew xxviii. ver. 19: "Go ye therefore and teach all nations, baptizing them in the name of the Father," &c.; and in another place more directly



(Mark xvi. ver. 15), "And He said unto them: Go ye into all the world and preach the Gospel," &c. These things are stated, not because you are unacquainted with them, but that you may be induced to exert yourself the more on behalf of this benighted land.

Thinking, if I request a favour of you, you will take no offence, I ask the following:—a set of good Bible Commentaries would assist me greatly in the study of the Holy Scriptures. I have not such a thing, and therefore take the liberty of asking this favour. Should you meet with any kind friend who would assist you in complying with this humble request, it will be of great use and value to the writer.

A little I will say concerning my family, and then I have done.—I am intent upon placing my daughter Alexena under the tuition of Mrs. L.—s. She will reside there as a boarder for a very small sum. I also intend placing Stephen for the time being in the Benevolent Institution. God has been pleased to add another to my family of late. Myself and Juosono have both got an increase of five rupees a month, and this is by the mercy of God.

Finally, I can only pray that God may bless your handywork, which is His, and prosper you in all things by His Holy Spirit; and with this,

I remain, Dear Sir,

Your sincere and faithful Scholar,

KALI CHARAN BANERJEE.

#### AUTOBIOGRAPHY OF WALTER VENNING'S READER.

THE subject of the succeeding narrative is a devoted native Evangelist, labouring at Neyoor, under the superintendence of the Rev. C. Mead, and permanently supported by John Venning, Esq., of Norwich. The statement, which was furnished by himself, includes a brief record of the divine blessing on his faithful and persevering labours; and our brother, Mr. Mead, fully corroborates the testimony which it yields to his Christian character and usefulness.

I was born at Saynamvilly, near Knill Chapel, in 1811. My parents were part owners of several idol-temples in which Pathra-Kalee and other demons were worshipped. Each partner contributed from one to ten fanams a year, and sacrificed sheep and fowls, accompanied with playing of musical instruments, letting-off fireworks, &c. My father was the priest, and had charge of the temples. Whilst my relations were thus zealously serving the devil, I was sent to learn in the Mission-School at Valuthalam-pallam, under Abram, the father of the present School Teacher of Saynamvilly. It was afterwards commonly reported that the children taught in the charity-schools were to be taken by "the white men," and sent away in their ships. My mother, being frightened, went one morning before the dawn of day to the school, and brought away my cadjan (lesson-books), and sent me to learn in a heathen school.

Soon after this, a teacher named Paul collected several families by the preaching of the Gospel, and came to our house with the Moopen, or elder of the congregation. On seeing their approach, my mother cried out "See the reader is coming; go, and hide." I immediately went and concealed myself. They had no encouragement given them to

read or speak that day, and they left the house; but the reader afterwards began to converse with me about Christianity, and placed in my hand a tract, entitled "the Pearl of Great Price." I was not able to read it fluently and the reader encouraged me to go to the Mission-School: this I afterwards did, and began to learn with diligence, and to perceive the importance of Christianity. I spoke to my parents of what I felt, and urged them to receive the true religion. My mother said, that, as I was their only son, she was afraid of provoking the devils, who would kill me if she became a Christian. She remained firm in her belief and dread of the demons. I ceased not from advising her to forsake her destructive ways, and it pleased the Lord in his own time effectually to turn her mind. One day in the month of March, 1829, when every preparation was made for us to go to the feast of Munda-candoo, my mother unexpectedly said to my father: "Let us now leave these devils and give ourselves up to the service of the true God." Then we all went and joined in christian worship at the school-room, which was then only a small shed made of bamboos and cocoa-nut leaves.

I was admitted about two years afterwards into the Home School at Neyoor where

I acquired a further knowledge of the truths of Christianity, and became convinced that my nature was corrupt, and my conduct sinful. Whenever I reflected on this I was much disturbed, and nothing relieved me but the thought that there was a Saviour willing and able to deliver me. I gradually perceived that forgiveness and sanctification could only be had through Jesus Christ, and that I must repent of my sins, and flee to him with my whole heart, or perish.

Several years after this, I was sent out as an assistant to the Native Teacher Paul. We read and taught the Catechism and Scriptures at Seynnavilly and other places, where most of the people had newly come forward and forsaken idolatry. I married, in 1832, the daughter of the late Reader of Anttecandoo, near Nagercoil. We have three children—one boy and two girls.

In 1833 I was appointed to Vadacancary, (Peter's Chapel). The number of christian families at that time was 16; at present there are 52. I am thankful to state that the blessing of God has attended my labours in Vadacancary and its neighbourhood. At *Selleacanam*, a small congregation has been collected and a Mission-Chapel commenced; at *Cadeyoor*, several families now regularly assemble for prayer in the school-room which was built partly by the people themselves; and at *Mancodu* a number of families and school-children are under instruction.

I feel much delight in my duties, and when I witness the conversion of those who had long refused to turn to God, and perceive others growing in grace and knowledge, I am encouraged in my efforts to be increasingly useful. Several heathens at Caracupany and other places, who had long turned a deaf ear to the word of life, seem somewhat convinced of the sinfulness of idolatry.

Those who have been under the sound of the Gospel for a considerable time express sincere contrition for their sins, pay good attention to my exhortations and reading of the Scriptures, regularly attend the chapel for divine worship, and have family prayers: 18 have been baptized, and there are 5 candidates. A few of the congregation conduct themselves in a very distressing manner: they sometimes break the Sabbath, listen to the advice of their idolatrous relations in the time of sickness, and, through fear of those in authority, assist in doing work for the idol-temples.

Among several devoted disciples in the congregations who have departed, to enter into the joy of their Lord, since my labours commenced, were the following:—1. A Christian named Kunamudean, who was generally remarked for his holy conduct. His occupation was climbing the palmyra-tree. Though he had to climb from 60 to 70 palmyras daily, he would on Sundays finish

climbing before seven in the morning, and afterwards attend the chapel for both services. He was suddenly removed by cholera in the 30th year of his age, to enjoy, we trust, the happiness of heaven.

2. The late *Deveveran*, Nodan of Fitchenvilly, was an interesting character. A long time before renouncing idolatry he used to attend the chapel without kneeling down in prayer, but at length he joined the congregation by falling on his knees, and praying to Christ for the pardon of his sins. From that time he openly professed to be a Christian. His wife, children, brother, and brother's wife, are all baptised. He died of dysentery after a protracted illness. As his end drew nigh he sent for all his children, and other relations, (40 in number) and told them not to be grieved at his leaving them, for he was going to a better world. He exhorted them to hold fast the faith they had embraced to the end of their lives, that all might be well with them as it then was with himself. There were about 50 of his heathen relations likewise present on this occasion.

3. My deceased mother was a sincere and humble follower of Christ. She had never been taught to read, but could repeat a number of passages from the Gospels and Epistles. She was always ready with her texts, which she repeated in the chapel with interest and child-like simplicity. She was a member of the church, and attended regularly at Kai! Chapel. She was accustomed to visit the sick to assist and comfort them in their affliction; but avoided as much as possible any intercourse with her idolatrous relations. In 1840 she was afflicted with rheumatism, and after some suffering died in the sure hope of eternal life.

4. *Parinamsotto*, at Suttanvilly, was a very pious man. As he could not read, he used to assemble his family, repeat the passages he had learnt from the readers and assistants, make a few remarks on them, and offer up his fervent petitions to the throne of grace. He never left his house in the morning till he had engaged in private devotion and meditation. When he was from home, he embraced every opportunity of speaking to the heathen about the excellency of Christ and his salvation. During his last illness he was asked, on what his hopes of heaven were founded? He said, "On Christ, and I believe firmly that the Lord Jesus will not forsake me now, but receive me into his kingdom." He gave directions that his remains after death should not be given up for interment to his heathen relations. He made a will, written on the palmyra-leaf, bequeathing some garden-grounds, worth about 500 fanams, towards the enlargement of Dartmouth Chapel, and calmly departed.

In conclusion, I am glad to add that seve-

ral of the Vadebaney congregation are in the habit of visiting the sick, and relieving the poor, either by money or grain. They also render general assistance in promoting the cause of God; and they will do still more

when they become better acquainted with his love in providing redemption for sinners, and sending the Gospel to these "Ends of the earth."

## CHINA.

### NOTICES OF FOO-CHOO-FOO.

A SHORT time since, we gave some deeply interesting extracts from an article published in a recent number of the *Chinese Repository* under the above title; exhibiting on the one hand the extreme spiritual destitution of Foo-choo-foo, one of the largest cities in China; and, on the other, the unsurpassed facilities it offers for the labours of the Christian Missionary. The same article supplies us with the following additional statements, which will enlarge the information of our readers respecting this great heathen city, and will not fail to strengthen the impression of its immense claims on the compassionate efforts of the Christian Church:—

#### LOCAL POSITION OF THE CITY.

THE River Min, on the north bank of which stands the city of Foo-choo-foo about thirty miles from its mouth, is a noble stream, navigable for vessels of large size, within ten miles of the city, and for good sized junks to the bridge connecting Chungchau with Nantai. After having entered fully within the river, the visitor finds himself between two ridges of mountains, whose bases approach often to the very margin of that beautiful stream. The valley between these mountainous ridges forms the bed of the Min even to the city itself, and it is said for a long distance beyond it. The scenery on the banks of the Hudson, one of the great rivers of North America, has been admired by many a traveller for its beauty, grandeur, and sublimity; but that of the Min bears with it no mean comparison. In one important respect it is indeed much inferior, not being adorned with those numerous, neat, and beautiful villages that grace the Hudson, showing its banks to be inhabited by a refined wealthy and enlightened people, blest with the genial influence of the glorious Gospel.

#### CITY OF FOO-CHOO-FOO AND ITS SUBURBS.

This city, that is, Foo-choo-foo, within the walls, is situated in a bend of the North and main branch of the Min, having the river on the West, South, and South-east, being, perhaps, at no point less than from one and a half to two miles from the same. The city-walls are probably at least seven miles long, to walk round the city on them requiring two and a half hours. A large part of the densely-populated suburbs is comprised in the immense town called Nantai, which, for size and population, is a large city within itself.

Nantai lies between the city-walls and the river, having the latter contiguous to it on the South and South-east. In extent of territory and population, it is probably not much inferior to that of the city proper; and, being contiguous to the river, it has superior commercial advantages. Chungchau is a small, but very densely-populated island connected with Nantai, by the great stone bridge; and, by a smaller one of similar construction, with the large town on the South bank of the Min, being next to Nantai in size and population. These three places constitute in the main what in this article are called the suburbs of Foo-choo-foo. Among all the places I have yet visited, there is no one commanding so many advantages, in respect to climate, romantic situation, prospect of the city, its adjacent verdant plains, its peaceful and majestic river, and the encircling mountains.

As to width and want of cleanliness, the streets of Foo-choo-foo are much like those of Canton, or a medium between these of Canton and Amoy. The floors of the houses are seldom more than a foot above the level of the streets, and many have no floor but the ground. The upper



apartments of the better houses are nought but ill-ventilated garrets, and, being covered with tiles, they must in the summer be excessively hot. The outer walls of many of the better houses are very thick, built of imperfectly burnt brick, or of broken brick combined with a large amount of clay; and the inner partitions often consist, the lower half, of well jointed pine-boards, and the upper of clay, on a frame work of bamboo, overlaid with lime, which gives them, when new, a neat and inviting appearance. The outer walls are more commonly plastered. This description applies to the better sort of houses both within the walls and in the suburbs. But the majority of the people occupy houses far less comfortable. The streets are paved with granite, but often roughly. In the dwellings of this people there is the same want of order and cleanliness, which is characteristic of other heathen communities. To those accustomed to the neatness and good order of English and American houses, there is in the habitations of this people little appearance of comfort. Ill-lighted and ill-ventilated, as they are, one might justly infer that their inmates must greatly undervalue the light of day and the refreshing breeze.

#### PROBABLE POPULATION OF FOO-CHOO-FOO AND ITS SUBURBS.

THE population of this place, I regard as a matter of great uncertainty. By different individuals it has been differently estimated, but the prevailing impression is, that it cannot be less than 600,000 souls. I have yet seen no government statistics on this subject. That there is an immense congregation of precious souls is certain. If, as has been stated, on I know not what authority, this city and its environs contain 120,000 houses; and to each house we allow only five individuals, a very moderate estimate, the aggregate population would be 600,000. Besides, on the river there is a large floating population. Among the five ports, this city is thought to be the second in point of population, and yet among them all, it is the only one to which Protestant Missionaries have not in considerable numbers been sent; myself, in the providence of God, and contrary to my previous hopes, having been first called to enter this field with any prospect of being here a permanent labourer. Why should Foo-choo-foo be thus neglected? This place has also been little noticed by the mercantile community, that is, as a field for the prosecution of a legal trade.

#### INTERESTING OBJECTS WITHIN AND AROUND THE CITY PROPER.

To myself, one of the most interesting classes of objects here to be seen, viewed in connection with the cardinal doctrine of the resurrection of the dead and of the general judgment, are the immense burial-grounds in the vicinity—the abode of the earthly remains of forgotten millions. One of these immense repositories of the dead is on the large island on the South side of the river, opposite Nantai. It is a large hill extending in the line of the river about one and a half mile, and, at some points, may be from one-half to three-quarters of a mile in breadth. This eminence is nearly covered with graves, and yet the multitude of its sleeping inmates is fast increasing, and will probably so continue till the coming of that great day, when all that are in these graves shall hear the voice of the Son of God, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. How many have been interred it is impossible to form any reasonable conjecture; for, notwithstanding the veneration of the Chinese for the graves of their deceased kindred and countrymen, it is said to be customary, after the lapse of ten years or upwards from the time of burial, in case there are no monuments to perpetuate the names of the deceased, and no friends to care for their remains, to re-open their graves and inter others above them. As regards the miserable poor, a very numerous class here, after the lapse of three or four years from their burial, these graves, I am told, are allowed to be opened and others to be interred above them, the uppermost often at a depth of not more than two feet below the surface. The graves of those who have surviving kindred and friends, especially if wealthy and influential, are more respected; thus, within the lapse of a century in numerous cases, ten or more individuals may be interred in the same little plot of earth. How full of meaning

the sentence, "Dust thou art, and unto dust shalt thou return." In a country so densely populated as this region, and many other parts of China, thus to dispose of the dead may be a matter of necessity, as the arable land is wanted for the support of the living. The rich sometimes open the graves, some years after interment, wash the bones, deposit them in urns, and re-inter them. The high lands in the suburbs, and the sides of the mountains in the neighbourhood of the city, are extensively occupied as burial-grounds.

The burial-ground just described is near my residence, in the small Island of Chungchau, and is the only place to which, in the cool of the day, I can conveniently retire for recreation and the enjoyment of the pure, refreshing breeze, and be, at the same time, released from the confined city, and the press of the curious, inquisitive crowd. This hill also commands an extensive and beautiful prospect of the city and rural scenery, including the river, broad and verdant rice-plains on the West, North-east, and South, and the encircling mountains.

As I have wandered alone among the graves of the long-forgotten dead, solemn thoughts have rushed upon my mind, thoughts of death, of the resurrection, of the judgment-day, and of the final destiny of the righteous and of the wicked. What a scene must this hill present in that day when at the command of Christ the innumerable millions of the dead shall arise, each to be judged and to receive his final award! Taking the Bible for our guide in respect to human character in God's sight and the final portion of the idolater, where must most of the countless millions of the former generations of the Chinese be found, when Jesus shall pronounce the final doom of an ungodly world? The inquiry is an awfully solemn and deeply painful one, and yet it may be profitable, as a means of stimulating Christians to pray and labour for the salvation of the heathen, while yet they remain among the living, in the land of hope. Soon the present generation of the heathen will, with ourselves, have finished their earthly career, and entered on their final, eternal award. What we would do for them we must do quickly. The night cometh wherein no man can work. How fearful the declaration, The wicked shall be cast into hell, and all the nations that forget God!

### THE NATIVES OF RAROTONGA TO THEIR BENEFACTORS IN BRITAIN.

THE generous contributions of our friends in this country, for the relief of the natives of Rarotonga suffering under the disastrous effects of the hurricane which visited that island in March, 1846, have been duly appreciated by the recipients. The inhabitants of Avarua, one of the principal stations on the island, have sent, through our brother, Mr. Gill, the following characteristic expression of their gratitude for the supply of provisions distributed among them on the arrival of the vessel that conveyed them thither from Sydney:—

"FRIENDS, Brethren, and Sisters in Britain! Blessing on you from our Lord Jesus Christ, throughout continual ages. Our hearts have been greatly rejoiced at this season by your compassion towards us under our sufferings, on account of the famine of this land, by the great hurricane of the year that has fallen behind us. You have heard that the houses were blown down, and all the trees. Nothing stood. Trees, fruits, plants. It cannot be described. But we are now wondering at your compassion to us: it is very great. Our fathers are dead—they knew not that there remained such great love in store for us. We now know and rejoice in this dispensation. What is the origin? Let us think! Why are we thus compassionated? This is the root—the love of God. This is the only source: there is no other. We need not seek any other. Only this,—the compassion of God. This is our only rejoicing.

Now the food you sent us has reached us. It was made known that the churches in Britain had sent it to the churches in Rarotonga. It came here in a ship from Banerbe, (Sydney,) and was divided among the people of the Settlements. Our division was eight bags and a

half of rice and five bags of biscuit. This was given out to the Chiefs and Governors of the district, and they divided it among the household of this station (Aperae). We were filled with joy and wonder. We are truly a privileged generation. Every person did nothing but wonder—men, women, and children.

We then asked our teacher how we were to cook it (the rice). When he told us we were much amused. Having received our portion, we began to cook it; some baked theirs in the native oven; some boiled it in pans; and others tied up portions in the leaves of the Ti-tree, and thus cooked it. There was no measure to our joy. You would have thought we were English children, men, and women, thus eating our rice and biscuit.

After the gale, we had nothing but pumpkins, which we used to eat with the roots of the "ti" and the "ce" plants. Such was our food after the gale. We then planted potatoes and taro. No one sat still—all were diligent in planting; so that we are now eating mixed food—bread-fruit, bananas, plantains, &c. We are still planting, and should another gale come this year, it will make an end, and we shall have nothing left. This is a strange land—there can be no other like it—gales come one after the other—there is no ceasing. It is, however, well. It is not man, but God himself, and He is Lord of heaven and earth. Man can do nothing; but with God all things are possible—whether to bring to nought or to increase. He is Lord of all.

We have written this, that you might know the joy with which we have received your compassion. We are truly leaping with joy through you in this dispensation of love.

*Written by the CHIEFS, GOVERNORS, and LANDHOLDERS.*

#### DEATH OF A RAROTONGAN EVANGELIST.

AMONG the trials connected with the work of God in the Isles of the Pacific, none are more deeply mourned and practically felt by our Missionary brethren than the frequent deaths occurring among their native coadjutors. In the subjoined communication from the Rev. Charles Pitman, of Rarotonga, we have an affecting instance of the losses they are thus called to sustain, and which, while associated with feelings of unspeakable joy, in reference to the faithful men who have entered into their rest, demand the strongest exercise of faith and patience, as it regards the interests of the work from which they have been taken. Under date of January 17th, our brother, Mr. Pitman, thus writes:—

In my last communication I said that our population was still fast decreasing\*, and that death was removing from among us many valuable and useful friends. Yes; it has pleased the all-wise Disposer of events to call away some who I had cherished the fond hope would have been employed for many years in publishing the glad tidings of salvation amongst the perishing heathen. We have recently committed to the silent tomb two young men of decided piety, good talents, and extensive Biblical knowledge; to whose education, with a view to their future usefulness, I had paid particular attention. I have not their equals left; but I bow with submission to the will of God. "Behold, He taketh away, who can hinder Him? Who will say unto Him, What doest thou?"

The first who was summoned to the eternal world, was Aperae, many years a consistent and useful member of the Church, and

for the last three or four years an acceptable preacher of the Gospel, and a most valuable assistant to me in the translation of the Scriptures. He accompanied me to Tahiti, when I visited that island for the benefit of my health in 1835, and helped me to transcribe some of the MSS. of the late Rev. H. Nett, with a view of translating them into this dialect, by which means he acquired a tolerably good knowledge of the language.

Aperae had a very great desire wholly to consecrate himself to the service of Christ amongst the heathen. Little more than two years ago, he wrote to me on the subject, and I had frequent conversations with him respecting it. The malady of which he died just then began to appear, but I hoped it would soon be removed; but God's thoughts are not as our thoughts. Just as I was about to propose him to the Brethren, about twenty months ago, the disease broke out in his neck

\* Not now numbering 3000 in the whole Island. In 1827 the population was more than 7000.

on one part was healed by the use of means, it broke out more violently in parts, especially in the throat and the arm-pits, till finally, poor fellow, a complete Lazarus for sores. All attempts were vain, and he finally fell a victim to the malignant disorder.

His complaint, however, did not affect his health, and he was able to preach until a few months of his death. Frequent pleasure indescribable, have I heard declare to his countrymen "the unbelieved riches of Christ," entreating and inviting them to come to him for salvation and eternal life.

His judgment was sound, and his elucidation of Scripture-truth clear. He always made the plans of his sermons to my inspection previous to delivery, and very seldom had I any occasion to suggest any alteration. His discourses were always full of pure, and he was seldom known to depart from his subject. I had the pleasure of hearing his last discourse, which was from 1 Cor. 13: "And I heard a voice from heaven saying unto me, Write, Blessed are they which die in the Lord," &c. He was exceedingly careful in his illustration of Scripture, and "and their works do follow."

Frequently did he exhort his hearers to the expression, "their works do follow," endeavouring to impress on their minds that salvation is *all* of grace, and that good works followed them, as evidence of their union to Christ in whom they believed. Within two or three months of his death he did not abandon the hope of being able to go as an Evangelist to the heathen. He came to me to express his ardent desire for the work, and to ask me if I thought he could recover. At last I told him I was of the result; but that my heart greatly longed in the Lord to find his whole soul united to promote his glory. I then reminded him of David's desire to build the temple of the Lord; but his desire, though pleasing in the sight of God, was not fulfilled. From which time he was able to say, "The Lord's will be done."

My visits to him when weakened, were his consolation to me, and pleasant recollections of what passed because his tabernacle gradually dissolv-

ed. On one occasion our conversation was the work of the Spirit in regeneration: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." His attention seemed rivetted to the subject—he asked several important questions, and as soon as his mind embraced the idea I wished to convey, he was completely overjoyed; nor shall I soon forget the instant brightening-up of his countenance. "Oh! the mighty, mighty work of the Spirit of God!" he exclaimed, "all spiritual, nothing carnal! spiritual change—spiritual food—spiritual clothing—spiritual armour to contend with spiritual foes! Ah, teacher, I fear there is much profession among us, but little of the *real* work of the Spirit on the soul." In subsequent visits, this subject was his delight.

His end was peace. Finding his strength failing, his wife asked him, if his heart had a full grasp of the Saviour? "Think you," he replied, "that I should be so inconsiderate as to hold slightly one so dear to my soul? Oh, no, my soul grasps firmly the Saviour, and I will never let go my hold—He is my sure foundation, and *all* my desire." After this he seemed to have a realizing view of the glory of heaven, as though looking through a small aperture, and said to his wife, "Oh! it is indescribable!"

From this period he earnestly desired his dismissal from the body. Just before his departure, about midnight, he said to his wife, "Aue te rekareka! Aue te rekareka! (Oh, the joy! Oh, the joy!)" She called in a neighbour, a member of the Church, who came and asked him "if all was well." "Oh, yes," he replied, "I am going to be with God and Christ." They sang a hymn and prayed, at the conclusion of which his spirit departed to that Saviour whom he adored, loved, and served on earth. The next day we committed his remains to the dust, and performed our last and painful duty to one so highly esteemed. On the following Sabbath, I improved the event of his death from Numb. xxiii. 10: "Let me die the death of the righteous," &c. "By his fruits" he was known; and I believe there is but one opinion in reference to our departed brother, that he was a "good man."

## AFRICA.

### UITENHAGE.—ENLARGEMENT OF THE CHURCH.

MATTHEWSON, who was formerly employed in the work of education at Graaff Reinet, has succeeded the Rev. W. Elliott, now at Cape Town, in the charge of the station; having been ordained to the Missionary Office at Bethelsdorp in the month of January, 1847. His labours at Uitenhage have been greatly blessed, since the commencement of his ministry, many members have been added to



the Church. From his communication to the Directors, dated early in September last, the following intelligence will be received with thankfulness:—

I rejoice to state that my humble labours at Uitenhage have been followed by manifest tokens of the Divine blessing. I believe I am fully warranted in stating that I have not laboured in vain. The congregations on the Lord's Day have continued steadily to increase—the number generally is from 500 to 600. I have also a weekly meeting for inquirers, in which I am assisted by the deacons of the church, the numbers being much too great for me to undertake them all alone. There are generally between 40 and 50 who are regular in their attendance; besides others, who, from various circumstances, can attend but occasionally.

Often has my own spirit been quickened and refreshed, in thus witnessing the good effects produced by the preaching of the Gospel among these simple people. God has indeed given testimony among them to the word of his grace, by which many have been led earnestly to inquire, What they must do to be saved? Nor have they sought in vain: several, having afforded sufficient evidence both of a change of heart and a change of life, have been admitted by baptism into the Church, which I trust they will live to adorn by a conversation becoming the Gospel.

Of many others I entertain the best hopes, and expect to see my way clear in admitting them to a direct and public profession of their faith in Christ and their determination

to follow him fully, and him alone; while others, though evidently under deep and serious impressions, and sincerely desirous to forsake sin and live unto God, must yet remain for some time longer under instruction. It is truly an enviable task to instruct those who are so willing and anxious to learn. When God by his grace and Spirit has thus opened the heart to feel its wants, and to have a relish for spiritual instruction, it is indeed a pleasure and an honour to be the means of administering food to the soul; of presenting, to the hungry and thirsty, that bread and water of life which alone can refresh, strengthen, and purify, and thus prepare for a happy eternity.

The field in which God has called me to labour is indeed wide and important: emphatically the harvest is plenteous. May He in mercy grant me hourly supplies of grace and strength, ever to be found diligent and faithful in the important trust committed to me. So far as any one can judge, there seems at present a fair prospect of success and prosperity. Things, however, have been and still are in a very unsettled state on our borders, and this has proved a serious hindrance in many respects to our progress.\* But the Lord reigneth, and blessed be his name, that, while we are taught to pray, Thy will be done, we can also add in simple faith, Thy kingdom come!

### ANNIVERSARY OF THE EAST LANCASHIRE AUXILIARY.

THIS Anniversary was appointed to take place in Manchester on June 18th and the following days. But two special prayer-meetings were held the preceding evening—one at Rusholme Road Chapel, where the Rev. Dr. Archer presided and delivered a very impressive address; the other at Richmond Chapel, the Rev. T. Adkins presiding, and the order of Service being the same: many felt it good to be present on these occasions.

On the Lord's day, sermons were preached on behalf of the London Missionary Society by the Rev. J. Parsons, Rev. J. Griffin, Rev. J. Sortain, A.B., Rev. T. Adkins, Rev. Dr. Archer, Rev. T. Boaz, from Calcutta, and the Rev. G. Wilkinson, from Jamaica. The Rev. A. Fraser, A.M., Rev. S. Bellamy, Rev. J. Thornton, and some others also kindly rendered their assistance. The Collections were made in most of the usual Chapels; and, notwithstanding the great pressure of the times so sensibly felt in this manufacturing district, they generally amounted to nearly the same as last year. The collections usually made in Morley Street Chapel were unavoidably deferred for a few months, in consequence of the congregation removing to the new chapel in Cavendish Street, which had not then been opened.

On Monday evening a public meeting of the members and friends of the Society was held in Grosvenor Street Chapel, and was exceedingly well attended.—Samuel Fletcher, Esq., the Treasurer, presided. A hymn having been sung, prayer was offered by the Rev. J. Thornton. The Chairman then made a few introductory remarks, and announced the receipts of the past year, and showed how surprisingly the average receipts of the last seven years had been sus-

\* The Caffres have since submitted to the British Arms, and tranquillity has been restored.

ained in a season of peculiar difficulty. The Rev. A. Tidman, Foreign Secretary of the Parent Society, next favoured the meeting with a brief sketch of the present position and future prospects of the Society; after which the Rev. T. Adkins, Rev. Dr. Archer, Rev. J. Currie, incumbent of Platt, Rev. T. Boaz from Calcutta, Rev. J. Parsons, Rev. G. Wilkinson, and the Rev. W. G. Barrett from British Guiana, severally and ably advocated the Missionary cause.

On Tuesday evening, two juvenile Missionary Meetings were simultaneously held in Manchester and Salford—the one in Rusholme Road Chapel, where Joseph Thompson, Esq., presided; and the other in Hope Chapel, where the Rev. J. L. Poore occupied the chair. The several Missionaries present, and some of the above visitors, most impressively addressed the young, who had assembled in great numbers, and appeared deeply interested in all the proceedings.

On Wednesday morning, the usual public Missionary breakfast was held in the Roby School-room, where his worship the Mayor of Manchester, Elijah Armitage, Esq., presided, till he was reluctantly obliged to retire to attend another meeting elsewhere, when the Rev. R. Fletcher kindly supplied his place.—The Rev. J. M. Wilson, of the Reformed Presbytery, Philadelphia, earnestly implored the Divine presence, and the meeting was then addressed by the Rev. T. Boaz, Rev. Dr. Archer, Rev. J. Parsons, Rev. W. G. Barrett, Rev. A. Tidman, and the Rev. G. Wilkinson; after which, a vote of thanks to the deputation was proposed, and supported by Rev. Dr. Halley, Rev. Dr. Nolan, and Rev. J. L. Poore; and briefly acknowledged by Rev. T. Boaz.

The whole proceeds of this Anniversary have amounted to about £1403—a sum which, under the peculiar circumstances mentioned before, will be generally considered as most deserving of our grateful acknowledgments, as manifestly exceeding what many had anticipated—though confessedly far below the actual claims of the Parent Society and the heathen world.

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#### DEATH OF REV. J. LOCKE.

WITH deep and affectionate sorrow we announce the decease of our esteemed brother, the Rev. John Locke, Pastor of Trinity Church, Graham's Town, South Africa, on Sunday, the 7th of May, after a protracted illness. We regret our inability to give the particulars of this mournful event in our present number, as no direct communication on the subject has yet reached us.

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#### ARRIVAL OF MISSIONARIES IN ENGLAND.

On Monday, July 3, the Rev. Ebenezer Davies arrived in London from New Amsterdam, Berbice, per *Kelsick Wood*. He was preceded a few months ago by Mrs. Davies, who, after repeated attacks of illness, was obliged to leave the Colony, and whose continued indisposition, we regret to add, renders the probability of his return to Berbice extremely uncertain.—On Thursday, July 20, Mrs. Rodgeron, of Borabora, accompanied by four fatherless children, arrived per *Bermondsey* from Sydney.

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#### ARRIVAL OF THE MISSIONARY SHIP AT HOBART TOWN.

Our friends will be glad to hear of the safe arrival of the "JOHN WILLIAMS" at Hobart Town, Van Diemen's Land, Feb. 24th—all well. The intelligence is communicated in a letter from Mr. Barff, dated March 11th, and he states that it was expected they would sail direct for Tahiti on the following day.





Dorchester, for Native Teacher, Mr. M. Devenish and friends	5 0 0	Lancaster For Schools at Bangalore For Native Teacher, Robert Bousfield	75 12 1 1 18 1 10 0 0	Ditto, for Mrs. Mullens's School	3 7 4
G. S. Wood, Esq., Admission Hall	5 0 0	107. 10s. 3d.		Sutton	3 10 1
100.		Liverpool, W. Connah, Esq.	20 0 0	Less Expenses	6 5 1
Spitalbury	4 11 8				19 5 0
Warham Old Meeting	9 2 0	Leicestershire.		Oxfordshire.	
Weymouth, St. Nicholas-street	21 8 4	Auxiliary Society, per T. Nunneley, Esq., on account	200 0 0	Henley, per J. Maynard, Esq., on account	30 0 0
A Friend, for China	1 0 0	Evington Hall, H. F. Coleman, Esq.	20 0 0	Shropshire.	
Juvenile Association for Native Teacher	7 9 7	Lincolnshire.		Broseley	5 3 7
200. 17s. 11d.		I. O. U., a working man	0 10 0	Ellesmere	7 8 3
Winborne, per Mrs. C. Wilson	7 14 3	Barton-upon-Humber	16 13 0	North Auxiliary Society, per Mr. R. Gough	24 10 0
		Pinchbeck, late Mr. J. Robinson's Missionary Box	2 5 0	Somersetshire.	
Essex.				Bath, Special Donations towards the deficiency—	
Two Essex Friends	16 5 0	Middlesex.		James Deare, Esq.	10 0 0
Backley, Legacy of late Miss Elizabeth Halling	13 0 0	Cheshunt College	17 18 5	Mrs. Ames	10 0 0
Leiston, Collected by Miss Edridge	2 1 4	Nazing, by Miss Pegrum	1 17 0	P. G. Meares, Esq.	5 3 0
		19l. 15s. 6d.		Rev. John Owen	3 3 0
Glostershire.		Enfield, Rev. J. Stribling Finchley, Collected by Master Burch	5 2 6 0 6 8	Rev. William Jay	3 0 0
Cheltenham, Mr. T. Plant, per Mrs. M. Brown	1 0 0	Poyle	23 0 0	Col. Crawford	5 0 0
Francis, on account		For Female Orphans in India	1 0 0	J. G. Mansford, Esq.	3 0 0
Richardson, late duty	180 0 0	24l.		William Hunt, Esq., (Mayor of Bath)	3 0 0
Per Rev. R. D. Bedford	4 7 6	Wheatstone, Mr. Stuchbery's Missionary Box	2 15 6	Dr. Bell	3 0 0
Kingwood, near Watton	9 12 6	Harrington, Mr. Joseph Hunt (D.)	1 0 0	William Fox, Esq.	2 0 0
Newport	32l.	Uxbridge, per Mr. W. Nash	28 5 2	J. Gill, Esq.	1 1 0
Somersetshire.	12 8 0	Monmouthshire.		Misses Evill's Pupils	1 10 0
Stow Old Chapel, Special Donations	10 0 0	Newport-on-Usk Tabernacle	16 12 0	E. T. Caulfield, Esq.	1 1 0
Northampton, Collected by Miss Comely	2 3 0	Monmouth, including donation of 10l. from Rev. T. Loader in anticipation of a deficiency in the current year	22 10 3	W. T. Blair, Esq.	1 0 0
Watton under-Edge, Mrs. J. R. Lewis	60 0 0	Auxiliary Society, per J. Colman, Esq., on account	50 0 0	Arthur Stanley, Esq.	1 0 0
For Ebenezer School	10 0 0	Norwich, J. Venning, Esq., for two girls in Mrs. Maul's School	5 0 0	Mr. Charles Godwin	1 0 0
For Native Teachers, R. R. Kall and P. B. Dodridge	20 0 0	Harleston	6 18 6	Mr. Bryant	1 0 0
100l.		For a Girl at Bangalore, to be called Ellen Laidler	3 0 0	Mr. Daniel	1 0 0
Hampshire.		Yarmouth, for the Native Teacher John Palmer	10 0 0	W. H. Pierpoint, Esq.	1 0 0
Bentworth New Year's Juvenile Offering	2 10 0	Northamptonshire.		Thomas Barber, Esq.	1 0 0
Fareham Sunday School	4 1 0	Crick, Legacy of the late Mr. J. T. Wills	10 10 0	Mrs. Cole	1 0 0
Fordingbridge, ditto	5 1 8	Kettering, Mr. W. Toller	1 0 0	Mrs. P. Slack	1 0 0
Osham, Legacy of late Miss Mary Cradock	19 19 0	Northampton, Rev. E. T. Prust, towards the deficiency	5 0 0	Miss Harford	1 0 0
Porten Ladies' Association	11 12 9	Rothwell	23 2 4	Mrs. Smith	1 0 0
Raywood, for Native Girl, E. H. Ringwood, on account	2 0 0	For the Ship	3 4 4	Mrs. Holland	1 0 0
		20l. 8s. 8d.		Mrs. H. Stothert	1 0 0
Herefordshire.		Northumbria.		Mr. Sexton	1 0 0
2 11 6		Spittal, a few Friends, per Mr. N. Redpath	0 8 0	Mr. G. Barnard	0 10 0
4l. 5s.		Alnwick, Zion Chapel	20 15 0	Mr. C. Gould	0 10 0
Huntingdonshire.		United Secession	2 12 0	Mrs. Roberts	0 10 0
St. Neots, for a Chapel at Nagercoil	7 0 0	31l. 7s.		Mr. Gill	0 10 0
Isle of Wight.		Nottinghamshire.		W. A.	0 10 0
Hyde, on account	40 0 0	Carlton Hall, R. Ramsden, Esq., for School at Newport	19 0 0	Thomas Webster, Esq.	0 10 0
Kent.		Per Rev. M. Hill—		Mr. Basil Marriot	0 10 0
10 10 0		Rushill	2 10 9	Mr. Titley	0 10 0
Greenwich Road, T. W. Kershaw, Esq.	10 0 0	Retford	8 1 11	Smaller sums	1 8 0
Greenwich, Malpas Hill, B. Cooke, Esq.	20 0 0	Sunday School, for a Boy at Calcutta, to be called John Retford	3 0 0	Broadway, towards the deficiency	1 3 0
Ms. W. Chambers	0 10 6			Himster	12 13 9
20l. 10s. 6d.				Taunton, North-street Sabbath School Association, (One Quarter)	4 0 0
Leam	7 2 8			Wicanton, per Mrs. George Deane	16 17 0
Margate, Zion Chapel Sunday School	4 4 7			Staffordshire.	
Marquette, Mr. Kitson, for Huxley	1 0 0			Stone	14 6 4
Lancashire.				Suffolk.	
East Auxiliary Society, per S. Fletcher, Esq.	1240 16 11			Framlingham, H. Thompson, Esq.	5 0 0



Morden Hall:— For Native Teacher at Nagereoll, to be called Thomas Morden White For the Chapel at Philip- ton .....	£ s. d. 10 0 0 2 0 0 12s.
Norwood, including May Collection .....	14 0 0
Peckham Rye, Legacy of late Mr. Henry Pink, less duty .....	45 0 0
Tooting, including May Collection .....	48 5 4
Summer.	
Brighton, for the Sufferers at Hankey:— Mrs. Burrow .....	1 0 0
Miss Burrow .....	1 0 0
Miss M. A. Burrow .....	1 0 0
3s.	
Worcestershire.	
Ledbury, D. Edwards, Esq., Worcester, the Joseland Family for China .....	5 0 0 1 0 0 0 10 0
For Hankey .....	0 10 0
Il. 10s.	
Yorkshire.	
Appleton and Welbury ..	19 11 5
Barnsley, Mr. R. Birks ..	1 0 0
Beverley, per Mr. J. Goth	55 0 0
Bridlington, Zion Chapel	10 0 0
Cleckheaton, for a Native Teacher at Cuddapah, to be called James Scott (first half-year) .....	5 0 0
Halifax District, per J. Haldwin, Esq., Halifax:— Square Chapel .....	32 5 7
Sion Chapel .....	66 6 4
Harrison Road .....	9 14 0
For Native Girl .....	3 0 0
Warley .....	1 8 2
Stainland, for a Girl in Mrs. Sugden's School, to be called Martha Ann Alexander .....	3 0 0
Sowerby Bridge .....	1 14 6
* Including 79s. 6s. 4d. acknow- ledged in May.	
Honley, for Native Teach- ers John Oldfield and John Wrigley .....	20 0 0
Huddersfield, a few Friends, per W. Wrig- ley, Esq. ....	6 6 0
Kipping, Thornton, A Friend, by Rev. J. Gre- gory .....	50 0 0
Leeds, Messrs. Baines & Sons	20 0 0
Selby .....	20 10 0
Sheffield and Attercliffe Auxiliary, per J. W. Smith, Esq. ....	94 11 9
A Friend, per Rev. T. Smith .....	5 0 0
West Riding Auxiliary, per J. Crossley, Esq.:— Bradford and Huddersfield, on account .....	144 6 10
York, G. Leeman, Esq.:—	10 0 0
WALS.	
Brynmawr .....	20 3 0
Berea .....	1 0 4
Herbert Daniel, Sardis, Pontypool .....	1 0 0
Jones, Sardis, Varieg .....	1 5 6
Harris, Morfa, Llansant- frail .....	4 0 10 0
23s. 18s. 10d.	
Cwmilyfelli, including 4s. 13s. 3d. for British Missions .....	11 15 9
Haverfordwest, A Friend:—	1 0 0
Dolgetley, per Rev. W. Anwyl: Mr. T. Davies .....	20 0 0
Bethel Chapel .....	0 15 3
Dinas Mowdu .....	4 5 0
25s. 6s. 3d.	
Penuel, Montgomery .....	2 2 7
Troedyrhudalar .....	5 15 0
Langollen, Mr. E. Cooper	1 0 0
Welchpool, Collected by Miss Kerrison .....	1 19 0
SCOTLAND.	
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*William H. Williams*

THE  
EVANGELICAL MAGAZINE,

AND

**Missionary Chronicle,**

FOR SEPTEMBER, 1848.

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- XII. MISSIONARY CHRONICLE.

*A Portrait of the Rev. E. Harries, Merthyr, will appear in October.*

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## TO CORRESPONDENTS.

Communications have been received, during the past month, from the Rev. Drs. Ferguson, Henderson, and Styles; and from the Rev. Messrs. Wellsford, Chancellor, McAll, Peggs, Jackson, Raban, Wallace, Redpath, and Jones.

Also, from An Old Contributor; A Friend to Religious Liberty; J. R.; J. S.; T. A.; G. L.; D. T.; R. J.; A. D.; Senex; A Sunday-school Teacher; A Country Pastor; A Deacon of a Congregational Church; A Trustee of a Dissenting Chapel; and, An Avid Friend of the *Evangelical Magazine*.

"A Friend to Free Inquiry" ought not to imagine that the pages of a work committed to orthodox views of truth could be thrown open to his crude and dangerous speculations.—"A Baptiste" has our full concurrence in the catholic views expressed by him, but the church is not ripe yet for the movement which he so well advocates.—"A Perplexed Disciple" is earnestly recommended to read Dr. Russell's Letters.—"A Backslider" should go to his forsaken pastor, and lay open his mind to him.

The Rev. J. Arundel's Memoir will appear in the October or November's Magazine.

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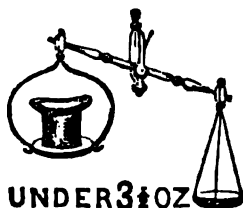
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THE

# EVANGELICAL MAGAZINE,

AND

## MISSIONARY CHRONICLE.

FOR SEPTEMBER, 1848.

### MEMOIR OF THE REV. RICHARD WINTER HAMILTON, LL.D., D.D.

THE memory of this beloved and honoured servant of Christ will be dear to us while we are able to recall the scenes and intercourses of early friendship. He was the first Englishman who welcomed us on our arrival at College; and there was something in his greeting, both in its generosity and playfulness, that we can never forget. He won our confidence at once; and what he then secured he never lost. Among his college companions there might have been those who had not soul enough to estimate a mind like his; but there were few indeed, if any, who did not regard him as one of the brightest stars which then shone in our college hemisphere. He was the life of every circle in which, for a season, he moved; and though he was cheerful, even to buoyancy, there could be no mistake as to the solidity and sterling worth of his character, when he was but a youth of sixteen. His course as a student was unusually brilliant, and altogether beyond commonplace; though there was an exuberance of wit and imagination in his college exercises, which oftentimes called forth the wholesome criticism of that truly accomplished Tutor who presided over all our English studies. But there was power in his most eccentric efforts, which gave promise of his future eminence. In classical study he was the first man of

his day; and there are few of his early companions who would not admit that he exerted a favourable influence on the generation of students to which he belonged. His peculiar taste in composition seemed a thing of nature with him and not of art; for before he had reached his eighteenth year, it was substantially what it was to the last. We do not in all particulars defend it, much less do we present it as a model; but what comparison is there between this thing of life and power when placed side by side with some of the polished and attenuated nothings of the day. Dr. Hamilton was an original genius, in the conviction of every one who knew him; he marked out a course for himself; and now that it is finished, who can regard it but as one of brightness and beauty. To ourselves it will be one of the most grateful recollections of our early critical labours, that we attempted to rescue the literary fame of our departed friend from those severe and cruel animadversions which were indulged in, in some portions of the press, on his celebrated sermon delivered at the execution of Joseph Blackburn. We were the first to disclaim the ungenerous onset; and we have lived long enough to feel that we only acted a brother's part; nor would we, even at this distance of time, blot out one sentence which we then

wrote. It is the folly, were it not the crime, of Dissent, to cherish with too slender a preference the genius of its sons.

As we have not the materials for an original Memoir of our lamented friend, we think we shall best consult the feelings of his friends, and indeed his own reputation, by giving the substance of an article which appeared in the *Leeds Mercury* for Saturday, the 22nd of July. It is from a well-known pen, to which our denomination owes a debt of gratitude which it will never be able to repay. Our space compels us to leave out parts, for which we claim the indulgence of the gifted writer :

"Dr. Hamilton was a native of London, where he was born on the 6th of July, 1791. His father was the Rev. Frederick Hamilton, Independent minister, of Brighton; and his mother Martha, the daughter of the Rev. Richard Winter, B.D., who for the long space of forty years was pastor of the Independent church, New-court, Carey-street, London.

"Mr. Winter married on the 12th of September, 1751, Sarah, youngest surviving daughter of the eminent Joseph Williams, of Kidderminster, author of "The Diary, Meditations, and Letters," so well known and so highly estimated. She was a lady of great piety. They had two daughters, the youngest of whom, Martha, married the Rev. Frederick Hamilton, and was the mother of Dr. Hamilton. She, too, was a lady of exalted piety, which, added to great sweetness of demeanour, and a more than common share of personal attractions and mental attainments, rendered her the admiration of an extensive circle, containing many highly esteemed and religious characters. By tracing back still more remotely it would be seen that piety and nonconformity descended upon Dr. Hamilton like a rich entail, and united in him to form a champion whose loss to the cause of religion and religious liberty will be long felt and deplored. The celebrated Thomas Bradbury, who lived from the reign of William and Mary

to that of George II., was his mother's great uncle.

"Richard Winter Hamilton was educated partly at a school in the Isle of Wight, and partly at the Protestant Dissenters' Grammar School, Mill-hill, near London; in the latter of which Serjeant Talfourd was his school-fellow. It is remembered of his childhood that he was slow in learning to read—a fact, which, considering his natural quickness and power of memory, can only be ascribed to boyish volatility of spirits.

"He was admitted a member of the Independent church at Brighton, on the 21st November, 1809, then under the pastorate of Dr. Styles. His early piety and speaking talent caused him to devote himself to the ministry.

"His theological education was received at Hoxton College, then under the presidency of the Rev. Dr. Simpson; and here, nearly at the commencement of his academical course, he formed a close friendship with another young student of the highest character, John Ely, —a friendship which endured through life with a warmth and constancy very seldom witnessed, and the last offices of which, after Mr. Ely's death, Dr. Hamilton just survived long enough to perform, by writing a biographical memoir of his friend, and editing his posthumous works.

"The great abilities and prodigious memory of young Hamilton made his acquisition of knowledge extremely rapid. He had entered the College in August, 1810, when only sixteen years of age, and he left it before he had completed his twentieth year. He was invited to Leeds, to supply the pulpit of Albion Chapel, where he was so much admired that he received a call from the church and congregation of that place, dated on the 5th June, 1811,—a month before he was twenty years of age. He accepted the call, and was ordained the minister of the chapel on the 15th March, 1815. The Rev. Joseph Fletcher, A.M. (afterwards Dr. Fletcher), the Rev. Frederick Hamilton, (father of the young minister),

the Rev. R. Winter, D.D., (his uncle), the Rev. James Boden, the Rev. Joseph Cockin, and the Rev. Thomas Langdon, took part in the ordination services.

"His eloquence, his high attainments, his generous warmth of disposition, and even his extreme youth caused him to be popular at the very commencement of his ministry. But he was destined to sustain a speedy reverse, which was painful at the time, though salutary in its effect on his subsequent character. He had, in his ministerial capacity, attended with assiduity and kindness Mr. Joseph Blackburn, an attorney of this town, who was executed at York for forgery in the spring of 1815; and he preached a sermon to an immense audience in the Cloth-hall yard, to improve the melancholy event. Being pressed to publish the sermon, which had not previously been written, he wrote it out in the course of a visit to London, and sent off the manuscript piecemeal to the printer, without any opportunity of revision. For this imprudence the juvenile author paid dear. The sermon was one of great ability; its doctrines and reasonings were unimpeachable; its narrative was extremely interesting; but unhappily it was disfigured by faults of taste in the composition, and especially by a learned phraseology and somewhat inflated style, which brought upon the author unmerciful criticism. Forthwith it became fashionable to cry down the young preacher as a pedantic and bombastic declaimer; and the impression for a considerable time thinned his congregation. It cannot be denied that the faults of style in the above sermon were so great as in some degree to account for the error in the public judgment concerning him. No critic so unsparingly condemned the composition as its author himself, in subsequent publications and speeches. But no tolerable judge can read the sermon without recognizing in it extraordinary mental power: it betrayed the unpractised hand of the young giant.

"To a youth of such exuberant an-

mal spirits and luxuriant imagination as Mr. Hamilton, yet also possessing a mental constitution too robust to sink under disappointment, this early check was salutary. He profited by the lesson. Not that he was ever able to free his diction from its learned character and Johnsonian rotundity, or to castigate sufficiently an imagination which revelled among all natural and moral beauties; but that he did in some degree tame down his faculties and his style, whilst the public found out his sterling greatness, and indulged him in a peculiarity of eloquence, which in him was obviously not affected but perfectly natural. He was appreciated best by the young, many of whom were captivated by his glowing oratory, his rich vein of thought, his striking originality, his poetry, and his classical illustrations, combined as they all were with true evangelical doctrine and fervent appeal. He gradually worked his way to pastoral usefulness and public favour.

"Mr. Hamilton married, on the 21st May, 1816, Rachel, the daughter of Michael Thackrey, Esq., of this town, by whom he had two daughters and a son. The birth of the latter was fatal to the mother. After a widowhood of sixteen years, he married, on the 6th December, 1836, Harriet, daughter of John Robson, Esq., of Sutton Hall; who lives to mourn her irreparable loss, though with the consolation that she constituted a large part of the domestic happiness of her husband during the most useful and important period of his life.

"The vigorous intellect and large soul of Mr. Hamilton exercised themselves not only in the discharge of the sacred and all-important duties of the ministry, but also in other methods of promoting the welfare of his fellow-men. He was alive to the events passing around him, and, without being a very active politician, he sympathised in every public movement in behalf of civil and religious liberty, the emancipation of the slave, the evangelization of the heathen, the



spread of education, the improvement of the condition of the working classes, and the reform of our national institutions. He published sermons on the persecution of the Protestants in the south of France, on the death of the Princess Charlotte, and on the question of Christian Missions in reference to the persecution of the Missionaries in the West Indies. He was one of the earliest members of the Leeds Philosophical and Literary Society, which was opened in 1821; in the following year he was elected a member of the Council; and with little intermission he remained in that body till his death. He was three times elected Vice-President; and for three successive years, from 1836 to 1838, he filled the office of President. We believe at no time has the office been filled with more exemplary punctuality or with higher efficiency: the Society was increasingly prosperous during that period. He read at various times no less than twenty-six lectures or papers before the Society,—a number which shows his zeal on behalf of letters and of the Society, and which, when his numerous engagements are considered, entitled him to the gratitude of his fellow-townsmen.

"The Literary Society and the Mechanics' Institution of this town, for many years separate, though now happily united, were also respectively indebted to Dr. Hamilton for valuable aid as well as their elder sister the Philosophical Society.

"The reverend gentleman was a consistent friend of religious liberty; and when the Catholic claims were brought forward in the year 1828, with some hope of success, he published an energetic appeal in the *Leeds Mercury* in support of that act of justice and wisdom: a public meeting was soon afterwards held in the town,—one of the largest ever known in Leeds, at which a great struggle took place between the parties favourable and adverse to Catholic Emancipation. The former carried the day; and the verdict of this borough was thus thrown into the scale of religious

liberty. The appeal of Mr. Hamilton had not only great weight in Leeds, but in other parts of the country, and especially with the Nonconformists. When the Duke of Wellington and Sir Robert Peel proposed Emancipation in Parliament, the former, by whose influence in the Upper House the success of the measure was secured, became an object of warm admiration to Mr. Hamilton for his magnanimity and moral courage; and this partiality for the hero never left him.

"The laborious discharge of his duties as a minister, combined with the attractions of his eloquence and of his character, filled Albion Chapel inconveniently, and his people accordingly erected another and far more spacious building. This structure, named Belgrave Chapel, was handsome and commodious: it was opened on the 6th of January, 1836; and in that place did the reverend gentleman carry on his instructive and valuable ministry till the close of his life.

"The first work of any magnitude published by Mr. Hamilton was a volume of 'Sermons' in 1833. It is a treasure of sacred eloquence, containing some of the author's richest and most delightful compositions. The following year he published a small volume, entitled, 'Pastoral Appeals on Personal, Domestic, and Social Prayer,'—a work of remarkable excellence, unveiling the inmost heart of the pastor in its tenderest and most spiritual moods. Some years later he put forth a volume of domestic prayers, entitled, 'The Little Sanctuary.' In the year 1841 he published several of his papers read before the Philosophical Society, together with other papers and poems, under the title of '*Nugæ Literariæ*: Prose and Verse.' The amount of classical learning displayed in some of these papers, and the metaphysical acumen in others, were such as to induce even Professors at our Universities to remark, that such compositions little deserved to be called trifles ('*nugæ*.' In 1842 appeared his work on 'Missions: their Authority, Scope, and Encourage-

ment: an Essay to which the second prize, proposed by a recent Association in Scotland, was adjudged'—(the first prize having been won by that consummate essayist, the Rev. Dr. Harris, of Cheshunt College.) This was a noble production, full of high and warm thoughts, profound reasoning, scriptural illustration, and fervent appeal.

"Mr. Hamilton had now done quite enough to entitle himself to those literary honours which our Universities have it in their power to bestow. Accordingly, the University of Glasgow conferred upon him the diploma of Doctor of Laws, on the 1st of February, 1844; and in the course of the same year the University of York sent him the degree of Doctor of Divinity. The priority both in time and in the standing of the University conferring it, decided Dr. Hamilton always to place the LL.D. before the D.D. in giving his literary titles.

"The next work published by Dr. Hamilton was his Essay, entitled, 'The Institutions of Popular Education,' to which a prize of one hundred guineas, given by 'a patriotic Churchman of Manchester,' was adjudged. This important work was written at the close of 1843 and the beginning of 1844, soon after the defeat of Sir James Graham's Factory Education Bill. The principles of Dr. Hamilton on the great question of education are too well known to need either exposition or comment. He took the ground of denying that education falls within the province of Government, and of maintaining that it is the safest and best course to leave education, like industry, to the unaided, uncoerced, and uncontrolled efforts of the people themselves. His Essay was a masterly discussion of the question, not so much in its statistical bearings as in its great principles, and with a view to the interests of religion, liberty, and the national character. We need scarcely add that in our judgment Dr. Hamilton was perfectly right in his jealousy of Government interference,—that he took the more profound and philosophical as well

as the nobler view: and we rejoice to know that, like his friend, Mr. Ely, he maintained his principles to his dying day.

"In the year 1846 the doctor published a 'second series' of 'Sermons' on some of the highest subjects of Christian contemplation, and characterized by all his excellences.

"'The Revealed Doctrine of Rewards and Punishments,' being the twelfth series of 'The Congregational Lecture' for 1846, was published in the year 1847. It is the most elaborate and learned of all his works, and it has been received by the critics of different evangelical denominations as an important and valuable addition to our theological literature. It is especially directed against the doctrine of the annihilation of the wicked at death, which some time since appeared to be gaining ground.

"When the 'Minutes of the Committee of Council on Education' were published, early in the year 1847, Dr. Hamilton resisted them with all his might. He delivered lectures on the subject, attended public meetings in Leeds and other towns, went on a deputation to London to oppose the Government measure, and spoke at a great meeting at Exeter-hall in the strongest reprobation of it. When, in spite of the opposition of more than half a million of petitioners, the Government plan was sanctioned by Parliament, Dr. Hamilton's earnest advice to the Congregational body was, never to receive a farthing of the public money in aid of schools. He had taken a decided part at an Educational Conference held in the Congregational Library in December, 1843, when the Congregational body determined to raise a great fund in aid of education, but to act purely on the voluntary principle. Being chairman of the meetings of the Congregational Union in 1847, he expressed his opinions of Government education in his introductory address in strong terms of indignation; and he presided at an adjourned meeting of the Union held at Derby in December of

that year, to improve and perpetuate the organization of the body for educational purposes. A series of 'Lectures on Voluntary Education' was delivered at Crosby-hall, London, in the early part of the present year; when Dr. Hamilton lectured on 'The Parties Responsible for the Education of the People;' and his able discourse appears in the volume since published.

"In the beginning of the present year Dr. Hamilton published a small but valuable treatise—'*Hore et Fudicia Sabbatica*;' or, Familiar Disquisitions on the Revealed Sabbath."

"His last publication was the 'Introductory Memoir' prefixed to the 'Post-humous Works of the late Rev. John Ely,' of which he was the editor. It is inscribed by the hand of friendship, but under the watchful guidance of truth. Mr. Ely on his death-bed cautioned his friend against being 'too partial,' and being 'misled by their long friendship;' and Dr. Hamilton replied by the assurance—'Think you not that I should shudder to write aught but truth of you, when I thought of your truthful spirit looking down upon me, and adjuring me by its holy severity?' The Memoir fulfils the pledge: it is a strictly impartial narrative and portraiture. Only a few weeks have elapsed since we selected passages from this 'Memoir,' and already the hand that penned it is cold in death!"

"At the meeting of the Congregational Union in May last, the reverend doctor read a paper on the literature of the Congregational body—a subject which had been assigned to him by the Board. His paper displayed a most extensive acquaintance with religious literature from the times of the early Puritans to the present day; and it vindicated the claim of Congregationalists to rank with any other body in that respect. There can be little doubt that that paper will be published, among other writings which Dr. Hamilton has left behind him, and the whole of which are committed to his friend the Rev. Dr. Raffles.

"We have now brought the subject of this sketch to the closing scene of life. His last sermon to his own people in Belgrave Chapel was preached on the morning of the 7th of May, from the strikingly appropriate text, '*For here have we no continuing city, but we seek one to come.*' Heb. xiii. 14. In his sermon he gave a glowing description of the heavenly state and city, and concluded by the exclamation of Bunyan, after describing the same happy place, 'which, when I had seen, *I wished myself among them!*' In the afternoon of the same day he administered the Lord's-supper, which formed the solemn and delightful close to his services among his own people. On the following day he went to London, to attend the meeting of the Congregational Union. It was on the Saturday of that week, the 13th of May, that he perceived the small boil on his wrist, which was the commencement of his illness. Neglecting it as of no importance, he staid another week in London, then went to Leamington for a few days; and on his return home fulfilled an engagement by preaching a missionary sermon at the Wesleyan Chapel, Rotherham, on Thursday, the 25th of May, from the text, '*For other foundation can no man lay than that is laid, which is Jesus Christ.*' 1 Cor. iii. 11. This was his last sermon. He preached it against the earnest dissuasions of his wife, and when so ill that he was obliged to go to bed between preaching in the morning and attending the public meeting in the evening. He declared that he would have given up the engagement if it had been in his own religious connexion, but that he could not as it was on behalf of another body. He returned to Leeds on the 26th, in such a state of suffering that when he saw his medical attendant he told him he had come home to die.

"The course of his illness will be described with professional accuracy by his friend and medical adviser, Mr. Nunneley, who had made that complaint, erysipelas, the subject of his special study.

Suffice it to say here that the illness was attended with severe suffering. He was watched over with incessant assiduity, being visited twice a day by the above gentleman, and sometimes more frequently, for nearly eight weeks. All that surgical skill could do was done to check and remove the complaint. Though greatly reduced, he seemed on the eve of recovery,—when the hot weather of last July destroyed his small stock of strength, and he was suddenly brought, to the consternation of every one but himself, to death's door.

"During his whole illness, amidst intense pain and oppressive languor, he had experienced 'the peace that passeth understanding,' and a heavenly enjoyment, arising from a sense of Divine love, which he himself described as amounting to 'transport.' No impatience ruffled the calm, thankful, and humble frame of his mind. When informed by his medical men, after their consultation on Sunday night, that his end was near, he exclaimed, 'That is the best tidings you could have brought me.' He calmly summoned his family and friends: he set his house in order: he saw his deacons and many other friends, and spoke to them all in the strain of a Christian hero standing on the brink of eternity! He said that he had taught his people how to live, and now it became him to teach them how to die. A combined dignity and tenderness characterized his manner during the last day of his life. His entire hope was in the imputed righteousness and atoning blood of the Saviour.

"When a friend who had co-operated with him on many public occasions stood by his bed-side twelve hours before his departure, and asked, 'Do you hold all your great principles clear and firm to the last?' the eye of the dying man kindled and opened wide, and a smile of triumphant confidence played upon his lips, whilst he said, with extraordinary emphasis, 'O yes! my *principles*! if *these principles* fail, everything fails. I have always relied upon principle.'

The look which accompanied this declaration was never to be forgot. It was the last leaping flame of the expiring lamp. After this, weakness so much prevailed that the great mind, unhinged, scarcely retained coherent thought unless when directly appealed to. The drowsiness of death each hour gained upon the vigorous intellect: till at length the mortal part sunk into mortality; and the immortal sprang to

'The bosom of his Father and his God.'

"At a minute past one o'clock, on Tuesday morning, he entered into rest.

"The *intellectual* character of Dr. Hamilton was pre-eminently marked by *power*. His was a robust, a Herculean intellect. It was large in grasp, and vigorous in action. His apprehension was quick and penetrating; and his reflective power great. To Dr. Hamilton may be truly applied the well-known description given by Milton of the English people—'A nation not slow and dull, but of a *quick, ingenious, and piercing spirit*; acute to invent, *subtle and sinewy to discourse*, not beneath the reach of any point the highest that human capacity can soar to.' A memory which seemed to retain all that he ever read or heard, furnished an inexhaustible storehouse of knowledge; whilst his quickness in producing his mental treasures was equal to his power of acquiring and retaining them. His combination of strength with subtlety suggests the familiar but apt comparison of the proboscis of the elephant, which can equally pick up the pin and rend the oak; and his union of quickness with power recalls the idea of the steam-engine, which adds the speed of the bird to the might of leviathan. Words presented themselves to him in only too great abundance; and his choice among them too constantly, though quite unconsciously to himself, betrayed the scholar, who might seem to be ever living amongst Greek and Latin, amongst metaphysicians and schoolmen. The exact technical term was never wanting; the illustrative allusion was ever at hand,

though drawn from remote sources; and this overflowing of the well of knowledge, though a positive defect in a popular speaker addressing an unlearned audience, was a rich intellectual feast to the scholar, whom it carried back to antiquity, as well as through the vast range of letters and science.

"Dr. Hamilton was endowed with an imagination which luxuriated in all beauty and soared to all grandeur and elevation. His soul was full of poetry. He was also passionately fond of music. Yet with all these attributes of genius, and with all his exquisite susceptibilities, there was still a defect, namely, in point of *taste*. This regulator and governor of the great mental machine, in its operations to produce what shall move and please mankind, was deficient. There was power, there was elevation, there was beauty, there was tenderness, and all even in redundancy; but there wanted the fine proportion, the elegant symmetry, the restraining, self-controlling hand of the perfect artist. There was over-colouring,—there was excess. He was the Michael Angelo, but not the Raphael. His architecture was Egyptian, not Grecian. Had he combined Attic taste with his Atlantean strength, his literary fame, high as it is, would have been still more eminent.

"A feature of Dr. Hamilton's mental constitution which cannot be omitted, was his exuberant wit. This was in him as spontaneous as thought itself. It played in his mind like sunbeams on the water. We may not deny that it sometimes appeared out of place in the minister of religion,—that its gambols were somewhat excessive, and its flashes keen. The same want of controlling power which we have noticed in regard to his imagination, existed in regard to his wit. But it ought to be known to all the censorious, that this play of the fancy was no effort,—it was nothing sought for the sake of display,—it had no connexion with irreverence,—it was a positive necessity of his nature, born with his birth, and which only died at his death. He could no more prevent his sportiveness than the

lamb or the young bird. Almost at his very last hour, when his mind was wandering, and he supposed himself retiring to sleep, he said pleasantly to his wife, '*Bon soir!*' (good night!) But to suppose that this playful constitution of the fancy, given him by Nature, implied a want of the deepest sense of serious and grand realities,—that it indicated anything but the purest sincerity in his religion,—would be not injustice merely, but folly. It would show an ignorance of the constitution of human nature. It is observable that, in the pulpit, playfulness was always and entirely shut out: there, nothing interfered with the rich solemnity of his manner,—with the grand elevation, or sweet tenderness, or impressive earnestness of his spirit. This has not been so with all preachers. Some of the most zealous of the revivalist ministers among Lady Huntingdon's friends allowed their wit to play in their sermons, as well as in their letters and conversation.

"It is in character with Dr. Hamilton's other mental features that he should have almost entirely wanted the mathematical and arithmetical faculty. The rigid demonstration, the mechanical exactness of so great utility in practical life, and even in reasoning, were not accordant with his poetical constitution.

"Dr. Hamilton's *moral* qualities were, a warmth of heart that made him the faithful friend, the tender relative, the affectionate pastor, the true philanthropist, and 'zealously affected in every good thing,'—a generosity the most large and free,—a sense of honour which could not brook the thought of disingenuousness or meanness,—a candour the most manly,—an independence the most proud,—a love of truth which ruled his powers and his life. We do not say that he had not prejudices, sometimes freely and strongly expressed. We do not say that his chivalry of feeling and friendship was not too fervent to be always strictly just.

"This is scarcely the place to discuss Dr. Hamilton's character as a theologian

or as a preacher. We may remark generally that he had the firmest possible attachment to the principles commonly known as Evangelical. This feature appeared prominently in all his preaching and his writings. He regarded with extreme dread the doctrines of Unitarianism and Puseyism. Towards all Evangelical denominations he cherished the most catholic spirit. He was an active member of the Evangelical Alliance, and he was ever ready to render service (as in the last public ministration of his life) to other religious communities. His preaching was instructive, rich in thought and sentiment, experimental, and practical. But there was this peculiarity, that when he made a great and special effort he was in danger of taking a flight above his hearers, and becoming abstruse, metaphysical, and learned, whilst his ordinary pulpit addresses to his own flock were the natural outflowing of his scriptural stores, his humble piety, and his

hearty love, graced with the unbidden beauties of his rich and irrepressible imagination. Than those domestic effusions of the pastor nothing could be more delightful.

"Dr. Hamilton's manners were those of the well-bred gentleman, and at the same time most engaging and frank. He had a taste for aristocracy, though an ardent friend of popular rights. Her Majesty had not a more loyal subject.

"We have not sought to delineate or invent a perfect character, but to draw truly the features of a great and good man. The same rule of truth under the government of which he placed himself in writing the memoir of his friend, Mr. Ely, has been taken for our government in thus feebly sketching his own character."

We regret exceedingly that we cannot find space for the admirable sketch of Dr. Hamilton's last illness, by his medical attendant and friend, Mr. Nunneley.

### THE CLAIMS OF CHRISTIANITY.

CHRISTIANITY is the general name given to that system of revealed truth, of which the Divine Messiah, Christ, is the founder. The adherents of this system, that is, the disciples of Christ, are called "Christians." Christianity is the sum of revelation. Whether it take the form of history, biography, prophecy, poetry, doctrine, precept, or promise, it uniformly points to Christ. All its rays stream from him and converge upon him. He is its centre, its sun, and its substance. It comes from him and leads to him. Apart from it, he is unknown; apart from him, it is worthless. With him in the centre all its beams are light and life; otherwise darkness and death reign. Christianity is the effluence of all the light, the confluence of all the streams of revelation. "In its light men see light." "I am the light of the world," says its Author; "he that followeth me shall not walk in darkness, but shall have the light of life." But if, from erroneous precon-

ception, or indulged ignorance, or wilful perversity, men refuse its aid, it is evident that this light may "shine in darkness" unperceived. These, and similar causes of insensibility to the claims of Christianity, however, only serve to deepen the impression—as good may be deduced from evil—of the importance of correct views of the Christian system. The value of such views may be argued from the felt necessities of man, from the generous overtures and sublime pretensions of Christianity, from the character of its Founder, and from the thirst for knowledge regarding the invisible which characterizes the wisest men.

By the felt necessities of man are meant those ardent desires, and earnest yearnings, and groaning anxieties, after something better, more satisfactory, more enduring, than anything of earthly production, or conventional creation, which all men occasionally experience. Men feel that they are not what they would

be. There is a void which they would fill, but, uninstructed, know not how; an aspiration of the heart after something which, undescribed, cannot be named by the aspirant; a restlessness which the most relished pleasures of time cannot permanently soothe; a feverish dream in the waking hours of life which seems to prophecy a reality in which the man is intensely interested; a starting of the souls as if the inner ear heard a voice conveying mysterious tidings which were only half told; a conscious foreboding that the unseen world *may be* the region of realities, whilst the visible is but the place of shadows; a mental absence amidst scenes of gaiety; a wandering of the spirit as if in search of something lost; and sometimes a terrible vision of approaching vengeance, the lashing and fretting of the conscience, when unmerciful memory unrolls an awful scroll of unforgiven sins. This is no poetic imagining, but a veritable record of what untold thousands have experienced. Perhaps the reader himself can bear witness to the truth of the picture. These feelings and emotions are the voice of God within. The restlessness of the mind proves his love: "Arise ye, and depart; for this is not your rest." It is his Spirit moving on the moral chaos: it is the struggling of the soul for the new birth. The voice of all is, "Search the Scriptures;" for there can be no peace until the man passes from death unto life. Hence the immediate importance of understanding the gospel, were it only in view of these necessities.

But more. The generous overtures of Christianity form no weak argument here. It professes to meet the case of this troubled man. It offers to unfold its treasures, divine and incorruptible, and to present them to him without money or price. It offers to fill the heart-void; to satisfy the aspiration; to soothe the troubled spirit; to dispel the mystery which hung, cloud-like, over the soul; to reveal the "Sun of righteousness," in the glory of his grace; to pour light around the understanding, love into the heart,

peace into the conscience. It offers to pardon every transgression; to justify and cleanse the soul; to give "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." It offers, in short, "for a foundation," that which "God has laid in Zion;" for the characteristics of the mind, "the fruits of the Spirit;" for works, the glory of God; for wealth, an "eternal inheritance;" for companions, "Angels and the spirits of just men made perfect;" for a father, God; for a Saviour, Christ; for a comforter, the Holy Ghost; for a home, heaven; and all this, and all that this includes, it offers, we repeat, without cost to the recipient. Still, there are principles by which the offer is regulated, and conditions without which it cannot be granted. These principles are unchangeable, and at once honourable to God and adapted to man; and these conditions will be found on examination to be exactly such, and only such, *as are necessary to lead the beneficiary to appreciate the abounding goodness, the rich grace, of his DIVINE BENEFACTOR.* How important to have correct views of these overtures, and of the principles and conditions by which they are guided.

Notice also the sublime pretensions of Christianity, as an inducement to study it. It claims infallibility; asserts that it is inspired by the unerring Spirit of God; that it is a proclamation of the will, an explanation of the government, an announcement of the purposes of the Eternal Ruler; that it is light, truth, life; that its doctrines are unchangeable, its precepts ever binding, its promises certain. Some of its writers profess to have walked with God; others assert that they were friends and companions of Jesus Christ, "God manifest in the flesh;" one declares his knowledge of a man who was caught up into paradise; another, that he saw the inhabitants, and heard the music, and witnessed the transactions of heaven; and all claim, in words, or by implication, that they speak by the spirit of the living God. Their revelations, and their manner of giving them, are perfectly in keep-

ing with these extraordinary claims. They speak of mind and matter; of the past, the present, and the future; of heaven, earth, and hell; of creation, redemption, judgment, and eternity; with all the calmness, ease, and dignity of men conversant with the topics on which they write. There is no peradventure. There is no contingency. They speak as if they were "eye witnesses" of the past, and as if eternity lay open to their gaze. There is no painful effort, no straining after a point, no verbal painting for the purpose of effect, no logical garniture: all is natural, while the theme is supernatural. There is sublimity, but it is gathered from the subject. There is glorious writing, but it is the radiance of the text. There is eloquence, but it is the eloquence of the heart. There is fervour, but it is the gush of sincerity. There is passion, but it is the love of God. There is bursting language, but it is the greatness of the thought. Transparent truthfulness, obvious honesty, constant seriousness, deep piety, real benevolence, distinguish these writers. And their invariable object is, while they place Jesus Christ on a mediatorial throne, in the highest heavens, to show to men that he is exclusively Saviour, Ruler, and Judge, and that it is his purpose to restore an alienated world to its rightful owner; to bring light out of darkness, order out of confusion, peace out of war, holiness out of sin, life out of death, heaven out of earth; and to place amidst the glories of life and immortality every sinful man who comes to him for salvation. How important to understand the secret of all this moral sublimity, and the process by which these magnificent purposes are to be realized. These pretensions demand investigation: they are too lofty to be overlooked with impunity, whilst they are too holy to emanate from imposture. Happy the man who can appeal to the Author of the Divine record, and say, "Thy word have I hid in mine heart." But the claims of Christianity end not here.

Mark, again, as an additional attraction to its study, the character of its

founder. It is "wonderful!" Those who know it best admire it most. The closer the view, the more intense the admiration: "Never man spake like Him." Never man thought like him. Never man loved like him. Never man suffered like him. His character, like himself, has neither precedent, parallel, nor imitation. He stands alone in heaven, and on earth, and yet both heaven and earth claim kindred with him; for he is related to both. He belongs to neither exclusively, but to both inclusively. God claims him, for he is God; man, for he is man; both, for he is both. We challenge the world to controvert this simple proposition:—*IF THERE HAD BEEN NO SUCH BEING AS JESUS CHRIST, THE ACCOUNT GIVEN OF HIM COULD NEVER HAVE BEEN WRITTEN. Without the living original the portrait were an intellectual impossibility. Human imagination could not have drawn the outlines, human perceptions of beauty could not have filled them up.* Art has admired the unparalleled picture. Poetry has declared it unapproachable. Philosophy has bent before it. Romance has proclaimed it inimitable. Infidelity has pronounced it perfect. Demons have trembled to look upon it. Faith has adored in its presence. Angels have sung enraptured strains regarding it. And God has summoned the attention of worlds to it as the pattern of perfection. But this is the character that gives all its beauty, and all its value, and all its power to Christianity. With Christ, it is spirit; without him, letter. With Christ, it is life; without him, death. Is it not important to understand the relation which such a character bears to the system in which it is found? If it were possible, or even allowable, for the individual student to overlook the necessity of personal salvation, by the hand of this mighty Saviour, the wonders of his character might engage him constantly. Will not this study form part of the joyful employment of eternity? And will it not be joyful *there* in proportion as it is loved *here*?

There is one additional argument. A



thirst for knowledge regarding invisible beings and unseen worlds characterises multitudes of minds. The most intelligent men are sometimes found pondering, and musing, and desiring in relation to regions that lie beyond the sweep of the material eye. The reverie is painful. The heart flutters; imagination staggers; the temples throb. Where is heaven? where hell? What are seraphim and cherubim? How are separate spirits distinguished from angel and archangel? What is the process of mental intercommunion there? Do the dwellers in that world know what transpires on earth? Does memory recall the scenes of time? Are those mighty worlds that sparkle in space inhabited? By what orders of intelligences? Have any of them fallen? Have they heard of man, of sin, of redemption? Is earth one of a class of similar worlds, and man one of an order of similar beings? Or is this world peculiar, and does its inhabitant stand alone, unequalled in his constitution, unexampled in his history, a text for all

intellects, a theme for all minds, a mighty ruin glorified by a magnificent restoration? Such questions foretell a prospective answer; and Christianity, while it does not directly reply, prepares the devout querist for the time when they will be answered gloriously, without terror, without damage to himself. Nay more, it actually gives some glimpses of the invisible; some faint, and, though faint, overwhelming views of the great region beyond. It reveals more than is fully understood, and to have added to its revelations would have increased the mystery. It withdraws the veil a little; but it *alone* does even this. It speaks of the "great city" and "its inhabitants," of the distant country and the dwellers there, in such style as to excite the wish to reach both in safety; while with indubitable precision it points out the way to the believing student. How important to hear its voice, and to walk by its guidance! The ear of reason listens to no higher theme; its powers find no nobler exercise.

W. L.

#### THE TEARS OF JESUS.

John ii. 35, "Jesus wept."

THESE words are most exquisite for their beauty, simplicity, and pathos. The mode of announcement is most striking, so abrupt, yet so unpretending,—a fine example of correct judgment, and of exquisite delicacy. They stand out on the inspired page in prominent and illuminated characters. To every devout reader of the New Testament they are a perfect gem. They enshrine a thought of inimitable tenderness. They communicate a fact which tells with amazing power. They present before us, most vividly, the Saviour's character, and unfold to us, without the possibility of mistake, the amiable and lovely feelings of his nature. They express, in the most concise form, the tender sympathy, the deep and boundless compassion, which glowed in the heart of the Lord Jesus, and which prompted him, at all periods, like the good Samaritan, to minister to

the consolation and happiness of those whom he came to succour and save—to deliver from hell, to raise to heaven. In these beautiful words, we have impressively exhibited to us, the marked condescension and grace of the Friend of sinners, which induced him to forego, for a season, the unutterable bliss and glory of Paradise, that rebels against the Divine majesty might secure a full pardon, be restored to the favour of God, enjoy the Saviour's love, in connection with every trial, however peculiar and distressing; and behold him, eventually, in "the better land," as their portion, and as the Fountain of their endless felicity.

We have often been struck with the *pregnant brevity* of this passage of the New Testament, and much affected with the extraordinary circumstance which it records. We have frequently heard the

remark made, when the passage has been perused, "This is the *shortest* verse in the whole Bible." The charge of our Lord, in another part of the gospels, consists of three words,—“Remember Lot's wife!” But the announcement before us is expressed in two only,—“Jesus wept!” And it is far from being improbable or absurd, to suppose, that those pious and learned men, who originally distributed the Bible into chapters and verses, were so surprised and riveted with the extraordinary words before us, that they were resolved to express them *separately*, that they might thus stand out *prominently* and *alone*, and by the Divine blessing produce the deeper impression; and that they might remain to succeeding generations as a perpetual, and tenderly beautiful memorial, of the infinitude of the Saviour's love, and as an occasion of lasting wonder to those who should be acquainted with the Divine beauty of the Redeemer's character, and appreciate, in some degree, the surpassing excellence of “the man Christ Jesus.”

That the children of mortality, who are corrupted by the debasing influence of sin, and who exist in a world of iniquity, should be involved, and are involved, in numberless afflictions, cannot awaken our surprise. They find this world, wherever they are residing, to be only “a vale of tears,”—the region of sorrow and woe. There is always something to ruffle, to grieve, to annoy. The cares of the family; the anxieties and vicissitudes of business; the weaknesses and sicknesses of the body; bereaving dispensations of Providence, and innumerable changes in passing through life; the temptations of Satan; the power of sin; are circumstances which occasion great and peculiar sorrow; and we cannot wonder that multitudes of the human family often stop and weep, in consequence of their deep and perpetually-recurring afflictions.

But what can we say—what illustrations can we employ—what figures of speech can we use—what sentiments can we express, when we think of a

*weeping* Saviour? How can we convey adequately our thoughts to the mind and heart of another, when we read that “*Jesus wept*?” We never read in the New Testament that Jesus laughed, that Jesus smiled, or that Jesus was happy, when partaking of any festivity; but we read that Jesus wept over guilty, ungrateful, and doomed Jerusalem, and that he shed tears, precious tears, at the grave of Lazarus.

These words beautifully express the *depth* and *tenderness* of the Saviour's *friendship* towards Lazarus. We see, at the grave of his departed friend, how he valued him and his beloved sisters, and with what strength, as well as purity of endearment, he regarded him. Every tear dropping at his tomb was “a pearl of great price,” indicating the ardour of the Redeemer's attachment,—attachment so holy, so constant, so disinterested,—most justly, most significantly might the bystanders exclaim, under the influence of blended emotions of surprise and admiration—“Behold, *how* he loved him!”

“Jesus wept.” This representation expresses the *sympathetic kindness* of the Son of man. How powerfully it operated—how beautifully was it developed, on occasion of the death of Lazarus! The Saviour could not remain where he was; he must go and visit, with his accustomed benignity and tenderness, Martha and Mary. He must express his condolence with them. He must repair to Bethany, to administer kindness and consolation to the bereaved and deeply-sorrowing relatives, even though it might be, when the malignity of the Jews is considered, at the hazard of his precious life. He must pour into their agonized spirits, the expressions of his tender and fervent love. The tears of our Lord at the grave of Lazarus are not those of disconsolate, but of sympathising friendship. He fully entered into the domestic feeling, the sisterly and ardent affection which mourned over the loss of so excellent a brother. His language to the relations has all the sweetness—that soft, consoling sweetness, which the broken spirit needs,—united

with all the dignity and authority of the Son of God. What relief must have been imparted to the minds of the sisters! what rich and holy consolation must have been afforded! How must it have melted their hearts, to perceive the Lord Jesus, the Son of God, the Great Prophet, the Divine Messiah, so kindly and graciously regarding them! Observe him at the grave of their brother, standing in the midst of the crowd, publicly and spontaneously weeping with them, and administering to the sisters those precious consolations which he alone could bestow; and, while consoling them, converting their sorrow into joy, high and unbounded joy, by that wondrous act, the restoration of their brother to them *alive*, the same of which would spread through Jerusalem, and all Judea, and unhappily, and how marvellously! increase the activity and malice of those who were continually seeking opportunities, not only of injuring him, but of putting him to death!

When, too, we behold the Saviour weeping at the grave of Lazarus, do we not observe the *exquisite pity* of the Lamb of God? That pity which was invariably manifested and expressed in an endless variety of forms? Can he forget the poor? Can he pass by the ignorant? Can he refuse to console the afflicted? Can he be unwilling to cheer and sustain the bereaved? Impossible! Impossible!

"His heart is made of tenderness,  
His bowels melt with love."

"Pity was no secondary attribute of his nature; it held its first rank, and swayed all his energies to devise an expedient, through which men might be rescued from their merited ruin."

How many tears, when on earth, did the Saviour remove! How many wounds did he heal! How many burdened and agonised spirits did he strengthen and revive! He spake comfort to "the mourner in Zion." He gave "beauty for ashes; the oil of joy for mourning; and the garment of praise for the spirit of heaviness." Where is the believer in

Jesus who does not admire exceeding the compassion of his Lord? indeed where is the Christian who has *realised* it? And it is delightful, most delightful to consider, that, though he entered heaven, and taken possession of his mediatorial crown, he has the *heart* still. He is the same in Patmos that he was in Bethany; and those evidences of this are, in their kind, different, yet, of their kind, they are equally full, equally decisive, equally satisfactory.

Jesus wept at the grave of Lazarus. When therefore you are standing at the grave of some beloved and sainted friend, consider that the Saviour is *weeping with you there*; most tenderly sympathising with you, and assuring you that he will remember you in kindness and in mercy. He tells you, at the grave near which you remain, that though your friend has left you, *he* will not depart from you. He reminds you that your beloved relative has only gone to glory to wear the unfading crown, to enjoy the rest of immortality, to realise the pleasures that will never cloy, the bliss that will never terminate; and that, if you wait, and watch and serve Christ, only a little longer, you shall participate in the same bliss,—receive the same reward, be exalted to the same honour,—have the compassionate yet glorified Father deem ever before you, whose words you will ever celebrate,—whose beauty you will ever reflect,—and whose love in all its ineffable fulness, you will ever enjoy.

Let not, then, the tears of our Lord which were shed at the grave of Lazarus be shed in vain. Let some valuable and noble objects be accomplished, in relation to ourselves; not merely may our words be excited, and our admiration be kindled, but may our devout gratitude be awakened, our love to Christ be enkindled and increased; our pity for others be expressed, and our tenderest sympathies for the afflicted and bereaved be unfolded and poured forth! And you, O sinner, love him who wept over *you*! Apply

mercy! Confide in his grace! selves entirely on him! Let pity of the Saviour melt your souls! "Ah, how long has he rept at your hearts—the tombs and religion!" How has he! what entreaties has he ex- what remonstrances has he rth! Let him not continue entreating, weeping! Go to s pardoned—to be rendered obtain mercy—to find salva- y for the broken heart, that approach him with "weeping ication." He will not reject r. He will not despise your will not spurn you from his -quite the contrary! He will . He will sweetly encourage will "rest in his love." "He er you with singing." He will ess you, and will say, with very sincere penitent, "This, as dead, and is alive again; and is found. ; on the tears of the Lord an hour of bereavement, the nes were penned :

"My Saviour wept, when near he drew  
The grave of Lazarus, his friend;—  
His precious tears the earth bedew,—  
Freely his tears of grief descend.  
O what a heart of kindest love,  
Where'er he went he with him bore!  
A heart brought with him from above,  
To give relief from mercy's store!

"My Saviour wept to see the grief  
Of Martha and her sister there;  
His sympathy gave prompt relief  
To spirits which no more could bear.  
For when they saw their Saviour weep,  
His tears flow freely to the ground,  
A living source of comfort deep,  
Those sisters, in an instant, found.

"My Saviour wept because of sin  
Its ravages, and mis'ries dire.  
What graves it opens! what woes within  
Each human heart, both child and sire!  
Let me, then, shed the bitter tear,  
When viewing sin on ev'ry hand,  
And may I weep as well as fear,  
As near the open grave I stand.

"My Saviour wept, while on the earth  
He labour'd to do good to man,  
He enter'd not the house of mirth;  
His course of mercy ever ran,  
And, though he dwells in worlds of light,  
And wears his bright surpassing crown,  
He sends no mourner from his sight,  
But streams his love and pity down!"

T. W.

## PULPIT SPECIMENS OF THE DEPARTED.

*a Sermon by the late Rev. T. N. Toller, preached at Kettering, Jan. 2, 1820, taken during the delivery.*

ut I will hope continually, and will yet praise thee more and more," Psa. lxxl. 14.

is more common in Scripture tations to hope in, and to blessed God. Now the pecu- his passage is, not so much eases the exercises of hope and the continuity of hope, and the praise,—that is the peculiarity age of the Psalmist here. e duty and the privilege of e to keep up a continued hope, ase in praise as years roll on. e, I say, pious people; not e worst man in the world has for praise, but it is impossible old praise in the true spirit of is at enmity with God, and in ebellion against him; and as

for hope, every morning he rises he has less and less reason for hope; his case gets every day, and every year, more dangerous and alarming,—and there is more reason to fear things will be no better. His case is like that of a person whose worldly circumstances get more and more involved, so that his hope of standing his ground must perpetually diminish. The whole turn, therefore, of this subject is essentially connected with piety of character;—a cordial fleeing for refuge as a poor penitent sinner to the blessed hope set before us in Christ and the gospel; together with a steady walk with God, and a course of consistent con- scientious conduct. In proportion as a

person can hope this is his character, he has reason for continued hope and increasing praise. I do not say every good man does so, but he has reason for it. It is a spirit he may justly aspire after. Let us take up each of these successively:

1. In proportion as a Christian answers to his name he has reason for continued hope. "How can such a thing be thought of in such a world as this," you say, "where such trying events are taking place? It is easy to conceive how there may be ground for hope when things are bright and smooth, but to hope continually seems to be beside the mark."

1. There is ground for a good man to hope continually, because, let things be as they will, there is an ever-present, powerful, wise, and gracious Providence overruling, restraining, and ordering all things for good. If sometimes there was a Providence and sometimes none; if Providence was sometimes out of temper with good people and consulted their evil: if some things that take place could be made out by them to be nothing but evil, then, continued hope would be an absurdity. But we have the most certain assurance that the direct reverse of this is the case. Though there is such diversity in human events, yet there is no one thing amongst them all but is under providential influence, not one but what God has set to work—and none but in their connection altogether he will infallibly cause to work together for good, and good to every individual who loves him, and is the subject of the effectual call and influence of his grace. "We know," says an apostle,—we are sure of this whatever we doubt of,—"we know that all things work together for good to them that love God, and are the called according to his purpose." So that the Christian has ground to hope continually, at one time as well as another, in proportion as he answers to his title: things are equally well with him at all times and seasons, are under the same direction and influence of Providence.

2. Christians have room for continual

hope because the gospel is always true, and the special promises of it always in force. If infidels had proved that the gospel had not a word of truth in it; as if it could be made out that though the gospel was true at first yet the promises were now repealed, if these were to fail, one should not know what to say, because the ground of hope would be so extremely uncertain. But while we have such phrases as these in the gospel, surely this cannot be true: "The everlasting gospel." "That by two immutable things in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold upon the hope set before us." "Heaven and earth shall pass away, but my word shall not pass away." "Lo, I am with you alway, even to the end of the world." Here is ground for the continuity of hope, because all the promises of God are always in force, all "yea and amen in Christ Jesus;" all as true, as full of energy, all as ready to be trusted upon, and pleaded and fulfilled, as when they were first spoken by the Lord of Hosts; as they were yesterday, and will be tomorrow, as the ground of continued hope.

3. Because the glorious Redeemer ever lives the all-sufficient interceding Saviour, there is ground for the continuity of hope.

If the tomb had been his last home; if when he ascended on high he had ended his mediatorial office, if he had become less kind or less faithful, if neither our case nor our state were at all regarded by him, I grant that it would be impossible for the humble contrite mind continually to hope. There would be seasons when very dark thoughts would arise, and it would be difficult to say they had no foundation. But hear the word, "This man, because he continueth ever, hath an unchangeable priesthood." "Therefore he is able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for us." "Jesus Christ the same yesterday, to-day, and for ever." "He is head over all things

to the church." Here is ground for continual hope.

4. Another reason is the unchangeableness of God; and the inexhaustibleness of his grace lays a foundation for continued hope. If the blessed God could alter or decay; if the stores of his goodness were like perishable property, or an earthly patrimony; if the time might come when the multitude of his creatures might be too large for him to supply, then there might be some period to the Christian's hope. There might come a time when God would have nothing more to give his people; when they would have drunk and drained the fountain of Divine blessings to its last drop, and God have not another drop to help them to. Hear the direct reverse of the case, "Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness neither shadow of turning." "The mercy of the Lord is from everlasting to everlasting unto them that fear him." "As high as the heavens are above the earth, so great is his mercy towards them that fear him." "He is able to do exceeding abundantly above all that we ask or think."

II. We come to consider the duty and privilege of pious people in reference to *growing praise*, not *continued* praise only but *growing* praise: "Will yet praise thee more and more."

It is not every good man that fully attains to this, but they should be perpetually improving in the spirit of praise.

1. There is reason for increasing praise: because the sum of your mercies is continually increasing, therefore, in proportion to that increase, ought to be your increase in praise.

Among men the more you borrow, the more you occupy, the more is expected to be repaid. All your mercies, temporal and spiritual, are grants, or are lent from the great Lord of all. They all constitute debts which you owe to him, for you could not demand anything. Your heavenly Benefactor never expects, never desires to be paid but in praise: "Whoso

offereth praise, glorifieth me." "Offer unto God thanksgiving." "In everything give thanks, for this is the will of God in Christ Jesus concerning you."

If then praise be the kind of specie in which God has appointed to be paid, you ought not to be sparing in rendering it to him. The more your mercies increase, the more you are bound to praise. The longer you live, you have an increase of debt lying upon you. O, my friends, if your praises were but proportioned to the increase of your mercies only the last year, O, what a day of increasing praise would this be!

2. There is cause for increasing praise because you better understand the nature of your mercies, and the value of them, than heretofore. There never was a time, perhaps, when you would have dared to say you had no mercies to bless God for. But there certainly was a time when you considered some things to be no mercies at all, which you have since discovered to be the richest blessings; such as appeared to be formidable evils have turned out to be the richest blessings. I refer to your self-denials, trials, and afflictions. And, perhaps, the best blessing of all, which in unconverted life you thought no good, you have since seen to be indeed the pearl of great price; so that you have now a thousand times so many mercies to praise God for as you had years ago, in the increasing knowledge you have gained of your mercies; so that you have now a thousand-fold more reasons for praise than you had years ago, and your hearts ought to be more full of praise every day, than any former day of your life.

3. There is reason to hope that you have an increasing experience of the sweetness of your mercies, and therefore there is reason for increasing praise. If you are a Christian, it is your concern not only to receive your mercies, but to receive them as mercies,—to enjoy them as the pledges of Divine love, as the gifts of parental goodness. And surely the more you receive your mercies in this way, the sweeter, and sweeter they must

be to you. You can understand that passage, "O taste and see that the Lord is good; blessed is the man that trusteth in him." And the more sweet your mercies are to you, the more reason there is to say, "I will yet praise thee more and more."

4. There is another reason for this, because every series of mercies, and every new experience of mercy brings you nearer and nearer the world of everlasting mercy.

If God had dealt by you as some earthly benefactors do, given you all, or most at first, or every fresh supply was fewer and meaner than the last, then there might have been some ground for the reversion of the text. But the reverse of this will be the case. Though you think you have had many mercies and great mercies, yet there is a sense in which he thinks you have had nothing yet. You have had only a taste or two of the first ripe fruits, the vintage is yet to come. All that you have had, are but earnest of what he is preparing for you. You have had some things, and many things, but he tells you you are to have *all things*: "All things are yours, for ye are Christ's, and Christ is God's."

If these representations are true, Christian, then I may leave the application of the subject with you.

You see the ground you have for continued hope and increasing praise. If you have so many mercies in possession, and so many more in hope, and every fresh series of mercy is bringing you nearer to the Fountain of all good, surely you may "praise him more and more." And when you get into eternity itself, and are led to the Fountain-head of everlasting mercy, and are to drink from thence full draughts of mercy, how will you praise him then? Why, when you get there, you will feel, in an important sense, your inability to praise him more

than ever. You will find your load of debt so increased upon you, such an eternal weight of mercy, that you will feel that you cannot praise him as you would, nor as you ought. You will find there is not room enough in heaven, nor duration enough in eternity, to praise God.

What happy lives would Christians lead if they did but live up to their principles,—yea, they would grow happier and happier every day of their lives. And if their principles had the full effect they are calculated to have, this would be the consequence, the Christian would be happier to-day than he was yesterday,—have more of a hopeful and grateful temper.

How desirable it is to avail ourselves of the periodical revolutions of time to review our mercies. This must be an important part of a Christian's employment when entering on a new year. Hence the utility and propriety of improving the commencement of a new year publicly, to assist us in realizing our mercies, and through grace establishing our hope, and leading us to praise our Creator and Saviour more and more.

To conclude: what an overwhelming view does this give of a Christian's eternity! A Christian's eternity is an eternity of praise, of increasing praise, and yet falling everlastingly short of its great subject. The magnitude of the blessings, and the glory of the theme, are such, that the praises of those that enjoy the blessings, can never fully reach the greatness of their mercies! Praise will be in a sense struck dumb, by the amplitude of the blessings enjoyed! "While I live will I praise the Lord; I will sing praises to my God while I have my being."—"Every day will I bless thee, and I will praise thy name for ever and ever!"

T. C.

Ashley, July 11, 1848.

LOT FIVE, IN CANAAN; OR, A MEDITATION FOR PARENTS AND CHURCHES ON THE TRIBE OF ASHER.—*In Two Parts.*

PART II.

*To the Editor of the Evangelical Magazine.*

ANOTHER blessing obtained by Asher was, the favour, or esteem, in which that tribe were held by their "brethren." And this, also, was won by dipping the feet in oil, and keeping them well shod; or, in other words, by doing and enduring much, in order to be "acceptable to his brethren;"—not always an easy task! It is always, however, a very necessary duty for brethren to "live together in unity." This is true, as to the brotherhood of neighbouring churches. No Christian parent can act unkindly, or speak slightly, in the case of another church of Christ, without doing serious injury to his own family, as well as to his own church. Children like excitement, and thus catch at any dispute they can at all enter into. Rivalry, especially, has strong attractions for them. Hence the necessity, as well as the importance, even for the sake of our children, that nothing should be seen or heard by them, at all calculated to make them think meanly of any New Testament church, or of any pious member of any church. It should even be seen by them, that we try to be "acceptable to Christian brethren" of other denominations, just because we *must* differ from them on some points. And, when we fail to gain a return of the compliment from any such brethren, our children should see that it is not our fault, and feel that we deserve better things. Not, however, that any Christian parent should speak well of *unscriptural systems* before his children, when manifesting his good will towards the good men who belong to bad systems. He must have nothing to say for anything, in creeds or churches, which is not to be found in the New Testament. His children must not be led, nor allowed, by his candour, to regard all churches alike, or to think it of little importance what Connection they hear the gospel in. Teach them, by all means, that the gospel

should be preferred to any and every form of churches; but teach them, too, that neither human power, nor human opinion, has any right to add unto, or diminish, the laws of the New Testament, as to the creed or constitution of a Christian church. This, indeed, will not be "acceptable" to all whom a Christian wishes to own and honour as "brethren" in Christ; but it will be acceptable to Christ himself; and the brethren who now *spurn* it at our hand, will be the first to *thank* us for it, when we meet them upon "the sea of glass" before the throne of glory.

But if it be becoming and binding to *deserve* the esteem of all real Christians, whatever be their denomination, much more is it so, to deserve both the esteem and confidence of all the brethren we are associated with in sacramental fellowship and holy enterprise. I say, of *all*, because this may be *deserved* from all, although not obtained from some. For it by no means follows, that worth of character has not *weight*, because it is not seen to weigh much in some cases. Perhaps it weighs *most* in those cases, although the time and circumstances be not come yet, for owning the fact. Uniform worth always has weight in the long run, with all who really admire and love the image of Christ. Character is sure to find its *level* eventually, whatever it be; whether Christlike, or unlike Christ.

Now he is neither a *very* good, nor a *wise* Christian, who cares but little what his brethren think of him. It is, indeed, sheer impertinence, and not independence, to make light of even *public* opinion in the world; but it is *impiety* to defy or despise the opinion of Christian brethren. Besides, it is empty bravado; for the persons who do so, would not dare even to think of caring nothing about what brethren in *heaven* thought



and said of them; nor would they like to die without gaining the good opinion of those whom they now "lightly esteem."

On the other hand, it is the sober fact, that there is nothing more gratifying, soothing, or useful to a Christian, amongst all his *human* encouragements to do well, than the consciousness of standing well in the estimation of his brethren. The complacency arising from this may, indeed, require some watching, in order to keep it from lessening his humility before God; but it is mere *pretence* for any Christian to say, that he cares nothing about his standing in a church; or, that he can find his happiness in himself! God never made such a Christian yet; and never, perhaps, such a man! Both nature and grace, and grace as much as nature, wishes, instinctively, to stand well with others, even if it do not deserve much respect. It is, therefore, worth every Christian's while, to dip his "foot in oil," and to have it well rhod with firm principles, in order that he may walk circumspectly towards them that are *without*, and tenderly towards them that are *within*; that thus he may have public esteem and confidence. This will make and keep him both a holier and a happier man than he could otherwise be, whatever were his personal resources for enjoying religion, or his family comforts. A Christian thus "acceptable to his brethren," finds it a sweet thought, that whatever adversity may befall him, he will have the prayers, the sympathies, and friendship of "good men and true." He will not weep *alone* when

bereaved; nor be *unrept* when he dies. And, should calumny assail him, or misfortune bring him low,—not through his *own* fault,—he will not be deserted, or looked coldly upon, by those who know his real worth. He will find, indeed, that one of the ways in which God fulfils the promise, "As thy *days* thy strength shall be," is, by the hand and heart of Christian friendship, showing kindness and consideration!

This crowning clause of Asher's benediction is fraught with instruction, as well as with encouragement. It told all the tribe, that there would be *days*, or "times of need," even in their flowery and fertile canton, when they would as much require help from God, as any tribe of the twelve. Indeed, the promise went upon the fact, that no tribe of all the twelve had more work or warfare in prospect than Asher; because of the number and power of the idolatrous cities that lay within the circuit of their lot, and would contend even to death for the possession of Carmel and Bashan.

Besides, however healthy, luxuriant, or beautiful their district was, death would run its ordinary course there; and health and spirits fluctuate enough to create both watching and weeping, at times, in every family of Asher; and then, neither the strength that could *farm* well, nor the strength that could *fight* well, would be sufficient in either the house of mourning, or the chamber of affliction; and much less in the day of *spiritual* anguish, fear, or temptation. R. P.

*Maberley Cottage, 31st May, 1848.*

## A FEW GEMS.

### No. III.

#### THE VALUE OF THE SCRIPTURES.

RELIGIOUS instruction is, indeed, communicated through a variety of channels, besides the Scriptures, such as the more modern writings of pious Christians, and, especially, the ministry of the gospel. But the *grand* effect produced by these means, is derived from

their connection with the Bible. They are found to be efficacious for the purposes of conversion and edification, *only* as they present to the mind the truths already revealed to us in the Bible. It is no inconclusive evidence of the Divine origin of the Scriptures, that in them we find both the *foundation* and the *boun-*

*darics of all secondary means of religious improvement.—Gurney.*

#### CIVILIZATION SECURED BY CHRISTIANITY.

CHRISTIANITY *alone* supplies the most powerful motives, and the most effective machinery, for originating and accomplishing the processes of civilization, while the spiritual welfare and the eternal destinies of men are the primary objects of its solicitude, it provides for all their *subordinate* interests on true and permanent principles, and thus lays a solid foundation for personal happiness, domestic comfort, and national prosperity.

—*Anonymous.*

#### TRIFLERS.

TELL our gay triflers, there is no such thing as a trifle upon earth. Can anything be a trifle that has an effect *eternal*?—*Edward Young.*

#### THE RULING DESIRE AFTER CONVERSION.

THE magnifying and exalting of God is the most connatural thing to the holy soul; the most fundamental and deeply impressed law of the new creature. Self gives place, that God may take it; becomes *nothing*, that he may be *all*: it vanishes, that his glory may shine the brighter.—*Howe.*

#### THE GRAVE OF THE WICKED.

THE grave was never intended to be a sanctuary to defend sinners from the hand of justice, but a close prison, to secure them against the day of trial, that they may be forthcoming.—*Gurnall.*

#### THE IMPORTANCE OF RELIANCE ON GOD.

DEPENDENCE gives God his *proper glory*. It is the peculiar honour and prerogative of Deity to have a world of creatures *hanging* upon it—staying themselves upon it; to be the *fulcrum*, the centre, of a lapsing creation.—*Howe.*

#### FREE DISCUSSION.

To elicit truth, nothing is more valu-

able than free discussion. The Protestant Church has been founded on this principle.

How powerfully has free discussion tended to remove error and corruption from the political world. Everything valuable, in connection either with the Scriptures, the church, or society at large, has been gained by enlightened, sober, yet, unshackled inquiry and discussion; we are far from pleading for an unbounded license, still, thought must never be fettered—the mind must never be hoodwinked—discussion must never be gagged.—*Anonymous.*

#### THE DEATH OF KLOPSTOCK.

CHRISTIAN triumph attended him in the hard struggles of dissolution, which grew more painful on a nearer approach. In the last and severest conflict, he raised himself on his couch, folded his hands, and with uplifted eyes, pronounced the sacred words, so finely illustrated in one of his Odes—"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet, will I not forget thee." The struggle was now over; he fell into a gentle slumber, and awoke no more!

#### MRS. BERRY NEAR DEATH.

"My Joseph, the time is very near that we must part. I have no cause for sorrow at the thought; but I know you will sorrow: do not, however, sorrow overmuch. My God is your God, and will be so to the end. He will, also, be the God of my dear children. My tears are flowing fast, but they are all dropping into our Redeemer's bosom. I *know* that I am going home, and that heaven is my home; yes, my *dearest* home, from the inexpressible enjoyment which I have had.

"I have lain on that bed, and had more joy than a mere mortal could hold. Such joy would not do for creatures; it would be more than they could sustain. The twenty-third Psalm was a heavenly message to me, and with calmness, and

the certain prospect of soon entering the valley, I could say—'I will fear no evil,' no, not even *there*, 'for thou art with me—thy rod and thy staff, they comfort me.' I tried to sing this, and much more, in the night, but I had no voice, and, therefore, I sung it only in spirit—'My flesh and my heart fail, but God is the strength of my heart and my portion for ever.'—*See Jay's Funeral Sermon for Mrs. Berry, one of his most admirable productions.*

#### THE FAMILY BURIAL-GROUND.

YET, after all, do you know, that I would rather sleep in the southern corner of a little country churchyard, than in the tomb of the Capulets. I should like, however, that my dust should mingle with kindred dust. The good old expression—"The family burying-ground"—has something pleasing in it, at least, to me.—*Edmund Burke.*

#### THE RESURRECTION.

Our ashes will repose in secrecy and silence. Every particle which composed our frames may pass through successive and inconceivable changes. Each will be reduced to its native elements, or be incorporated and intermingled with foreign dust, in a thousand forms; and, yet at the touch of Almighty power,—at the voice of the archangel, and the trump of God, all shall be renewed, re-edified, transformed into a spiritual body:—For it is, surely, as easy for Omnipotence to *restore*, as to *create*; and we have scriptural assurance that this will be accomplished hereafter, in such a manner, as to produce everlasting songs of triumph, throughout the happy and joyous universe. *Dr. Cox.*

#### HAPPINESS.

REAL happiness is a *serious thing*; while pleasure manifests itself by extravagant gaiety, exuberant spirits, and overt acts; happiness retreats to its own proper region, *the heart!* There, concentrating its feelings, it contemplates

its treasures, meditates on its enjoyments, and, still more fondly, on its hopes; counts up its mercies, and feels the consummation of them, in looking to the Fountain whence they flow, feels every blessing immeasurably heightened by the heart-cheering reflection, that the most exquisite *human* pleasures are not the perfection of our nature, but only a gracious earnest, a bounteous prelibation of that blessedness which is without measure, and shall be without end!—*Hannah More.*

#### THE DISCREPANCIES IN THE CHARACTER OF PETER.

THE very singular character of the zealous and fervent, yet fearful Peter, displays itself in various parts of the gospel history, with all the consistency of truth. In him who walked forth on the surface of the stormy sea, to meet his Lord, and, then, from want of courage and faith, sunk in the waves, how plainly do we recognise the individual who so rashly made use of the sword in defence of Jesus, and immediately afterwards forsook him and fled; who was the foremost in a profession of belief in the Son of God, and, in the hour of personal danger, denied him thrice;—who was the first to promulgate the gospel to the Gentiles, and was afterwards afraid to eat with them in the presence of the Jews.—*Gunwy.*

#### OUR LIMITED VIEWS OF DIVINE PROVIDENCE.

ALTHOUGH man's intellect were far more penetrating than it is, and his heart free from every moral defect, his situation alone, independently even of the shortness of his life, must utterly preclude him from a thorough perception of the whole plan of Providence. Can he who peeps through the chinks of a shattered wall, perceive the whole extent of a country, the relative situation of its districts, or the rivers, hills and valleys, which diversify its surface? Chained to the bottom of a deep and narrow pit, could you tell the number of the stars,

or describe their courses over the wide expanse of Heaven?

Our mind is shut up in the body, as in a prison; and it is but through a few imperfect openings that external objects are discerned. Hence, of necessity, our knowledge is narrowly circumscribed, and hardly extends farther than a few gross matters of fact. Our reasoning, consequently, can proceed but a little way; and, even there, is liable to almost unavoidable defect.

Is it possible, then, that the Providence of God, of which so small a portion comes under our observation, can be otherwise than incomprehensible? This, even the apostles, enlightened as they were by inspiration, acknowledged:—"For now we see through a glass darkly: now I know in part."—*Contts. of Brechin.*

#### THE DANGER OF THE SLIGHTEST DECLENSION.

A DEPARTURE from our "first love" is commonly the *first* step of a backsliding course. Perhaps, if the truth were known, there are few open falls but what are preceded by a *secret departure of heart* from the living God.—*Andrew Fuller.*

#### THE WAY TO SUBDUER SECTARIANISM.

LET us nail our party questions to the Cross, looking up to him, who wept, and groaned, and bled, and died, upon it. This is the standard around which we are

to rally, and, looking to it, will give earnestness to our devotions, and energy to our actions.—*Griffin.*

#### THE BEST TALISMAN.

THE Eastern nations had their talismans which were to advertise them of every danger, and guard them from every mischief. Be the *love of Christ* our talisman!—*Wilberforce.*

#### WHITEFIELD'S ADMONITION TO A MINISTER.

THERE is no doing good without enduring the scourge of the tongue; and, take this for a *certain* rule, the more successful you are, the more hated you will be by Satan, and the more despised you will be by those who know not God.

#### MINISTERIAL NOBLENES.

BISHOP Lavington threatened to strip the gown from Mr. Thompson, one of his clergymen, who was famed for his evangelical preaching; at that moment, Thompson tore the gown from himself, and throwing it at the feet of the bishop, said—"I can preach the gospel without a gown, and retired." The bishop was amazed at his independent conduct,—sent for him, and endeavoured to soothe him.

#### MOMENTS OF HEAVEN.

SOMETIMES, I have touches which I would give the world might last, but, in an hour, they are gone.—*Venn.*

URSION.

## Poetry.

### THE BROOKLET.

SWEET brooklet, ever gliding,  
Now high the mountain riding,  
The lone vale now dividing,  
Whither away?  
"With pilgrim course I flow,  
Or in summer's scorching glow,  
Or o'er moonless wastes of snow,  
Nor stop nor stay;  
For, oh, by high behest,  
To a bright abode of rest,  
In my parent Ocean's breast,  
I hasten away!"

Many a dark morass,  
Many a craggy mass,  
Thy feeble force must pass;  
Yet, yet delay!  
"Though the marsh be dire and deep  
Though the crag be stern and steep,  
On, on, my course must sweep,  
I may not stay;  
For, oh, be it east or west,  
To a home of glorious rest,  
In the bright sea's boundless breast,  
I hasten away!"

The warbling bowers beside thee,  
 The laughing flowers that hide thee,  
 With soft accord they chide thee,  
 Sweet brooklet, stay !  
 " I taste of the fragrant flowers,  
 I respond to the warbling bowers,  
 And sweetly they charm the hours  
 Of my winding way ;  
 But censeless still, in quest  
 Of that everlasting rest,  
 In my parent's boundless breast,  
 I hasten away !"

Knowest thou that dread abyss?  
 Is it a scene of bliss?  
 Ah, rather cling to this,  
 Sweet brooklet stay !  
 " Oh, who shall fitly tell  
 What wonders there may dwell !  
 That world of mystery well  
 Might strike dismay ;  
 But I know 'tis my parent's breast,—  
 There held, I must needs be blest ;  
 And with joy to that promised rest  
 I hasten away !"

SIR R. GRANT.

## Review of Books.

MEMOIR of the LIFE of ELIZABETH FRY,  
 with Extracts from her Journal and Let-  
 ters. Edited by her Two Daughters. In  
 two vols. 8vo. Second edition, revised  
 and enlarged.

John Hatchard and Son.

As long as Christian philanthropy shall have a dwelling-place in our world, the name of Mrs. Elizabeth Fry will be remembered with veneration and love. Her bright example will be followed, we trust, by thousands of her sex ; for it cannot be denied that sanctified womanhood is one of our noblest hopes for the social and moral regeneration of the human race. No one can read these memoirs without reaching the conclusion, that the best Christian man in our country could not have effected, in the same department, so much good as was achieved by the labours of Mrs. Fry. Her family influence was, indeed, great ; her talents were of a high order ; her manners were attractive ; her principles were strong and steadfast ; her denomination, whom all are disposed to respect, gave an *éclat* to her unostentatious and brilliant career ; but our firm conviction is, that her sex afforded her facilities of a most decided and important character. But what a masculine fortitude, though a tender-hearted woman, did Mrs. Fry display in her efforts to improve our prison discipline, and otherwise to awaken and call forth feelings of humanity to the miserable and the outcast. We should naturally presume, that a character of such rare worth and benevolence had been peculiarly trained for the sphere in which God had called her to move. And so it was ; for everything in the early development of her moral and social habits and religious principles pointed to those walks of usefulness in which she afterwards found her most exquisite pleasures.

We are truly happy to have been favoured with the perusal of these volumes; for they lay open that course of events, and those scenes

of moral discipline which gave to the world the greatest female philanthropist which our own country, or perhaps any country, ever produced. They testify, also, in the strongest terms, to the fact, that a sincere and heart-felt piety lay at the basis of that beautiful character which she was enabled to evince. Nothing but faith in Christ, and a constant dependence on the supports of Divine grace, would have carried her through that arduous course of self-denying duty which she had marked out to herself, and upon which God so graciously smiled.

In the present improved edition of this work, we have some very interesting statements respecting their late mother, from the pens of her two daughters who have written her biography. These statements relate to "*her natural character, the faith she possessed,*" and "*the times she lived in.*" Of her natural character they say : " This was a combination of great decision, even resoluteness of purpose, exquisite tenderness and power of loving, and timidity to an extent scarcely conceivable by those unacquainted with her in the closest relations of life. Had qualities so opposite been abandoned to the guidance of human reason, traits of devoted affection and determination in effecting the desired end, might have been discernible ; but counteracted or misdirected by the extreme of fearfulness, they must have failed in effecting any uniform good. The possessor would probably have been a victim to unreal and unsatisfied desires — those dependent upon her exposed to caprice and uncertainty. The amalgamating power of religion combined the opposing elements ; it directed her decision in her long-protracted efforts for the good of others ; it controlled and sanctified her natural affections ; it exalted her powers of loving, and raised them to that which could satisfy the desires of her heart. It became her *delight* to do the will of her heavenly Father ; her fearfulness blended with it, and gave her

courage in all things according to the faith that was in her, to 'obey God rather than man.'

"*The Faith she possessed*" is thus beautifully described: "Gradually and through obscurity she made her way from vague and indistinct opinions to the fullest reception of the great doctrine of atonement. She in no manner mystified or confused it with the offices of the Third Person of the Godhead, but simply and absolutely believed in Jesus Christ as her Redeemer, and looked to his sacrifice alone for salvation. She believed in the Holy Spirit as one with the Father and the Son, and as being the Enlightener, Sanctifier, and Guide of the elect people of God; by which word (elect) she understood those without distinction of sect or party, who having received the Lord Christ into their hearts, are in the language of Scripture, 'renewed' or 'born again.'"

As to "*the Times she lived in*:" Elizabeth Fry, observe her daughters, "entered life at a period when principles were developing and opinions forming unknown before. The French Revolution and the writers which preceded it, had filled the social atmosphere with new elements. Produced by the struggle between tyranny and bigotry on the one hand, infidelity and licentiousness on the other, its lessons were written in blood; but as it swept over Europe, to all who were prepared to learn it taught wisdom. Thought, before in fetters, became free — but time and results were requisite to prove the tendency of the theories in vogue; to show that laxity is not liberty, and that honest truth-seeking is compatible with faith and devotedness of heart. . . . Had Elizabeth Fry lived but one half century earlier, she might have ministered to the necessities of some particular set of prisoners, or superintended one or more prisons in her own vicinity. She might, like Howard, have travelled and taught and brought to light crying evils to the hurrowing up of men's souls, but the good ground would have been circumscribed and died with herself.

"So far, however, from such being the case, it pleased Almighty Wisdom to raise her up at a moment when England, in an attitude of listening attention, was prepared to listen and profit. When light-bearers had arisen to illuminate the prevailing darkness, and enforce the doctrine, that without abandoning the circumstances of life allotted by Providence, there is a duty incumbent on each individual to perform by his fellow-man; a debt to be discharged proportioned to the talents given to him of wealth, power, intellect, example, and love. It was a whisper at the first, but it was rising louder and louder; it was heard in the saloon, it was acknowledged in the hall

of commerce, and might no longer be scowled at in the Senate-house!

"Elizabeth Fry lived to find herself one amongst many. At the outset of her course, minds kindred to her own were comparatively rare; but as she advanced on her pilgrimage wonderful joy was occasioned her by the variety and extent of Christian benevolence which she witnessed around her.

"She has passed to her rest! but the spirit by which she was actuated exists and advances. Not alone from the middle ranks of society,—nobles and princes, legislators, philosophers, and divines, have given in their adherence to the principle, that man is bound to spend and be spent in the service and for the well-being of his fellow-men. Nor is this confined to England: men of many climes and differing in the externals of religion, have enrolled themselves in one crusade against misery and sin. Man in his strength, woman in her weakness, may be found there. They serve under one Captain; and whatever their distinguishing badge may be, there is emblazoned but one motto in the banner which floats over them all—'Glory to God in the highest, on earth peace and goodwill towards men.'"

These remarks furnish an admirable key to the actual life of Mrs. Fry, and to the pleasing narrative of it contained in these interesting volumes. Her early years were those of a sprightly and loving creature, full of sanguine dreams; and tending strongly to the indulgence of what may be termed the unsatisfying enjoyments of a vain world. She was evidently but little inclined to the rigid notions which then obtained in the Society of Friends; and eagerly embraced every favourable opportunity for mingling in those town circles, where she could indulge her taste for the drama, and other fashionable modes of spending life. She had always, however, a tender conscience; and struggled hard to reconcile her tastes with her more grave and settled convictions. We learn in the Memoirs before us that William Savery, a celebrated American Friend, was the instrument in the hand of Divine Providence of impressing religious truth upon the mind and heart of Elizabeth Fry. Her visit to Norwich, in February, 1798, was an era in her life never to be forgotten. "This morning," she observes in her Journal, "I went to the meeting, though but poorly, because I wished to hear an American Friend, named William Savery. Much passed there of a very interesting nature. I have had a faint light spread over my mind, at least I believe it is something of that kind, owing to having been much with and heard much excellence from one who appears to me a true Christian. It has

## REVIEW OF BOOKS.

separation was confounded in the minds of indiscriminating thousands with schism. They beheld the men of power and rank joining with those who sat in the high places of ecclesiastical authority frowning upon their conduct, nor could they be sure that these would not speedily invoke upon them the vengeance of the civil power. This movement, moreover, whatever might be its moral grandeur, wanted that internal magnitude which tends to awaken sympathy and to impress with awe; nor had that enlightened public opinion yet been called into being and elevated to power, which in our own day is the grand court of appeal from the decisions of tyranny and injustice, and which sooner or later reverses them all. Yet amid the frowns of power, and with the consciousness of weakness, surrounded with all the difficulties of an untried experiment, uncheered by the loud and universal voice of popular acclaim, and with no earthly prospect seemingly before them but that of reproach and want, did these four brethren, believing that they had heard the voice of God and that he had given them a commission to discharge and a testimony to bear, go forth, like Abraham, not knowing whither they went."

We would gladly transfer to our pages the notices which Mr. Thomson gives of Mr. Wilson, Mr. Moncrieff, and Mr. Fisher. Mr. Wilson's father had, under the reign of the second Charles, been deprived of his paternal acres and even of his moveable goods for his Nonconformity. His mother, for the same reason, was disinherited by an intolerant parent. The principle of Mr. Wilson himself, while a young student, was put to the proof by the offer of a relative to make him heir to the large maternal possessions in Forfarshire, on condition of his abandoning the thought of becoming a Presbyterian clergyman and assuming the profession of Episcopacy: an offer which he resisted with such instant decision as effectually secured him against its ever being repeated. One of Mr. Moncrieff's ancestors had also suffered confiscation and exile for conscience, in the days of Charles II. Mr. Fisher, the last and youngest of the four brethren who raised the standard of secession, was educated in the manse of Barr, in Ayrshire, where his father was minister. Mr. Thomson, after tracing their first proceedings and the accessions which were made to their number from time to time, takes, in a single chapter, a rapid masterly survey of the results of the secession upon the religious and the moral condition of Scotland. Of the sound judgment and good feeling with which the whole is written, we cannot give a better proof than his excellent remarks upon the objections which some entertain to the very notion of

a historic church. "If it be meant by it, that the authority of the founders of a denomination is to be final, that their very errors are to be stereotyped and themselves canonized, and that their children and descendants are to be restrained from taking any step in advance of their discoveries and attainments, then are we prepared to become mockers too. But what Protestant has ever used the word with such an unprotestant meaning? The phrase has another sense, at once Protestant and holy. Are there not such things as transmitted duties as well as transmitted privileges? May not the Providence of God, in the events of a particular country, visibly raise up a particular denomination, whose especial work it shall be to assert and vindicate great truths and invaluable rights, until they shall have triumphed in a universal acceptance? And may there not be hallowed associations connected with the rise of that church, and with its first assertion of those principles, which it shall be at once the advantage and the duty of succeeding ages to cherish and hold sacred? The man who should deny this would show that he knew little either of human nature or of the laws of God's providential administration. Historical recollections, such as those which stand connected with the origin of most of our religious institutions, are like the venerable elms and stately cedars which surround some ancient mansion, whose roots are interwoven with its foundations, whose branches add to its beauty and defence, and beneath whose ample shadow it is pleasant for the children who inhabit the mansion often to converse and meditate. We have no sympathy with the Gothic violence that would level those associations with the dust, or with that shallow wisdom which in looking forward on the future would condemn the past."

It is in this excellent spirit that he glances at the writings of the two Erskines, of Michael Bruce, Adam Gib of Edinburgh; the Swanstons, elder and younger; of John Brown, of Haddington; William McEwen, author of the well-known work on the Types; Dr. Lawson, of Selkirk; Archibald Hall, of Well-street Chapel; and Dr. Jerment, of Oxendon-street, London; Dr. Jamieson, author of "The Dictionary of the Scottish Language;" Dr. Belfrage, of Falkirk, who, besides his many other writings, was for many years a large contributor to the pages of this Magazine; John Brown, of Whitburn, and Samuel Gilfillan, of Courie; Professors Bruce, Paxton, and Dr. McCrie, the celebrated historian; Dr. Dick; Pollok, the author of "The Course of Time;" Ballantyne, of Stonehaven; Graham, of Newcastle; Drs. Waugh, Peddie, Mitchell, Duncan, and Balmer.

Well does the writer observe "that these honoured men have left to the church which they adorned, not only a legacy of blessings but of responsibilities. The extent of her fellowship,—the magnitude of her missionary undertakings,—the relation in which she stands to many public questions and to other ecclesiastical bodies, make us forecast her future history with trembling hope that kindles into earnest supplication, "That God would fulfil to her the promise, 'As I have been with thy fathers, so shall I be with thee.'"

The latter portion of the work is written by Dr. Struthers, author of "The History of the Relief." The writer, therefore, travels over ground with which he is familiar, and every sentence shows him to be perfectly at home with his subject. He draws with a power of truth which has all the effect of keenest sarcasm, the proceedings of the fashionable ecclesiastics of the last century, after they had expelled the Erskines from the church, and intimidated their friends; the high hand with which they put down all popular rights in the election of ministers; and the manner in which they strained the law to compel Mr. Gillespie to take part in an ordination at Dunfermlin against his strongest convictions of duty. Here again we have the connection between the progress of the Reformation in England and in Scotland. For owing to what Mr. Gillespie thought the too narrow terms of communion held by the recent Secession, he had applied and been admitted into the Academy of the celebrated Dr. Doddridge, at Northampton. He had been set apart to the ministry of the gospel by a committee of Independent ministers, Dr. Doddridge presiding; had presented his certificate on his return to Scotland to the Presbytery in whose hands he had received a presentation from Colonel Erskine, and a call from the people; his certificate was sustained; and he was admitted into the parish of Carnock, upon his subscribing the Confession of Faith, with an explanation respecting the magistrates' power in matters of religion. When the day of trial came, the lessons which he had received in England were not lost on him. As he was the only victim of the iniquitous sentence of the Commission, he retired from his manse and his kirk, preached to his congregation first in a barn and then in a place of worship which they erected for him. Calm, single-handed, and without resorting to any of the arts of agitation, he performed his pastoral duties to his congregation, and threw himself upon the support of his people. Some years afterwards, he was joined by the son of the celebrated Mr. Boston and by Mr. Collier; and Dr. Struthers has taken much pains to point out

the distinctive principle of Christian communion which the Relief Church has, through good report and through evil report, invariably maintained—which was to love and to hold occasional communion with all those of whatsoever denomination they be, that love our Lord Jesus Christ. Their motto was, that the sacramental table is the Lord's table and not the table of any particular sect, and that it was equally wrong to admit visible sinners and to exclude visible saints. On this point Dr. Struthers delights to expatiate. "The article," he says, "on which the Relief Fathers, more than any other, took their stand, was the doctrine of communion among all visible saints. There can be no doubt that Whitefield by his visits and preaching in Scotland had to a great extent broken down the old Presbyterian hedges of limited communion and compelled many of the lovers of Jesus to seek his warm-hearted fellowship, even although he was an Episcopalian. His shovel hat was found to cover the very prince of preachers and the best of men; and as he was ready to take to his heart all the friends of the Saviour, the Presbyterians of Scotland were constrained, thousands of them, to reciprocate his Christian liberality. Converted as many of them were under his ministry, how could they refuse to confess him to be their father in Christ? As both Gillespie and Bain had co-operated with him in his revivals in Scotland, they had imbibed much of his spirit, and strove after his pattern that their church should receive all whom Christ had received. In this they gloried; and eventually no doubt it served a good end, and tended to diffuse a kindly spirit through the religious mind of Scotland, which had been sadly soured and shrivelled by Popish and prelate persecution; but in the first instance it was their weakness and sore discouragement. It helped to make them a target to be shot at by all other parties. It was very easy to say that free communion was indiscriminate communion. Among themselves there were most ministers and people who strenuously pleaded that the terms of communion should not be visible saintship, but visible saintship among Presbyterians. This at the time would have been the wisest policy for their success as a party; but the leading persons among them having got hold of the great Scripture fact, that the Lord's supper is to be spread for the Lord's people, would not go backward even for the purpose of increasing their popularity. Where they had planted their feet there they resolved to stand; and at the very first meeting, held in 1772, of the members of the body, with a view of constituting themselves into a Synod, they carried by a majority of votes, that it was agreeable



to the principles of Relief to hold communion with those of the Episcopal and Independent persuasion occasionally, upon supposition always that they are by profession visible saints."

We are glad that these statements have been put on public record at this time, and that by means of the publication before us, they are like to obtain so extensive a circulation. We very cordially congratulate the United Presbyterian Church on the auspicious union which has been formed between the two oldest and leading branches of secession from the Establishment; and especially do we congratulate them on the circumstance that there has been no concealment, compromise, or abandonment of principles by either party, and that the ministers of the Relief Church will in their state of Union find a larger scope for the exercise of their Christian sympathies. We can scarcely too highly commend the kind, generous, and Christian spirit which breathes in Dr. Struthers' pages. The skill and graphic power which distinguish his slightest touches, and the full and satisfactory account from authentic sources of the great doctrines which have from the beginning been taught in all the pulpits of the Relief body; and we most unfeigningly join in the devout aspirations with which the writer closes his subject, "that the descendants of the founders of the two churches, now one in the hand of God, taught by their parental lessons, copying after their example, drinking deep into their spirit, and living under the enlightened, liberal, and missionary era of the nineteenth century, may leave behind them a numerous, enlightened, and spiritual progeny, who shall make the name of the United Presbyterian Church to be remembered in all generations, that instead of the fathers God may take the children and make them a praise in the earth!"

*The WORKS of JOHN BUNYAN, Practical, Allegorical, and Miscellaneous, with Editorial Prefaces and Notes; also, an Essay on Bunyan's Genius, Times, and Contemporaries. By the Rev. ROBERT PHILIP, Author of "Bunyan's Life and Times," "The Experimental Guides," &c. With Portrait, Frontispiece, and Engraved Titles. Imperial 8vo. To be completed in about Twenty Parts, 2s. each. Parts I. to III.*

Blackie and Sons.

It is matter of sincere congratulation to all the lovers of Bunyan, that after the lapse of so many years we are at last to be favoured with an edition of his works worthy of the place which he occupies as a theologian and a man of genius. The old editions are either unwieldy or uninviting

in appearance; some of them are far from correct, and even the most inferior of them have become scarce and expensive. From the growing fame of Bunyan—for it is still growing—there is reason to believe that a new edition of his works will obtain a very wide circulation, and that thus his theological works will become more familiar to the readers of "Pilgrim's Progress" than they have been at any former period. The fame of his "Pilgrim," of his "Holy War," of his "Grace abounding to the Chief of Sinners," has been such as almost to eclipse his other writings. But we believe, with Mr. Philip, that the public have greatly erred in overlooking so much as they have done the vast storehouse of Bunyan's polemic and practical theology. He was one of the soundest and acutest divines of his own or any other age; and from his knowledge of human nature, and intimate acquaintance with the word of God, there is a directness and a force in his writings seldom equalled—never surpassed. No uninspired man ever knew better than Bunyan how to deal with all cases of conscience, and with all the varieties and perplexities of Christian experience. And then his wit and imagination so relieve and enliven every subject on which he touches, that the reader always finds himself treading amidst flowery paths, and has his mind stimulated by the genius of the writer. "And then," as Mr. Philip well observes, "his fine catholic spirit throws perpetual sunshine over the whole firmament of his transparent language and purpose."

We believe that, in every sense, the present edition of Bunyan's works will be superior to all former ones. The text has been carefully revised, by the help of the oldest and best copies; and historical or analytical prefaces will be supplied in connection with the author's chief works. From the specimens with which we are favoured in the three first parts, we augur well as to the success of this portion of the editor's plan. We have prefaces to the "Jerusalem Sinner Saved"—to "The Greatness of the Soul"—to "The Work of Jesus as an Advocate"—to "Christ a Complete Saviour"—to "Come, and Welcome, to Jesus Christ;"—and, having read them all, we are prepared to say, that Bunyan never had full justice done to him before. We most heartily wish success to this most laudable undertaking, and pray that a great blessing may rest upon it to very many!

*TESTIMONY to the TRUTH; or, the Autobiography of an Atheist. 12mo. pp. 328.*

Smith and Elder.

It is one of the pleasing peculiarities of the age, that, while direct attacks on

Christianity have almost ceased, except from the ribald press, able works in defence of revealed truth are rapidly multiplying from month to month. The object of the autobiography before us is rather to repel atheism than deism: but as the writer narrates the history of his own conversion, and the manner in which Christian truth came to subdue his wayward heart, the volume is as much calculated to prove the truth of Christianity, as it is to demonstrate the folly and madness of atheism. We are here enabled distinctly to trace the process by which a mind of more than ordinary intelligence was conducted, by the grace of God, through the dark labyrinth of most appalling unbelief into the bright region of gospel truth and vital Christianity.

We cannot help thinking that, upon certain minds, the work before us is eminently calculated to produce a deep and lasting impression. There is a vividness, and reality, and truthness to nature in the narrative, that must interest every inquisitive mind, while its logical bearing must tend to produce conviction and to disarm prejudice. The work, we trust, will obtain a wide circulation, especially among those classes most exposed to the contagion of sceptical association. As all the great principles advocated in these pages are embodied in a personal narrative, full of touching incident, we cannot but hope that the work will become eminently attractive; and it can scarcely be read without being useful. Even to firm believers in the doctrines of natural and revealed religion, it is calculated to be very profitable.

**THE VOYAGE AND SHIPWRECK OF ST. PAUL:** with *Dissertations on the Sources of the Writings of Luke, and the Ships and Navigation of the Ancients.* By JAMES SMITH, Esq., of Jordan Hill, F.R.S., &c. 8vo. pp. 336.

Longman and Co.

FROM the title of this volume, few of our readers will be prepared to look for so deeply interesting a volume as that which Mr. Smith has supplied. It is, indeed, a fine illustration of the value of acute discrimination and critical research applied to the elucidation of a single point of Bible history. And when we learn, from his own pen, that Mr. Smith has spent a large portion of his time in yachting excursions, and that he has devoted himself chiefly to secular pursuits, a volume of the character of that which we now introduce to our readers, is creditable in the highest degree to his taste and energy as a Biblical student, and to the diligence with which he must have cultivated his mind in the study of those works, ancient and modern, which tend to throw light on the facts of Scripture.

We have not seen, in modern times, a more pleasing specimen of that kind of research so well understood by Dr. Paley, which compels the facts of Scripture to speak for themselves. Mr. Smith's knowledge of nautical pursuits, and his accurate acquaintance with most of the scenes connected with Paul's voyage, in connection, too, with his scientific acquirements and his elegant scholarship, have enabled him to produce a volume which will be read with extraordinary delight. Such productions tend, indirectly, with certain minds, to produce powerful impressions of the truth of the Bible; and, indeed, if the historic narratives of Scripture can be shown to be true, it will be impossible for any wise man to reject the peculiar doctrines which stand connected with such narrations. We have extraordinary satisfaction in recommending Mr. Smith's work to the perusal of our intelligent readers.

**INFANT BAPTISM a SCRIPTURAL SERVICE, and DIPPING UNNECESSARY to its RIGHT ADMINISTRATION;** containing a *Critical Survey and Digest of the leading Evidences, Classical, Biblical, and Patristic; with Special Reference to the work of Dr. Carson, and occasional Strictures on the views of Dr. Halley.* By the Rev. ROBERT WILSON, Professor of Sacred Literature for the General Assembly, Royal College, Belfast. 8vo. pp. 550.

Longman and Co.

MR. WILSON is well known, in a large circle, as a correct scholar, an able theologian, and a fervent defender of evangelical truth. If there had been doubt on any one of these points, the present effort of his pen would be amply sufficient to remove it. Here, apart from the controversy in hand, is ample evidence of a masculine mind, well disciplined in classical literature, hermeneutical science, orthodox divinity, and all the peculiarities of evangelical and vital religion.

Whether the volume before us will contribute essentially to the settlement of a long pending controversy, it is not for us to say; the combatants on the one side and on the other are earnest and accomplished — some of them fierce; and it will be difficult, perhaps, for any writer to secure that amount of candour from his readers so essential to a fair estimate of the strength and cogency of the arguments which he submits to their honest investigation.

One thing must be conceded to Mr. Wilson, that he has proceeded to the examination of his theme with an extraordinary amount of self-command; that he has put a strict rein upon the asperities of controversy; that he has combined, in a remark-

able degree, the *suaviter in modo* with the *fortiter in re*; and has merged the sectarian in the Catholic bond of unity and truth.

We are free to confess that Mr. Wilson's dissertation upon the much-litigated subject of Christian baptism is one very greatly to our mind. He has not incumbered the question by the introduction of irrelevant matter, but has kept strictly to his subject from beginning to end. The work is well reasoned, and in a spirit becoming the scholar and the divine. Upon the different branches of his subject he has done ample justice to the writers who have gone before him; nor has he failed thoroughly to test the arguments of his ablest opponents, and to weigh the amount of scholarship which they have brought to their task. We think decidedly he has thrown new light on his theme, and has proved to demonstration that dipping is totally unnecessary to a baptism. Dr. Carson, and other scholars on the Baptist side of the controversy, he has treated with great respect; but he has weakened the force of their arguments, and has shown that their prejudices have over-ruled their scholarship.

We are delighted to find Mr. Wilson opposed to the practice of indiscriminate baptism. We are persuaded that this view of the question must ultimately triumph. As we think, it accords with the spirit of the Divine dispensations, and is the only course which tends to a practical result.

*The Works of the Rev. JOHN HOWE, M.A., as published during his Life. Comprising the whole of the two folio volumes, edit. 1724. With a Life of the Author, by the Rev. J. P. HEWLETT; and a Portrait, from an Original Painting, by Sir P. LELY. In three volumes. 8vo.*

William Tegg and Co.

WE look on this edition of Howe's Works as one of the greatest boons of the modern press. It is accurate, cheap, and, in all respects, an admirable library book. Though the whole works of Howe are included in three volumes, the pages are not unduly crowded, nor is the type at all wearisome to the eye. It is, in fact, a readable book; and we might truthfully add, an elegant edition of the works of this great and good man.

Mr. Hewlett's Life of Howe is a very

able sketch; and does full justice not only to the character of Howe but to the times in which he lived. A greater benefit could scarcely accrue to our ministry, or to our churches, than an increased attachment to the writings of this prince of Puritan divines.

Most heartily do we thank the enterprising publishers for this most acceptable addition to our cheap literature.

BRITISH QUARTERLY REVIEW. August, 1848. 8vo.

Jackson and Walford.

THE XVth Number of this now-established work has just made its appearance, with no symptom of declining strength upon it. It is altogether a fine proof of the literary vigour and skill which mark its editorial management. We have been struck with several articles as containing a mass of well-digested information. We might name, "The History of the Hebrew Commonwealth," "Stoughton's Spiritual Heroes," "Vilmar's German Literature," "Revolution and Religion;" but our great favourite is the "Tractarian Novels." It is a dissection of this unhappy school likely to do great good, and is, at the present moment, peculiarly reasonable. To the whole Number we invite the attention of our readers, as likely to reward the most diligent perusal.

*The North British Review. No. XVIII. 8vo.*

Hamilton, Adams, and Co.

THE contents of this Number of the *North British*, are:—1. The Works of Alexander Pope; 2. Brown's Expository Discourses; 3. Johnston's Physical Atlas; 4. Memoirs of Sir Thomas Fowell Buxton, Bart.; 5. Ghost and Ghost Seers; 6. Rome: its Present State and Prospects; 7. Mr. Brooke's Journals; or, a Residence in Borneo; 8. The Future; 9. Army Reform—Limited Enlistment; 10. State Trials in Ireland. There is much powerful writing in this Number of the *North British*. The articles on "Rome" and "The Future" are most enlightened productions. And the review of Dr. Brown's work on 1 Peter is from some pen of masculine strength.

## Home Chronicle.

REGIUM DONUM OF THE SYNOD OF ULSTER.

DR. CHALMERS said of it that it was the *beau ideal* of a Church Establishment; Dr. Candlish declares that it is "the hush-

money of the State, to keep its recipients quiet." Time and growing light will prove that Dr. Candlish is right.

## EVANGELICAL ALLIANCE.

A REFRESHING meeting of the Alliance was held at Bristol on Tuesday, 27th June, and following days. The attendance of members was good, and the public meetings were crowded. We believe most thoroughly, upon evidence that cannot deceive us, that this fellowship of brethren in Christ is working well for the interests of spiritual Christianity.

## CHOLERA.

IT is not in the spirit of rashness or indiscreet alarm that we venture to express a serious apprehension that this fearful malady is travelling to our shores. On the 8th of July there were at St. Petersburg alone, 3,790 cases; in the course of that day 853 were added to the number, of whom only 172 recovered. In many places the deaths are as one to four. The disease is rapidly spreading. Let us stand prepared for such a visitation, if God should see fit to send it.

## NEW IRISH REBELLION.

THE state of Ireland has been very threatening, and, perhaps, before this appears, may be more so. We think the Government has acted with great firmness and discretion; and we are not without hope that the measures adopted by it will prevent bloodshed and destruction of property. When reformers and professed patriots resort to arms, it is a high virtue and great mercy to all concerned to suspend the *Habeas Corpus* and cage up the delinquents. We should think that some of the noisy orators, on the other side of the water, would be glad thus to be disposed of. We regret to find that some of the priests have been leaders in this petty rebellion. If statesmen would let religion alone in Ireland altogether, and address themselves merely to their civil functions, they might hope for tranquillity. In vain will they dream of peace, from the proposed endowments of the Roman Catholic Church. A plan, on a grand scale, for the improvement of waste lands might do much for the sister country. But the pure gospel of Christ alone, dis severed from all State ap-

pendages, will make Ireland what we could wish it to be.

## ANNUTY-TAX, EDINBURGH.

THE clergy of Edinburgh have again ventured to revive the controversy about this obnoxious tax. Surely there is something like infatuation in this, at a time when the Established Church is at an obvious discount. On the 3rd of July, a sale of property to the amount of nearly 400*l.*, was attempted to be effected for the payment of ministers' stipend, but no auctioneer of sufficient courage could be found to do the needful. The goods were removed to Glasgow, and were there sold, and carried away under the escort of the police and the soldiery. Can any church-principles stand in our day, supported by such means? Were there a single paragraph in the inspired epistles stating that the apostles had been thus sustained in their ministry, O what a different book would be the New Testament!

## ORDINATION.

ON Friday, the 22nd of June, the Rev. William Parry, late of Bala Academy, was ordained to the pastoral office over the churches and congregations worshipping in the Independent chapels, Llanarmon-yale, Grainryd, and Blannau, Denbighshire.

The Rev. W. Lloyd, of Wern, commenced the services by reading the Scriptures and prayer; the Rev. Dr. Price, of Denbigh, delivered a very lucid introductory discourse; the Rev. O. Owls, of Rhescyae, asked the usual questions, to which the most satisfactory answers were given by Mr. Parry; the Rev. J. Harris, of Mold, offered the ordination-prayer; the Rev. W. Jones, of Amlwch, delivered a judicious and affectionate charge to the young minister; and the Rev. M. Jones, Tutor of Bala Academy, gave a faithful and appropriate charge to the people.

Sermons were also delivered during the day and on the previous evening, by the Revs. R. Parry, of Brynsiencyn; W. Lloyd, of Wern; T. Ridge, of Jerusalem; W. Roberts, of Pentrevoclas; J. Harris, I. Price, and W. Jones.

This promising young minister commences his ministerial career with very fair prospects of usefulness.

## General Chronicle.

## GOD'S PROVIDENCE IN REVOLUTION AND REFORM.

BY REV. GEO. B. CHEEVER, D.D.

(From the "American Christian Union," for May.)

On the last sabbath in April, the Rev.

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Dr. Cheever preached a sermon in behalf of the Religious Tract Society of Paris, in which the following propositions were maintained, and illustrated:

1. That every true and necessary reform

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in this world is sure of success, and therefore there is no set of beings in this world who may work on so hopefully as true Christian Reformers.

2. That this world is a season and stage of probation for systems, as well as individuals.

3. The reasons for hope, in the case of France and Italy, and the obligations for help.

Our space will not allow us to give the whole of this interesting discourse, but we have been kindly permitted by Dr. Cheever to make the following extracts. We may also here properly state, that at the close of the sermon there was a collection made in the church of the Pilgrims, amounting to nearly four hundred dollars—an example of liberality which we hope to see imitated by very many of the churches throughout the country :

"There is a probation for systems as well as persons. If they do not accomplish the good for which they are responsible then they are thrown aside, full trial having been made of them. The monarchies and monarchs of Europe have been on such a trial for centuries. They have had incalculable spheres and opportunities of good. They might have enlightened their subjects, given them the Bible, instructed them in religion, led them to God. Instead of that, they have proved supremely selfish, and in most cases despotic. They have ruled, not for the good of the nation, but for their own pleasure. God's kingdom has not been advanced by them, nor sought; but their own—their own families and parties. The few have not ruled for the many, but have used and ruled the many for themselves. The happiness, the peace, the interests in every way, of whole nations, have been sacrificed to the personal ambition and luxury of individuals and families. It looks now as though God were bringing this experiment to its end. He seems about closing up this book of the demonstration of human depravity. The next experiment may be, whether the *people* will use *their* opportunities, and the time of *their* power, any less selfishly—any more for the good of mankind and the glory of God. It takes time for such experiments; but there is a great deal learned when they are got through with. They are vastly instructive experiments, but very costly. Probably they are all necessary before the last grand and blissful consummation in the reign of Christ! God will perhaps let the world and the universe see, by actual experiment, that nothing *but* that reign can at all alleviate or put a stop to human sin and suffering. He will let the experiment be tried by kings and nobles, and by the people; by every form of government, and perhaps

every shape of social organization: every theory that men may choose to adopt, not based on God's word. He will let men try the experiment, work out the problem, and reduce it to a demonstration, which will be a demonstration of their own shame. It will be the proof that their own inveterate and unalterable depravity is virulent and powerful enough, if not cured by the gospel, to destroy the most perfect plans and machinery and opportunity for human blessedness, that the reason of man can idealize, or the providence of God prepare. We are by no means sure that God does not intend, now, to let that last experiment be made on a grand scale, which ignorant and sanguine spirits—rejecting the Bible view of human depravity as an evil of human nature, and attributing it entirely to unfortunate circumstances, to man's unnatural position, perhaps to the very restraints of society—have proposed as the panacea and infallible preventive of human guilt and woe. Perhaps He will let a whole nation put itself into a phalanx of associations, and attempt to march into a state of regeneration, a state of virtue and happiness, without God's regenerating Spirit, and without the ordinances and institutions of his word. And indeed, if they can do this, what further need of the Spirit or the word? If men, by virtue of associations and brotherhoods on equality, can work out their own salvation, without God working in them by his supernatural grace, what need of all that vast system of grace? what need of the sanctions of the eternal world, or of the preaching of the cross, or of a regenerating Spirit; or indeed of anything but the unsophisticated, godlike attributes of human nature, so dreadfully slandered in all evangelical systems of theology, and so dreadfully abused, betrayed, and deformed by the treacherous deformities and tyrannies of human society? Perhaps, now, God will let this experiment be tried. Almost every other *has* been tried. The world has endeavoured to live without God, and cannot do it. Empires have tried it, and ruin after ruin has tumbled to the ground. False religions and corruptions of Christianity have been tried, and they and the world have rotted on together.

"Now, if the French people, or any other people, imagine that a favourite or untried form of government or socialism is to make them, without a radical change of character by the influences of the gospel, good and happy, they are sadly mistaken. The people will speedily discover that government was never instituted to stand in the place of personal religion, industry and virtue; and that if they leave it to government, and throw it upon government, to do *all* for them, for that very reason government will

be able to do nothing. Government must be supported by popular virtues, but otherwise cannot produce them. The object of government is not to give or prescribe religion to a people, but to protect them in becoming and being religious, in God's way. Neither is it the object of government to give or prescribe education to a people, but to protect and encourage the people in their own education.

"Now it is one great augury of good in France, that ever since the beginning of the old French Revolution, the clamps of the Papal system on the minds of the people have been breaking from their hold. There was a violent wrench then; and the very religious nature of the people, intertwined as it was with the iron sinews of this superstition, almost fell with it, and the residuum was scarcely anything better than atheism. But since then the seeds of a different system have been, here and there, taking root. There has been a great gain in the knowledge and possession of religious freedom. There have been powerful Protestant evangelists labouring in various departments, and the Spirit of God has been poured out to accompany their labours. The genius of the old Romish intolerance has indeed stirred itself up to prevent this, and the law has interfered to prevent the progress of the gospel, under pretence of protecting a religion of state from outrage. And to show how inveterately and how long that habit of intolerance has gone down into the soul and preserves its place, and how difficult it is for men coming out of a bondage and darkness of ages, to see things in their true light, and to admit and hold the true idea of freedom, it will be sufficient to point out the recent case of M. Roussel, a distinguished Protestant preacher and tract-writer in France, who was accused and tried as guilty of outrage against the Romish religion, because he dared publish an argument proving the Romish religion to be contrary to the gospel. Just so with M. Bost, a few miles from Paris, an evangelical preacher to a small congregation, with whom the French Minister of Public Instruction dared to interfere, because he instructed his people in the sinfulness of the Virgin Mary. He sent a command to the consistory of Mr. Bost's own church, that they should reprimand their minister, and order him no more in that manner to meddle with controversy. That is a Romish government's idea of religious liberty. But the dynasty of this kind of religious liberty, we verily believe, like that of Louis Philippe, has come to an end—its days are numbered. Its most recent freaks have been sufficient to show how little understanding or permission of true religious liberty there was, as yet, in the French

kingdom. If M. Roussel published a tract, they summoned him before the king's attorney. If he opened a place of worship, they prosecuted him. If he wrote a letter to the priests, they sent him before the grand jury. He thought he would try once more, doing just as little as possible; so he simply made a picture of religious truth, and got it engraved; but they forbade him to publish it. Will it be credited that that engraving, containing only the simple interior of a Romish church, and some sentences from the word of God, was not allowed by the government to be published! Truly it was a government of barricades, religious as well as political. But barricades and edicts by the government are poor things to keep out light; and if erected to preserve the system of Romanism from exposure as a State religion, they only produce investigation and satire. It is no wonder that the people thought that government had continued a little too long and too late. These intolerant measures will no longer be pursued or permitted. The religious parties will now be placed on an equality; and argument and controversy, as well as satire and preaching, will be as free for Protestants as for Romanists. And if the French representatives are wise, they will now, at so admirable a juncture, separate every form of religion from the State, impartially protecting all forms. Thus, the field is wide open; it is all ready to be sown, and it shall soon be white to the harvest. God has a great triumph of his cause in reserve for the descendants of the noble Puritans of France, the martyred and banished Huguenots. Already, before the present grand outbreak, this work of God was in preparation and in progress. For several years, whole communities of the population, in some parts of France, have been separating themselves from Rome, and demanding evangelical ministers. In one town, a year or two since, from 1,500 to 2,000 persons detached themselves at once from the Romish worship, and five parishes demanded evangelical teachers. Perhaps we ought now to be looking, and certainly we ought to be earnestly praying, for a great and sudden outbreak of the fire of Divine truth and the power of God's grace, in a wide and mighty revival of religion.

"In Italy, also, there is a great preparation, and an open field equally remarkable. And in Italy, the suppression of the gospel, and the protection of Romanism against light, will not now be attempted by brute force any longer. Everywhere, in these recent revolutions, the people are demanding religious freedom. And what wonders God has been working even in Turkey, where we have not the least expectation, as yet, that any political revolution will take place; yet there, in the heart of the Turkish Mo-

hammedan empire, God has raised up a free Christian church, and has constituted the Turkish Sultan the protector of its freedom; and we have the singular spectacle of the Sultan teaching the Pope what be the principles of religious liberty, and demanding from the Pope the restoration of three kidnapped Christian children, violently detained in Rome, to be educated Romanists. Truly these are wonderful transactions. And it is under the principles of religious freedom, against which Rome will now in vain contend, that the gospel will be freely, successfully, and everywhere preached. And the fact that God is so widely and simultaneously teaching this lesson, that he is so setting the popular mind against religious persecutions, and making men begin to understand the theory and practice of religious freedom, is a cheering sign that a great, universal, and rapid triumph of the gospel is on the eve of accomplishment; a triumph that will not again be rendered transitory by a society of Jesuits or the fires of an inquisition.

"What is very extraordinary in regard to Italy, God has been himself preparing a theological school of educated agents, in contemplation, as it were, of just such an exigency and opportunity as his own Divine providence has now opened. He has gathered at Malta a band of converted Romish priests, ready for action. Dr. Achilli is among them—a man of wide reputation and influence in Italy, known as a profound scholar and estimable character, Professor of Greek and Hebrew in the University at Rome. He has already preached without interruption, in Florence, to a congregation of hundreds. He is now preparing, in conjunction with other learned and pious individuals, a translation of the Bible from the original languages into modern Italian; and Italian Bibles will no longer go stealthily, or as contraband articles, or at a price of extortion, or one by one, secretly, in travellers' knapsacks, over the kingdom; but they will come like flakes of snow, like a cloud of doves, like carts of sheaves, or fresh grapes from the vineyards. There will be men to carry them, and men to read them, and men to listen to them. The Waldenses are waiting to engage in this missionary work. It is for such a time as this, that college among the mountains has been fostered and protected of God, even amidst persecution. We have reason to believe that the next Reformation in Italy will be a history of popular enthusiasm and success. God is removing obstacles out of the way. The Jesuits everywhere, before the popular indignation, are driven off. The Romish priests themselves are compelled to join the popular progress.

"It is a time of great promise; it is a time, also, for great work. And what

Protestant is there—what American, especially—who does not desire to have a part in this work? We are called upon, just now, to return to France something of the debt we owe for her efficient aid in our revolution. I presume no one imagines that our duty and offering of gratitude were finished when we gave to Lafayette some townships of land. What we now desire to give, is in a different way, but more efficacious. It is of incalculable importance that, just at this moment, the agencies for spreading religious and scriptural light and influences in France, and especially in Paris, should not be diminished; nay, they ought to be increased. But they have come almost to a complete stop, in the midst of the financial distress produced by the revolution. The good men there call to us for help. Let your contributions be accompanied by your prayers. And let it be remembered, that there is no surer mark of a regenerated heart, than a fervent, persevering interest in the consummation of that reign of Christ on earth to which these revolutions are tending, and a spirit of prayer and of holy effort for its accomplishment. All the changes, says Edwards, brought to pass in the world, from age to age, are ordered by Infinite Wisdom, in one respect or other, to prepare the way for this glorious issue of things. As in a clock, all the motions of the whole system of wheels and movements tend to the striking of the hammer at the appointed time, so it is with the revolutions and restless motions of God's creatures and governments on earth and in heaven. And in the great clock of the universe, it seems as if the hammer of God's providence had just struck for us in this world, an hour not far from the meridian watch in the day of redeeming mercy. Let us take courage, and labour and pray, and give God all the glory."

#### AMERICA.

AMERICAN EFFORTS ON BEHALF OF THE PERSECUTED CHRISTIANS IN THE CANTON DE VAUD.

(From the American Christian Union for March.)

A MEETING of the Board of Counsellors of the American Branch of the Evangelical Alliance was held on the 8th and 13th March, 1848. Present, Rev. Drs. Lewis, Cox, Patton, Peck, Mason, McLeod, and Messrs. Abbott, Hatfield, Lillie, Wright, Everts, and Asa Child, Esq.

A note was received from Hon. Chief Justice Hornblower, President of the Board, declaring his approval of the objects of the meeting. The address to the persecuted Christians of the Canton de Vaud, prepared by Rev. Dr. Peck, and that to the

Council of State of the Canton, prepared by Rev. Dr. Baird, were considered, approved, and placed in the hands of the Editorial Committee, to be prepared for transmission to Switzerland. It was also ordered that they be published under the direction of the Committee, and signed by the Counsellors, so far as they can be reached. We present several documents, full of interesting information on this subject, in our present number, and shall furnish in our next a concise history of the whole case, for general information. Let prayer be continually offered to the Divine throne for our persecuted brethren, that in this day of their calamity they may have underneath them the "everlasting arms;" and let not their oppressors be forgotten. May God incline their hearts to better counsels!

*Address of the Board of Counsellors of the Evangelical Alliance for the United States of America to the Suffering Christians of the Canton de Vaud, Switzerland.*

Beloved Brethren,—Our Christian sympathies for you in your peculiarly trying circumstances, move us to address to you a few words of consolation. We are sure you know well whom you have believed, and that you need not be exhorted to commit to Him "the keeping of your souls in well-doing, as to a faithful Creator," while you suffer "according to the will of God." But, at the same time, we are equally confident that a knowledge that you have a share in our sympathies and prayers, will afford you encouragement and support under the present "trial of your faith." Living as we do in a country where all forms of Christianity, as related to the Government, stand upon the same footing, and every man has guaranteed to him the right of worshipping God in accordance with the dictates of his own conscience, we are aware that it is difficult for us fully to appreciate the delicacy and difficulty of your circumstances. Having no personal experience of your trials, we are not fully able to realize their weight, or to estimate their magnitude. But of this we are certain: that our heavenly Father is not unrighteous—nor is He wanting in the wisdom and power to accomplish His great designs. And we doubt not but the great end which He proposes to accomplish in you by the present affliction is, "that the trial of your faith, being much more precious than that of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ."

We consequently cannot regard your case as hopeless, even should your tribulations increase until you should be called to

"resist unto blood, striving against sin." We are indeed anxious, in the first place, for your deliverance from the persecutions which you now suffer. For this we most earnestly pray to that God who "has the hearts of all men in His hands, and turns them as the rivers of water." But, in the next place, if it should be in accordance with His will that your trials should still continue, we pray that you may have grace to *suffer as Christians*—that even in the fiery furnace you may glorify God, and cause His name to be revered by those from whose hand you receive the cup of sorrow.

Persecutions and martyrdom have always served to purify the church and extend her influence. And as the great end of our Christian profession is to extend the glory of the Redeemer among men, should we not leave to Him the manner in which this end shall be accomplished? If this shall be by persecutions, or by death itself, what is it to us, if Christ is thereby glorified? In the prospect of the greatest emergencies possible, we have a sure foundation upon which to rest. Our "Author" is "within the veil." This is our consolation. In all perils and dangers, then, we may triumphantly demand with Paul, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Rom. viii. 33—39.

"Finally, brethren, we commend you to God, and to the word of his grace, who is able to build you up, and to give you an inheritance among all them that are sanctified."

We are your brethren in the common faith of our Lord and Saviour Jesus Christ.

*To the Honourable Council of State of the Canton of Vaud, Switzerland.*

The undersigned, in the name and on behalf of the Evangelical Alliance—an Association composed of Christians of all the principal Protestant Communions in the United States of America—most re-



spectfully beg leave to lay before your Honourable Body the following Address :

It is with the most profound sorrow, Gentlemen, that we have heard of the deplorable events which have recently occurred in the Canton of Vaud. We are distressed to learn that that lovely country has been for months the arena of so much unhappy strife and contention about religious worship, and the scene of such grievous sufferings for conscience' sake.

We have heard with unfeigned grief, from sources authentic, as far as we can judge, that for many months those who have thought it their duty to separate from the National Church of the Canton, have, in some places, been prevented by intimidation from holding meetings for the worship of God, and that, in others, their meetings have been disturbed and even broken up by the violent outrages of a lawless mob—the civil government remaining a passive spectator, either from inability or indisposition to protect the innocent and helpless, and punish the evil-doers. Thus strengthening the hands of the oppressors, and contributing to crush the oppressed.

And we are still further pained to learn that the Council of State have, by a decree of the date of the 24th of November last, decided that all religious meetings, save those held at certain legal hours in the National churches, must, under severe penalties, cease ! We confess that we have been slow to believe that the Government of any Christian country—especially any Protestant one—could in this nineteenth century issue such a decree. That scenes of cruel injustice and violent persecution will follow, may be readily foreseen. Imprisonment or emigration must be the only alternatives for the conscientious among those against whom the decree is directed. Many worthy citizens will inevitably be compelled to undergo great sufferings, whose only crime is that they desire to worship God according to the consciences which he himself has given them.

We cannot but hope, Gentlemen, that injustice so flagrant has been rather the result of inconsideration, or some sudden popular excitement, than of a determination to disregard and abrogate the rights of conscience; and that the decree referred to will be speedily revoked. Of all the rights of humanity, those which concern the worship of the Deity—both as to its nature and its mode—are the most sacred, as they are infinitely the most important. To insure the possession of these rights to all its subjects is certainly one of the most obvious duties of every good Government. And when the exercise of these rights, whether on the part of the majority or the minority of the people, in no way interferes with the rights of others, there can be no excuse

for a Government that does not prevent their being trampled upon by disorderly persons.

We cannot conceive, Gentlemen, of a pretext for forbidding religious meetings, no matter where or when held, (provided they do not interfere with the rights of others,) more justly exceptionable than that which is sought in the fact that some wickedly-disposed persons may take occasion of them to create disturbance ! And so the innocent must be punished, that the guilty may go free ! This has ever been the plea of religious intolerance and persecution. No good Government can hesitate, in such a case, to punish those who make disturbances whoever they may be, for they are the guilty.

Whatever may have been the acts of the Government, encouraging or occasioning the deplorable scenes in your canton, we feel the greater confidence in begging, most respectfully, but most earnestly, the Council of State to review and rescind them, from the fact that we live in a country blessed with republican institutions, and where we are thankful to be able to say, the freedom of religious worship is everywhere respected and maintained.

We conclude, Gentlemen, by most respectfully entreating your Honourable Government—in the name of our common Republican Institution, of our glorious Christianity, and of our Protestant Faith, (whose honour is so much at stake)—to reconsider and repeal the acts to which we have referred; and by giving assured freedom to all consciences and protection to all assemblies for the worship of God, restore peace and happiness to the beautiful country over which you bear rule. In pursuing this course, you will find an abundant reward in the consciousness of doing right, in liberating others from the burthens which now oppress them, in increasing, if not renewing, the prosperity of your country, and in the approbation of a righteous God !

**JOSEPH C. HORNBLOWER, LL. D.,** *President of the Board, Presbyterian.*

**JOHN N. MCLEOD, D.D.,** *Secretary, Reformed Presbyterian.*

**ROBERT BAIRD, D.D.,** *Presbyterian.*

**GEORGE PECK, D.D.,** *Methodist.*

**ISAAC LEWIS, D.D.,** *Presbyterian.*

**REV. GORHAM D. ABBOTT,** *Presbyterian.*

**WILLIAM PATTON, D.D.,** *Presbyterian.*

**REV. JOHN LILLIE,** *Reformed Protestant Dutch Church.*

**SAMUEL H. COX, D.D.,** *Presbyterian.*

**REV. ALEXANDER H. WRIGHT,** *Associate Reformed Presbyterian Church.*

**REV. W. W. EVERTS,** *Baptist.*

**REV. E. W. HATFIELD,** *Presbyterian.*

**ESKINE MASON, D.D.,** *Presbyterian.*

**ASA CHILD, Esq.,** *Methodist.*

## THE BIBLE IN FRANCE.

THE Secretary of the American Bible Society has received a letter from the Society in France, written since the late revolution, and calling for aid to circulate the Scriptures in France at this crisis. The friends of the Bible in that country will find themselves greatly embarrassed under the general pressure. We quote the following postscript :—"I should like, dear brother, to speak more in detail of what is passing here : never was a revolution more unforeseen, but it will be permanent. It is not the work of man, but of God. What immense duties for us ! what help, what grace we need ! Aid as much as you can."

## THE BIBLE IN BELGIUM.

THE *Glanceur Missionaire* gives accounts of a series of meetings held in different parts of Belgium, for promoting the circulation of the sacred volume. These meetings were thirteen in number, and the aggregate attendance in various localities was about three thousand. We rejoice to learn that they excited much interest, and, in more than one place, have been attended with beneficial results. It is worthy of remark, that the Bishop of Liege, terrified by the progress which Protestantism has made in his diocese, has recently addressed a letter to his clergy and laity, putting them on their guard against the "new doctrines," and urging them to use efforts to prevent their further spread. As a means of attaining that end, he recommends every member of his flock generously to contribute to the erection of a new church.

## DISSENTERS IN PRUSSIA.

THE Minister of Public Worship in Prussia has commanded that the use of the Protestant churches be granted to the Protestant Dissenters and German Catholics, wherever such is the desire of the public authorities. It is also announced that existing laws are about to be modified, so as to secure a wider religious liberty to all Christian sects.

## CONVENTS IN AUSTRIA.

THE Austrian Government is, it is said, about to suppress all the monastic institutions existing in that country. It has begun by appropriating to civil uses the convent lately occupied by the Liguarians. This measure, if carried out, will enrich the State by about one hundred million florins.

## CONVENTS IN SWITZERLAND.

THE Grand Council of the Canton of Lucerne, Switzerland, has declared the suppression of all the convents in that canton. Two of them are to be suppressed immediately, and the others by a gradual extinction. The Grand Council of Fribourg has likewise suppressed all the convents there.

## AUSTRALIAN ANECDOTES.

## EFFECTS OF KINDNESS AND FORBEARANCE.

WHILE I was retired for a time, as I have described, abroad, for the purpose of again reviving the sense of the solemn reality of religious things within me, I was sitting alone one afternoon in the hut, reading, when suddenly a form in the doorway threw its shadow across the floor. On lifting my eyes, I saw an athletic stranger standing in front of me. At the first glance, I felt convinced he was one of those unhappy men whose violent criminal propensities urge them into a life of outlawry, turn every man's hand against them, and theirs against every man, and, at last, conduct them to an ignominious death. Natural impulses of commiseration prompted me instantly to bid him come in and sit down, and to set before him some food. He sat down and ate for some time under great abashment. At length he rose up to go ; but, previously to doing so, told me he could not feel easy without confessing to me that he had come there with the intention of robbing the hut, for which purpose he had fire-arms behind a tree close at hand. The kindness with which I had treated him, he said, had so affected him, that he not only could not carry his project into execution, but he felt inclined to abandon violent intentions, and carry his fire-arms no more ; they were behind a tree he pointed out, and I had better take them, and do what I considered best with them. After this confession, I could not but give him such exhortations as I thought he needed, and furnish him with such a supply of food as the state of our provisions permitted, to take with him. Now here was the effect of the Christian principles that were just then so much occupying my mind (Matt. v. 42.) Let the sceptic make his own comment.—*From the Autobiography of an Atheist.*

## DO GOOD FOR EVIL.

SOME time afterwards (that is, after the event recorded in the preceding anecdote), one of the shepherds was continually losing

his sheep; and on one occasion when he came home short, I pointed out to him the cause of his misfortunes. Accustomed formerly to a country where a flock of sheep might have been left to itself without danger, he used now to sit down and read, and lose sight of them. Irritated by his loss, perhaps, more than my remarks, he struck me a violent blow. Nature said, *strike again*, or take him before a magistrate: Christ said, *do good for evil*. I confess that for a few seconds it was a hard struggle; but He to whom I was striving to give the supremacy of my soul assisted me, and I turned away. I found out, shortly afterwards, that another cause had been irritating him. During his absence that day, some one had stolen his bed and blankets, and he had heard of it only a little while before I spoke to him. In obedience to the principle, I furnished him in the evening with such as I could spare from my own. The next morning, this man followed me wherever I went, to apologize. I could not get rid of him. He was a high-spirited young man: but I never saw any one so completely abased in his own estimation as he had become by being thus treated. Afterwards he thought nothing too much to be done to serve me. Let the sceptic refer to Matt. v. 39, &c., and make his own comment; for be it recollected, that there is no such dictum in any other system of religion or ethics.

Let me not be supposed to hold that this principle is to be carried to the length of giving unlimited range to lawless force. It is certainly meant to have the utmost latitude in the dealings of man when they stand in an equal position to each other; but it is not meant to abrogate the operation of properly constituted authority. It is not meant to surrender into the hands of the backslider the economy of the church, or to nullify the duties of the magistrate, or to abrogate domestic authority; but, in all points where parties are equal, it appears to be of legitimate and binding application.—*Ibid.*

#### DEATH OF EDWARD BAINES, ESQ. SEN.

SINCE our last number went to press, the Congregational denomination has been visited by another affecting bereavement, in the death of the late originator and able conductor of the *Leeds Mercury*. The event took place on the 3rd inst.

Few men have rendered better service to the cause of enlightened freedom than Mr. Baines. He advocated great principles, when they were less popular than they now are; and by indomitable perseverance, and no little share of moral courage, he secured for unwelcome truths a calm and respectful

hearing. In times of great political delinquency, he lifted up his voice, and caused it to be heard against the corruptions of Tory despotism; and was spared to see at last the partial triumph of principles for which he had contended in evil times. It was a proof of no mean power, that his paper ranked second to no journal out of the metropolis. Mr. Baines's steady support of the cause of Nonconformity is too well known to require any record of ours. The end of this truly good and respectable man was peace.

#### THE PRESENT CRISIS.

DR. MERLE D'AUBIGNE, in his address at the opening of the Theological Seminary of Geneva in October last, says,—

"I know not whether I am mistaken, but it appears to me that another period has commenced, and another era is opening upon us. In England, it is true, Puseyism continues openly to bear its bitter fruits in notable conversions to Popery; but in point of fact its growth is checked; and perhaps God has brought about this result by the very excess of the evil. In Germany, important political and ecclesiastical events, which are in preparation, or rather which have already begun, will destroy all the cobwebs with which they hope to envelope the Church; and her bark, tossed by violent tempests, will find that nothing can save it from the roaring waves, but the anchor of salvation and the cable of the Word.

"And in France, gentlemen, we can thankfully say, that the thick cloud which began to gather round our Protestant Church seems to be partly dispersed, and to have given place, in some instances, at least, to the beams of the heavenly sun. There is a better understanding among individual Christians, and also among Christian communities. Pious men who were stupefied by the general movement, and wavered between ecclesiasticism and Jesus Christ, appearing to lean towards the first, suddenly return to the second, to him who has had their first love. Doubtless this is but a beginning. There may be a return to the idol which was abandoned but for a moment—but we confide in those consciences which have been cleansed from dead works, and which cannot forsake a living Christ; or rather we confide in that God, who, from all existing tendencies can form a new tendency—holier, more perfect, more in harmony with that heavenly injunction which was obeyed by the apostolic church."

THE  
MISSIONARY MAGAZINE  
AND  
**Chronicle.**



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## CHINA.

## SUFFERINGS AND DANGERS OF MISSIONARIES.

OUR readers have frequently been reminded, by facts which have been placed before them, of the perils to which our Missionary brethren, in various parts of the world, are often exposed; but never, except on one memorable occasion, has it fallen to us to record an occurrence more calculated to awaken their strongest sympathy than the event described in the following statement. Nothing could exceed the cruelty and vindictiveness of the attack made upon our beloved Brethren who were, in this instance, the sufferers; and it can only be ascribed to the special intervention of Him who "reigneth over the heathen," that they escaped with their lives. Let us unite in heartfelt thanksgiving to God for their signal deliverance, and earnestly commend them, for future safety, to the same gracious and ever-watchful Preserver.

The conduct of the turbulent men by whom Dr. Medhurst and his companions, while engaged in their work of mercy, were so ferociously assaulted, must not, however, be regarded as any indication of the general disposition of the Chinese towards European Missionaries, for, as it will be seen, they were kindly treated by the inhabitants of the place. The attack originated in peculiar circumstances, not likely to occur again; and it seems more than probable that the real character and objects of our brethren were not understood by their merciless assailants, who, in fact, consisted of a lawless and unsettled mob of Chinese boatmen, suddenly thrown out of employment and intent on plunder.

It is gratifying to know that our devoted Missionaries were perfectly blameless in the affair—they violated no rule, prescribed for Europeans, in the prosecution of their labours; and, for the injuries inflicted on them, they offered not the slightest provocation.

Our brother, Mr. Milne, writing from Shanghai, under date of April last, thus describes the circumstance to which we invite the attention of our readers:—

"I have now to record an occurrence, with which the Directors will have been made partially acquainted by the public prints. The Consular Regulations at this Port have hitherto limited the time during which foreigners may be absent from Shanghai to twenty-four hours; and we have therefore uniformly endeavoured to confine our excursions to such places as may be reached and the return effected within that period. With this view, Drs. Medhurst and Lockhart, and Mr. Muirhead, left Shanghai long before daybreak on the morning of the 8th of March, and arrived at the city of Tsing Poo, nearly thirty miles to the westward, by noon on that day. Being desirous of avoiding all breaches of prescribed rules, and anxious to be back in due time, they left their boat at a distance of five miles on this side of the city, in order to rest their men, and to enable them to arrive a little sooner than they could have done by the process of tracking.

"Two of the brethren had previously visited the city on several occasions, and were well acquainted with its locality: on entering the gates, therefore, they had nothing to do but to proceed along the streets, distributing their tracts from house to house, to those who appeared able to read. While thus engaged, they perceived an unusual number of grain-junk men, who are generally a turbulent set, and who, on the present occasion, had been rendered more restless and dissatisfied by having been suddenly disbanded and left without employment or support, in con-



sequence of the new arrangements made by Government for sending the imperial grain to the north by sea, instead of forwarding it by the Grand Canal, as before. The brethren were not fully aware of these circumstances at the time, but their existence serves to account for much that subsequently transpired. As these men came around in unusual numbers, and began snatching at the tracts, taking larger quantities than would have fallen to their share, Dr. Lockhart dropped a little in the rear to keep back the crowd, while the other two went on distributing the tracts among the shopkeepers of the town.

"The navigators, dissatisfied with this arrangement, began to hoot and throw stones, and then tried to push forward, with the view of breaking through the slight barrier that was opposed to their progress. Dr. Lockhart attempted to keep them back, as well as he could, by stretching out his arms, in one of which he held his walking-stick; and, whilst the crowd were pushing and striving to advance, one of them accidentally received a slight blow on his face with the cane. When this occurred, more hooting and throwing of stones followed, but Dr. Medhurst turning round, faced the crowd, and, by his remonstrances, subdued for the time their opposition and resentment.

"The work of tract-distribution was then proceeded with, but, as the people still appeared excited, it was deemed prudent not to preach in the public squares, as had been previously intended and announced, but quietly to leave the city. The Missionaries, having advanced into the fields and gone about half a mile on their way home, saw a number of people running after them, and heard them crying aloud that they intended to beat them. On their coming up, it was soon discovered that they consisted of a fresh set of grain-junk men, who had not been seen in the city, but who had probably been excited by some over-strained report of what had happened, and were come, as they thought, to avenge the quarrel.

"The Missionaries asked what they wanted, and they replied, That they had come to bring the foreigners into the presence of the officers of the grain-junks, to answer to a charge brought against them. As this requisition was evidently a mere subterfuge to inveigle the Missionaries into their power, it was very properly refused, and mild persuasions, and even promises, were tried to dissuade the mob from their purpose: the men, however, prepared to beat the Missionaries, and one of their number, having stripped off his upper garments, began wielding a heavy chain, with an iron thong at the end resembling in size and shape the glass drop of a chandelier, and calculated to inflict very severe blows. The rest with sticks and crowbars, swords and staves, came on with the same intent.

"In an instant all the brethren were attacked in the most furious manner. They attempted to defend themselves, or ward off the blows, but were soon rendered incapable of resistance and obliged to flee. Dr. Lockhart, however, was still in the hands of the ruffians, who had forced him to the ground, and were beating him with the chain, the blows of which could be heard at some distance. Returning to rescue their companion, Dr. Medhurst and Mr. Muirhead perceived him on his legs again, and running towards them. The whole three then fled for their lives in the direction of their boat, pursued by the marauders, and the chase was continued for more than a mile, when being overcome by fatigue, and finding the men fast gaining upon them, it was resolved to try once more what mild persuasions and remonstrances would effect.

"When their pursuers came up they surrounded the Missionaries, hemming them

in on all sides, and commenced beating them again in the most ferocious manner. Whilst vainly attempting to ward off the blows in one direction, Dr. Medhurst was struck from behind with the blunt end of a hoe, the iron part weighing about five pounds, which was brought down, with all the force the man who wielded it could exert, directly on the crown of his head. He was stunned by the blow, and brought immediately to the ground, when the maddened mob began to beat him further with similar instruments in various parts of the body, and he also received a blow from a blunt sword on the side of the knee, by which he was severely bruised.—*Vide Engraving*, p. 489.

“Dr. Lockhart in the meantime was again attacked by the man with the chain, and another who held a sword endeavoured to make him kneel down with the view, as Dr. L. then thought, of striking off his head. Another man inflicted a severe wound on the back of his head, which bled profusely, and nearly brought him to the ground; but he was enabled to regain his feet, and, by shewing the clots of blood upon his hair, restrained the assailants from greater violence. Mr. Muirhead was also severely beaten about the legs and ancles, apparently with the view of preventing his escape, and he was ill-treated in other ways, until he with his companions lost all spirit of resistance, and were reduced to the necessity of yielding to the wishes of their assailants.

“Having brought the Missionaries to this helpless condition, the mob proceeded to rob them of their watches, spectacles, gloves, caps, and part of their clothes; after which they compelled them to proceed, lame and crippled as they were, back towards the city. On the manifestation of the least unwillingness or inability to proceed, they were again beaten, and, being each seized by several powerful men, were pushed and forced along the road. While thus hurried along, Drs. Medhurst and Lockhart began to reason with the men, representing themselves as constantly engaged in attempting to benefit the Chinese, one by imparting instruction, and the other by affording medical assistance; whilst they had come to Tsing Poo with the sole intent of circulating good books for the improvement of mankind. Dr. Lockhart represented how he had gratuitously healed several of the grain-junk men at Shanghae, and by that means produced a slight relaxation of the cruelty with which he was treated.

“But the intention of the marauders appeared, from the tenor of their conversation, still to be to carry the Missionaries on board the grain-junks, and detain them there until a heavy ransom was paid for their release, or to convey them to a bridge near the city, where the attack was first made, and there dispatch them. The Missionaries had already given up all hope of life, and the melancholy fate of Williams, together with the more recent catastrophe at Wang-chu-ke, near Canton, rushed into their minds. The attack was evidently of a murderous character, and any one of the blows so profusely dealt out, might, if not restrained by a Divine hand, have resulted in death. They were thus led to anticipate the worst results, but still made some efforts to dissuade the mob from the infliction of further harm, and whilst proceeding along the road appealed to the bystanders for their assistance; but their appeals were only followed by blows, and those who drew a little nearer than the rest were beaten back again.

“As the Missionaries were gradually dragged towards the city, two or three Chinese joined the procession who appeared not to belong to the grain-junks, but from their dialect to be inhabitants of the district. When near the city-walls the

train came to a halt, and a parley was held whether they should proceed directly through the city or round the outside of the walls to the grain-junks on the opposite side; or wait where they were until they obtained reinforcements from the vessels. The advice of those who had recently joined the procession, and who appeared to be friendly to the Missionaries, was, that they should go at once to the city, and this was accordingly done. On arriving at the city-gates, a number of the inhabitants came out, and, among the rest, some people from the Magistrate's Office, who advised the Missionaries to go thither: this had no sooner been acceded to, than these officials took charge of the brethren in a kind and friendly manner, while the grain-junk men slunk away.

"Arrived at the public office, the Missionaries requested an interview with the Magistrate, and being politely received, they related to him the attack which had been made upon them, and the robbery which followed it. He took down a list of the articles stolen, of which he promised to obtain the restoration, while he engaged that the men who committed the offence should be taken into custody. In neither instance did he keep his word; but, after giving the brethren some slight refreshment, he sent them, under the guard of several officers and police-servants, in Government-boats, back to the place where their own boat lay. The Missionaries then took leave of the officials, and proceeded homewards, where they arrived early the next morning without further molestation."

On receiving intelligence of the transaction, the British Consul at Shanghai adopted prompt and vigorous measures to obtain redress, and completely succeeded in his object. In reference to this Mr. Milne adds:—

"Thus has this unpleasant affair, which at one time threatened the lives of three of your Missionaries, and then the peace and preservation of the whole foreign community, been brought to a successful termination, and good is likely to come out of the evil, in the increased security and freedom of intercourse that will henceforth be enjoyed by British Residents at Shanghai. Let us join in adoring our gracious Lord, who has protected his servants in the hour of peril, and even rendered their position more favourable than it was before; and let us at the same time be encouraged to persevere in sowing beside all waters, knowing that in due time we shall reap if we faint not. The brethren, who have so severely suffered, are in no wise daunted by the perils which they have gone through, but are ready to proceed again into the surrounding towns and cities, and, as soon as political arrangements permit, to preach the Gospel in the regions beyond."

If the preceding article supplies an illustration of the dangers and sufferings to which the Christian Missionary is exposed while labouring, like his Divine Master, to seek and to save that which was lost, the succeeding statement, derived from the same communication, presents a different picture, and shews him in the enjoyment of bright rewards and brighter prospects. The progress of the work of God in Shanghai and its neighbourhood, and some of the diversified means of Christian instruction and spiritual blessing which our brethren have brought into operation, are thus exhibited in their last letter:—

In the prosecution of the work for which we have been sent hither, those of us who have become sufficiently acquainted with the

Chinese Language have continued to make known the Gospel, by means of public preaching in the Society's Chapel in this city to



listening hundreds. Besides a service in the English Language, conducted by the Missionaries in rotation every Sabbath-morning, three native services have been held in the Chapel, and one in the Hall of the Hospital every Sabbath-day: also, two regular week-evening services in the former, and two daily services in the latter, for the sick and those residing on the Mission-premises.

The Colporteur, Wang-show-yih, in company with one of our newly-arrived brethren, has also been in the habit of attending the Chapel several afternoons during each week, and addressing those who may happen to be present. In almost all of these services we have an encouraging attendance, some coming regularly for a succession of weeks; but the greater part are apparent strangers, who, to the best of our knowledge, have attended only once or twice. Of course we feel more encouraged by the attendance of those who repeat their visits; yet, as the way of acceptance with God is pointed out, and the necessity of repentance and faith enforced, in every discourse, we feel persuaded, that, from the vast number of strangers attending the various services, the peculiar doctrines of the Gospel will soon become very extensively known, and, under the divine blessing, produce their legitimate fruits, in correcting the general misconceptions of the people, and in awakening some to a saving reception of the truth.

The native doctor from Chow Poo, mentioned in our last, having urgently entreated to be baptized, three of our brethren examined him, in order to ascertain the state of his feelings with regard to Christianity. They asked him many searching questions, and could not help being struck by the appropriateness of his answers: his anxiety for the salvation of his soul appeared to be great, and his ideas regarding the way of acceptance with God were scriptural and correct; while he also manifested a concern for the spiritual welfare of his wife and family. Having heard nothing unfavourable to his character, and being satisfied that his deportment was correct, they resolved to recommend him for baptism, and that rite was accordingly administered to him on the 19th of December last, in the Chinese Chapel in the city, in the presence of hundreds of spectators, who were much struck with the ceremony, and many of whom testified their approbation.

The distance at which he resides from us, interferes, in some degree, with his regular attendance; but we hope that he will, by degrees, through the medium of books and ordinances blessed by divine influence, grow

in grace and in the knowledge of our Lord and Saviour Jesus Christ.

We have had several other inquirers, who have persevered for a time, but, from some cause or other, have not become decided. One young man, belonging to Soo-Chow, came repeatedly from that city, and resided on our premises for a time, inquiring very earnestly after the way of salvation: he had made great progress in divine knowledge, and many hopes were entertained respecting him; but, through the influence of a debauched brother who persuaded him to return to his native city, the young man has had his intercourse with us interrupted. His inquiring mind may, however, lead him to renew his search after truth; and, if the Spirit of God has indeed begun the good work in him, we know it will be perfected to the day of our Lord Jesus Christ.

Several men from the Northern Provinces have come frequently inquiring about our religion, and have remained several days in our neighbourhood to see and hear more of this new way. These, after being well furnished with books and plied with exhortations, have returned to their native districts; but the distance at which they reside precludes the possibility of our ascertaining how far the means employed have been blessed.

Preaching and Tract-distribution in the surrounding towns and villages have been carried on during the last six months. Very large audiences have assembled to hear the Missionaries in open squares or temples, all of whom, after listening with great apparent attention, have dispersed in the most orderly manner. One day this year a large town and a walled city were visited in this way, in the first of which a notice was placed up in front of the great Temple, advertising a meeting in the afternoon, while the Missionaries went on to the city, seven miles further, to preach and distribute Tracts. After this they returned to the town which they had previously passed through, and found a large audience assembled in the great square, amounting to nearly a thousand people. A mountebank, who was performing near, was compelled to suspend his exhibition for the time, while the spectators surrounded the Missionaries. The preacher, mounting a few stone-steps, which formed a sort of rude pulpit, addressed the crowd, amongst whom were many respectable people; and, after delivering their message, the Missionaries departed without molestation, the dense throng opening a way for them to proceed on their journey homewards.

## ENCOURAGING REVIVAL OF THE MISSION AT CANTON.

THE *extension* of the Chinese Mission is an object which must long continue to command the attention of the Christian Church, and the Directors are most anxious to follow up with effect an undertaking of such pre-eminent importance. It will be seen, by the article which follows, being extract of a letter from Dr. Hobson, dated May 23, that the Society has recommenced its operations at Canton, from which our Missionaries had been long excluded by the turbulent character of the population, and their strong hostility to foreigners of every nation. In reliance on the tender mercies of God for his protection, and stimulated by the favourable results of a visit which he made to Canton in October, 1847, in company with Mr. Gillespie, Dr. Hobson entered on this populous field of labour in the month of February last, from which period to the date at which he writes, the progress of his efforts was highly gratifying and auspicious. His preparatory measures, and the actual commencement of his Medical and Missionary labours, are thus detailed in his letter to the Directors:—

You will be glad to hear that up to the present time I have met with very encouraging success in this city. There now being no immediate prospect of hostilities, and everything having gone on satisfactorily in the place which I had rented temporarily as a Dispensary, I have felt justified in accepting the terms of my landlord, and, with the advice and assistance of Leang-a-fah and my other Chinese Assistants, have concluded an agreement on what I believe to be safe and equitable terms. By opening the premises in the first instance as a Dispensary, I have been able to satisfy myself on many important points relative to its eligibility as a permanent locality—the true owner of the property, the feeling of the neighbourhood, and the terms of rent, &c. With regard to the locality, I am satisfied that it is one of the best, if not the best, that can be occupied on the water-frontage, which is extensive; but all parts of it are not alike eligible. For the health of the Missionary and his family it is quite necessary that the house he occupies should be on the river-side. I believe that the situation I have succeeded in obtaining will prove healthy and cool—a point of vital importance in such a close and crowded city as this.

To ascertain the true owner of the property I have had the public records examined, and the result has been satisfactory.

The feeling of the neighbourhood is decidedly favourable to the object I have in view. The visible effects of the Hospital disarm prejudice and conciliate those who might otherwise prove inimical; and, if the *neighbours* are unwilling, the landlord must succumb to the popular feeling.

In renting the house now engaged there have been no restrictions imposed upon me: in fact I have had preaching there three times a week by Leang-a-fah, almost from the

commencement of my using it as a Dispensary; for, although I was aware it would be attended with some risk of my losing the place, yet, in dependence upon the blessing of God, I resolved not to withhold the bread of life from the large number of applicants for bodily relief. It was accordingly done, and I have not heard a word against it. The Lord, I trust, in answer to prayer, has given me favour in the sight of the people, and will do yet greater things in preparing them to receive His word.

You will see from what has been stated, that I have endeavoured to do wisely, and to act justly, and I now look up for the Divine blessing and the prayers and support of my fellow-Christians. I rejoice with trembling, knowing the deceitfulness and wickedness of the people with whom I have to deal, but everything I have as yet done has the full concurrence and recommendation of the Evangelist, who must know something by this time of the character and conduct of his countrymen in this idolatrous City.

Three days in the week, Monday, Wednesday, and Friday, I visit the Hospital and attend to the sick from 9 till 3. We begin with invoking the Divine blessing and singing a hymn. Leang-a-fah reads and explains a portion of the 1st Epistle to the Corinthians, and we then kneel down together, Afah praying with fervour and reverence. From this service the patients are at present excluded, as it is designed especially for the Native Christians, and to seek a blessing on each other and the labours of the day. It comforts my heart to hear the Evangelist commending me by name to the favour and blessing of the Most High.

On the conclusion of this short service, I descend with Afah to the sick waiting below, and support him in a short address to the patients on the religion and



doctrines of Jesus, and the folly and wickedness of Idolatry; which is listened to with attention. Books are then given to each person, and the sick, by tens, women and men alternately, come up to the Dispensary, till the whole are prescribed for and attended to, seldom occupying less than five hours.

On Monday, my Receiving-day for new patients, the number is over 150—other days 100 or more. The people shew the greatest confidence in me, and the larger portion are respectful and thankful. My desire is, that when a proper Receiving-room is provided, Leang-a-fah should sit down and converse with the patients while they are waiting for admission into my consulting and dispensing room.

I reserve the Sabbath-day for preaching, which I hope will soon be twice a day, and to crowded congregations. The three other days I devote to study, instruction of my assistants, and visiting the Chinese in their family residences, as I have done this day; being carried to and fro in a sedan-chair a distance of two miles through the narrow streets, which is a new thing for foreigners

to do. Such visits as these furnish admirable opportunities for improving and enlarging the minds of the Chinese.

On Sabbath-morning I have a service, in the house I am at present occupying, with Mr. Bonney, an excellent Missionary of the American Board. Leang-a-fah preaches the truth fully and boldly, and I follow him, endeavouring to sanction, improve, and commend what he has said. The audience is orderly and good, and I am sure that most, if not all, that is said is understood. It is a great comfort to speak where only one dialect prevails.

I have prayer and reading of the Scriptures with the servants almost every evening during the week, and I am daily preparing myself for public preaching, as I feel that *that* is the grand desideratum, with teaching from house to house. The people are glad to hear a foreigner speak their language, and I indulge the hope that, if the truth as it is in Jesus is only faithfully and intelligibly explained, it will prevail in spite of all that hinders and opposes.

## BANGALORE.

### PREACHING AT AN IDOLATROUS FESTIVAL.

THE following communication, dated early in June last, from Mr. J. B. Coles, of Bangalore, testifies to the zeal and energy with which, at least, the outward forms of idolatry continue to be maintained in the Mysore country; while it reminds us of the necessity which exists for a proportionate amount of effort, far exceeding what has yet been put forth by the Church of Christ, to replace with the blessings of salvation a system so dishonouring to God, and so ruinous to the souls of men.

On the 10th of last month (writes Mr. C.), I attended a Swinging Festival, near a village in the suburbs of Bangalore, accompanied by D. Solomon and Moses, native teachers, and four members of our Canarese Congregation. Having reached the spot, we walked round the dense crowd which had collected. On one side was a temporary shed made of bamboos and mats, in which were two hideous stone idols, to which eager crowds were offering coconuts. The principal poojari was an elderly woman, assisted by some younger women, and some men, who took the coconuts and broke them, giving one half to the poojari, and returning the other, with a little holy water and a few flowers, to the offerer.

There were several idol-cars gaily decked out, and drawn along by oxen and men together: at a little distance was the swinging machine; but, as the people are not allowed in this place to insert the hook in the flesh, it is merely attached to a thick bandage of cloth. Several, on this occasion, were thus swung through the air, in fulfilment of vows made in the time of trouble. The people were

all dressed in their gayest attire, and evidently came to see and be seen. The whole more nearly resembled a country fair or wake in England than anything else.

Having found a mass of stone somewhat elevated above the ground, we stationed ourselves there. Moses read a considerable part of a tract, after which, D. Solomon addressed those within hearing, who were now very numerous. I then read a passage of the New Testament, and spoke to the people, after which Moses addressed them at considerable length. When he concluded, D. Solomon preached to them again, and after he had spoken for some time, I also preached a second time, until it began to grow dark, and it was time to close. We then distributed books, and when the people had nearly dispersed, we addressed a few words to those who lingered behind, urging upon their attention what they had heard, and returned home praising God for the opportunity of offering to so large an assembly the unspeakable blessings of the everlasting Gospel.

LONDON MISSIONARY SOCIETY.

NECESSITY FOR INCREASING THE PERMANENT INCOME OF THE SOCIETY TO AN AMOUNT EQUAL TO ITS ORDINARY EXPENDITURE.

*Extract from the Annual Report of May, 1848.*

"THE state of the Society's Funds has demanded the most serious consideration of the Board. For seven years past, the average Expenditure has exceeded the ordinary Income by £9,000 per annum. This large and continued excess in Outlay has arisen chiefly from the extension of the Society's Missions in Polynesia and the West Indies—the former under the delightful and stimulating details of the devoted Williams; the latter from the urgent claims arising from the Abolition of Slavery throughout our Colonies. Although these enlarged efforts have involved a degree of financial embarrassment, which has sometimes awakened the painful anxiety of the Directors, the blessed results not only forbid regret but demand thanksgiving. Thousands of miserable Savages in the Isles of the Pacific are now rejoicing in the love of God, and living in love with one another; and thousands of Emancipated Negroes in Jamaica and British Guiana are triumphing in the liberty wherewith Christ hath made them free.

"This large and continued excess of Expenditure, amounting during the last seven years to more than £63,000, has been met—as every Annual Report and Balance Sheet of the Society shew—by the sale of Funded Property, the amount of the Jubilee Fund, and the produce of occasional Special Efforts. But these sources of extra supply are nearly exhausted; and this fact, accompanied by the unprecedented commercial vicissitudes of the past year, induced the Directors to adopt precautionary measures, in order to maintain the high credit of the Society, as well as the comfort and efficiency of its Missionaries.

"The recent Special Appeal of the Directors to their more affluent Friends was, however, made with great reluctance: such a measure, they think, can only be justified on rare occasions, and by the strongest necessity; and while they are gratified with the issue, they are constrained to state—as the result of deliberate calculation—THAT TO CONTINUE AND CARRY OUT, ON THE PRESENT SCALE, THE EVER-EXTENDING OPERATIONS OF THE SOCIETY, A PERMANENT AUGMENTATION OF ITS INCOME, TO THE AMOUNT OF FROM £8,000 TO £10,000 PER ANNUM, IS INDISPENSABLE.

"Such an amount, though large in itself, would not press heavily, if divided among the numerous Auxiliaries throughout the country. An increase of one-fifth only on the present scale of Contributions is required. Let the wealthy give as God hath prospered them—let the poor do 'what they can'—and especially let an improved system of Missionary Organization, *that shall include all classes*, be adopted, and the Directors trust that the requisite increased amount may yet be realised. But, if this be not accomplished, the alternative is inevitable: faithful Labourers, ready to spend and be spent in their Redeemer's service, must be recalled; and fields already white unto the harvest must be abandoned."

To the importance of the case presented in the foregoing Statement, the Directors most urgently invite the serious consideration of the Friends of the Society, both at home and abroad. The recall of Missionaries and the abandonment of Missions would be an unparalleled event in the Society's career, and the possibility of such an occurrence it is most distressing even to contemplate; but

the Directors are compelled to repeat their statement, that such a measure must become a *painful reality*, unless the Funds of the Society can be permanently augmented.

To avert this dreaded necessity, nothing however is required but the adoption of the means suggested in the preceding extract from the Society's Report. The addition of one-fifth to its ordinary Income, the Directors believe to be practicable, and not difficult, if the effort be made by all classes of its numerous and devoted supporters. It only requires that every Friend of the Society should augment his contribution in that proportion—that the Subscriber who, from the fruit of his industry, has hitherto given a Penny per week or one Shilling per quarter, should add one Shilling more to his offerings for the year, and that the Annual Subscriber of a Guinea should advance to 1*l.* 6*s.*, or as much beyond that moderate limit as his means may permit.

In the case of Annual Subscriptions, the Directors are indeed strongly convinced that it behoves the Friends of Missions seriously to review their *scale* of contribution. A large majority of this class of contributors have hitherto satisfied themselves with the *very inadequate* sum of a single pound or guinea. The wealthy often give no more, while the names of their humbler neighbours are found in the same list as equals in contribution; and this measure of support, which might be suitable in aid of a school or some other local charity, is all that is afforded to a cause involving the Christian education of multitudes and the salvation of the heathen world. If the Scriptural rule of *proportion* were uniformly honoured by the friends of the Society, and every contributor gave weekly or annually as GOD HATH PROSPERED HIM, the dread of recalling faithful Missionaries would never be entertained, but, on the contrary, more Labourers might be sent forth to reap the fields already white.

To accomplish the necessary increase, however, *regular* and *systematic* efforts are indispensable, and if the effective measures applied by some of the Pastors of our Churches were adopted by all, the result would prove no less surprising than delightful. An inspection of the Society's Report will prove that several Congregations both in London and the Country, *neither distinguished by wealth nor numbers*, contribute annually a larger amount than all the Churches of a County; and this applies not to a single County, but to several. Now, it cannot be doubted, that in these districts the aggregate number of Friends of the Society is tenfold that of each of the particular Congregations referred to, and their amount of resources is unquestionably also much greater; but, in the one case, there is an Association including all classes, wisely formed and zealously worked by the Minister, from the beginning of the year to the end of it, while the contributions of the other are restricted to an occasional, or at most an annual effort.

Most respectfully and earnestly, then, the Directors entreat the co-operation of their Ministerial Brethren and others in this effective form of operation, and it will afford them peculiar gratification to aid in the formation of such Congregational or District Associations, by a supply of suitable Publications, Collecting Cards, and Missionary Boxes, on receiving applications to that effect. Or should the assistance of one of their Officers or Agents be deemed desirable in commencing such a course of regular operations, it will be cheerfully and promptly rendered whenever requested.

CULLING E. EARDLEY, *Treasurer*.  
 ARTHUR TIDMAN,  
 JOSEPH JOHN FREEMAN, } *Secretaries*.

## DEATH OF THE REV. JOHN LOCKE.

IN addition to the announcement of this deeply lamented event contained in our last number, it affords us a mournful gratification to present the annexed details, derived from correspondence since received. A Christian friend, Mr. Tudhope, one of the members of the Church at Graham's Town, addressing his brother-in-law, Mr. George Gray, of Hackney, who also held the same\* relationship to our deceased brother, writes, May 13, to the following effect :—

MY DEAR BROTHER,—I have the painful task to inform you that dear Brother Locke departed this life at Port Elizabeth, on Sabbath morning last, and was buried here yesterday. I believe you have already received letters, informing you that his proposed voyage home was interrupted by the wreck of the vessel, in which he had taken his passage for his native country. His luggage was on board, and he himself had made all arrangements for departure on the following day. But God's ways are not our ways. A violent storm arose, the ship was driven on shore, and soon became a wreck. During this time poor Mr. Locke, and other friends, visited the spot with a view of saving his goods, when, I believe, he caught cold, as he was shortly afterwards attacked with dysentery, and, after suffering for about three weeks, he left this world in the full hope of a glorious resurrection.

On hearing of his illness I hastened to Port Elizabeth, a distance of about one hundred miles, and found him much worse than I had expected. From the time he was taken ill, he never entertained the smallest hopes of recovery; and from the report of his medical attendants, after a *post-mortem* examination, little hopes could be entertained of his reaching home, had he been permitted to embark, in the state of his health on leaving Graham's Town. This affords a melancholy satisfaction in reviewing all the mysterious providences connected with our departed brother, and his dear family. During the whole period of his illness he manifested the greatest tranquillity of mind. Never have I been more impressed with the infinite value of the glorious Gospel, than in observing its effects on the mind of our beloved Brother. On one occasion he said, "I have no rapturous feelings, but the same confiding reliance upon the merits of my Saviour that I have been accustomed to enjoy." On first seeing me after my arrival at Port Elizabeth, he said, "You have come to my funeral." "I hope not," said I, "we cannot spare you yet; but if so, is it not all well?" "All well," he exclaimed, "long ago. I repose on Christ as my foundation. I have exhorted my people to do so. I exhort them to do so still." He left his family and friends without regret, having again and again committed us all to the care of our Heavenly Father. He died, at last, without a single struggle, literally falling asleep in Jesus. O blessed, blessed indeed are they who die in the Lord!

This event has excited universal regret throughout the whole Colony, for Mr. Locke was very much beloved. Mrs. Locke does not think now of leaving Graham's Town. She is surrounded by many kind friends, who will allow her to want nothing that can in any degree alleviate her sorrows. Supported by the rich consolations of the Gospel of peace, she bears her trial with the most exemplary resignation and fortitude.

The next communication, dated July 27, is from a medical friend, Dr. Minto, late of Graham's Town, but now residing at Maidstone, Kent, also addressed to Mr. Gray :—

MY DEAR SIR,—Yesterday afternoon I received a letter from Dr. Chalmers, the gentleman who attended my dear friend Mr. Locke in his last illness at Port Elizabeth, giving me an account of that illness, and I regret to say, of its fatal termination. Dr. Chalmers is a man of exalted piety, and he had a great esteem for Mr. Locke. Mr. L.'s disease was dysentery, which Dr. Chalmers says was epidemic, at that time, at Port Elizabeth. You have most



probably received an account of the particulars, but lest this should not be the case, I will give you the non-medical part of Dr. C.'s letter :—

"We were all led to say how mysterious are the ways of God, when the *Johanna* was wrecked; and again, when Mr. L. was taken ill, three days before the steamer was to sail—the baggage all on board. On the 19th of April, symptoms of deranged stomach came on; and, after taking a common dose of rhubarb and magnesia, dysentery set in, ushered in by faintness and a feeling of mortal depression, and from that time he seemed impressed with one idea, namely, his last illness."

Then follows a description of the treatment, which Dr. C. thus concludes—"At three-and-a-quarter A. M. of the Sabbath, he quietly breathed his last breath, without a sigh or groan; Mrs. Chalmers, Mr. Robson, Mr. Thompson, Mr. Campbell, and the faithful servant Elizabeth, being present."

On the third day of his illness he had been moved from Mr. Campbell's house, nearly a mile out of town, to the Rev. Mr. Robson's, for the purpose of being near Dr. Chalmers. In allusion to this Dr. C. goes on to say, "I was thus enabled to give him my constant attention: he had many friends, who, night and day, attended to his wants, and he was a pattern of patience and resignation. On the Sabbath previous to his death, he was seized with hiccup and great lowness, and all became alarmed: he rallied, however, and, during the week, had but a slight return of these symptoms. Stimulants seemed to do him harm, and he only took a teaspoonful or two of food at a time, and this no doubt was against him; but how patient, grateful, affectionate, and tractable he was the whole time! His expressions frequently were full of faith and joy. On Saturday, (the day before his death), he said to me in the morning, 'Still here you see.' At 1 P. M., the pulse sank, and on being summoned, I found him feeling faint and depressed. I saw the change, and told him (after he had remarked, that he should like to have passed another Sabbath in the house of God), that he would most likely be in God's own temple—'Ah, well, be it so! I wait the conflict with joy. I commend you all to God—commend me to Him—and thank you for all your kindness!'"

"Mr. Tudhope had made arrangements for the immediate removal of the body to Graham's Town, and measures were taken to prevent decomposition, so that his numerous friends might see his face once more. The coffin was suspended in a wagon, and Mrs. Locke and family, with Mr. Thompson as their companion, left this place in another wagon, at 10 A. M. to-day, (8th May), followed by a large procession of friends and acquaintances; the Commandant Brown, and the soldiers of the 91st regiment stationed at Port Elizabeth; as far as the outskirts of the town. A hymn was sung, and the Rev. Mr. Robson having offered a prayer, we parted.

"It was a solemn scene. He who had but three Sabbaths ago preached to us; whose lips and mouth addressed us on the last communion-season; were yesterday sealed by death. One of his sermons, preached a month ago, was—'The hour of my departure is at hand.' The last text was Matt. v. 4.—'Blessed are they that mourn.'"

We cannot omit this opportunity of expressing our very grateful sense of the generous and unwearied services rendered by Dr. Chalmers of Port Elizabeth, to our departed friend and brother, as well as the similar disinterested kindness he has uniformly manifested towards many of our Missionary brethren in that part of the colony, who from time to time have needed medical advice and treatment for themselves or their families.

The concluding statement is from one of our Missionary brethren at Port Elizabeth, Mr. Passmore, who adds some very interesting particulars of the last hours of our lamented brother, and bears the most gratifying testimony to his Christian graces under suffering, and the holy calm which marked his departure :—

You will doubtless have learnt from some source that Mr. Locke had intended to proceed with his family to England. We were all indulging the hope, that, with the blessing of God,

he would shortly return to his flock, and to his work, with recruited health and re-invigorated powers; but God has otherwise ordained. His work is done—his labours are ended—he has entered into his rest. There seems to have been a mysterious Providence in all the events which have recently taken place. Almost every link in the chain seemed inexplicable, till the last and concluding one, which explained the rest.

A few months ago, two of his little ones were taken away, and his own health was so shattered that a voyage to England and entire rest appeared absolutely necessary. But, two days before the time fixed for sailing, during a gale of wind, the ship parted her cables, and came on shore a complete wreck—this caused two weeks' detention, the next arrangement being to go to Cape Town by the Steamer, and take a vessel from thence to England. A second time were his goods embarked, when, within a day or two of sailing, he was seized with dysentery. Still we hoped that, by the return of the Steamer, he would be so far recovered as to be able to prosecute his original purpose: such we hoped with regard to him; but he, on the contrary, from the first, said that he should not recover. His presentiment was verified, although everything that affection or medical skill could suggest was done for him; yet nothing could stop the progress of the disease, and on the Sabbath-morning of the 7th instant, eighteen days after he was attacked, he breathed his last. From a post-mortem examination, it appeared that his system was so much diseased, that, in all probability, had he not been attacked here as he was, his voyage would have been to no purpose, and, in the event of his being seized with illness on board, that, most probably, he would not have lived to reach England.

This appeared like a solution of much that had before been difficult to understand. His family was saved an useless and expensive voyage, and he had the satisfaction of spending his last moments, surrounded by Christian friends, with the expectation that his remains would be placed by the side of his little ones, near to that place which had been the scene of his labours. It is quite possible likewise that God had a gracious intention in his occasional labours amongst us, while waiting for the sailing of the vessel. There was something very marked in these services, and a deep impression appeared to be made on many. His choice of subjects was likewise peculiar, and almost prophetic, considering that, at the time, he had had no intimation of the illness which removed him. His texts were—"Wherefore do the wicked live?"—Job xxi. 7. "For I am now ready to be offered," &c.—2 Tim. iv. 6, 7. "Paul's address to the Corinthian Church."—1 Epis. xv. 58. And his last sermon was from our Saviour's words—"Blessed are they that mourn," &c.

His patience under his extreme sufferings was very great. He was not able to converse much; but we could often hear him repeating some of the promises, or parts of hymns which contained some cheering truth. As he leant on me for support, during one of his intervals of suffering, I could just catch the following words:—

"His love, in times past, forbids me to think  
He'll leave me at last in trouble to sink."

At another time:—

"When thou passeth through the waters, I will be with thee." Once, when he appeared almost overcome with the pain he endured, I said to him, "What must be the condition of those who, equally afflicted with you, have no God to whom they can look for support?" when, turning to me, he replied, "Awful, awful indeed! mine is nothing to theirs." Sometimes he would say—"It will soon be over—it can't last long." At an early period of his illness I suggested to him, that I hoped, with God's blessing, soon to see him raised up again, and that I could not think but that God had much work for him to do yet among his people. He immediately shook his head, and for some time I heard him repeating—"My poor people—my poor dear people," as if he were expressing his earnest desires on their behalf.

He daily grew weaker, and, on the Saturday, it was evident that his hour was approaching; but, while his friends were distressed and concerned, he appeared himself to look with satisfaction on his anticipated removal. He evidently had a desire to depart and be with Christ.



About three o'clock on the morning of the Sabbath, being still sensible, a sweet smile suddenly irradiated his countenance; he then fetched a sigh; and it was immediately seen that his immortal spirit had departed—so gentle was his dismissal. There were present at this time, beside his sorrowing wife—now a second time a widow, Mrs. Thompson, sen., Mrs. Chalmers, Mr. Robson, and two gentlemen who had often sat up with him. It was a solemn moment. Before a word was spoken, they all sank to their knees, when Mr. R. offered an affecting and suitable prayer.

Such, dear sirs, was the death-bed of your faithful Missionary. It will be gratifying to his friends at home to know that medical skill, and the soothing attention of friends, were all experienced by him. Dr. Chalmers, whose kindness has been so often manifested towards Missionaries, was with him early and late, and the other medical gentlemen of the town were called in consultation. His loss will be deeply felt. His people have lost a faithful pastor—the Missionary cause a zealous advocate—while every Missionary may indeed exclaim "Alas! my Brother." His natural kindness of heart and cheerfulness of manners endeared him to all who knew him, and many proofs of attachment and respect to him were shewn by several who were in no way connected with our Society.

On the Sabbath-evening it was announced, that, early the next morning, his remains would be removed to Graham's Town for interment; and that it was proposed that the friends here should accompany them to the outside of this town. The coffin was placed in a wagon, covered with a pall. Immediately behind, Mr. Robson and I walked as chief mourners, followed by the other friends; some soldiers of the 91st Regiment closing the procession. When arrived outside the town, the wagon was drawn to the roadside, when a hymn was sung and prayer was offered, and we then returned.

#### ARRIVAL OF THE MISSIONARY SHIP AT TAHITI.

WE had the pleasure last month of communicating the safe arrival of the "JOHN WILLIAMS" at Hobart Town, February 24th; and we are now gratified in being able to report that she reached the island of Tahiti, early in April—all well.

#### DEPARTURE OF MISSIONARIES FOR INDIA.

ON Friday evening, August 18th, a public meeting was held at Spa Fields Chapel, to take leave of three Missionary brethren, Mundy, Porter, and Sewell; with Mrs. Porter and Mrs. Sewell; previous to embarkation on their return to India. A hymn having been sung, the Rev. T. E. Thoresby read the Scriptures and engaged in prayer, and the Rev. H. Townley made the Introductory Address. The Valedictory Prayer, which followed, was presented by the Rev. E. Maunering, and Rev. Dr. Massie delivered the Valedictory Address. The Rev. Messrs. Mundy, Porter, and Sewell then successively addressed the Meeting, and the Rev. B. S. Hollis offered the concluding prayer.

#### APPLICATION FROM A NATIVE CHURCH IN JAMAICA.

AN application has been received, through our brother Mr. Holland, of Mount Zion Station, Jamaica, from the Members of the Church under his pastoral care, for the present of a *Communion Service*, of which they stand in great need, and which they would be glad to accept, *new or old*. They express the hope that one of our Churches might be able to confer this favour upon them; and, should any of our Christian Friends have it in their power to respond to the request, we shall be happy to take charge of the Service when delivered at the Mission House, Blomfield-street, and will engage to forward it to Jamaica by the first suitable opportunity. The applicants state that they would also feel obliged if any friend could supply them with a *small quantity of brown and green paint*, which the state of their Chapel renders especially needful at the present time.

*From the 17th July to the 16th August, 1848, inclusive.*

[illegible]

	£ s. d.		£ s. d.		£ s. d.
<b>Warwickshire.</b>		<b>Collections by Rev. S. Thodey:—</b>		<b>Buchan, Female Society, for Native Teacher, Adam Lind</b>	10 0 0
Solihull .....	2 5 0	Kintore, Rev. Robert Simpson .....	1 1 6	<b>For Native Girl, Mary Buchan</b>	3 10 0
		Inverury, Rev. Mr. Millar, Collection .....	2 3 6		13. 10s.
<b>WALES.</b>		Mission Box .....	0 13 6	<b>Dumfries, Subscriptions and Boxes</b>	9 9 7
Tretowr, Mr. D. Price ...	0 10 0	Culsamond, Rev. Mr. Rennie, Collection .....	2 0 4	<b>Congregational Chapel</b>	3 8 6
		Mrs. Hall's Box .....	0 14 4	<b>Free Church</b>	2 3 11
<b>SCOTLAND.</b>		Duncanston, Rev. Mr. Morrison, Collection .....	6 15 2		15 3 6
<b>Collections by Rev. G. Gogery, (acknowledged last month):—</b>		Prayer Meetings .....	8 0 0	<b>Less Expenses</b>	1 17 3
Aberdeen Ladies' Missionary Society, per Miss Russel, on account ...	5 0 0	H. Cran's Box .....	0 8 4		13 5 9
Craigdam, Rev. J. Callender, Collection after Public Meeting .....	4 11 0	For the College at Calcutta	1 0 0		
Peterhead, Rev. R. Hervey, Collection after Public Meeting .....	4 0 0	Keith, by Mr. Farquhar	5 14 6		
Collections, Missionary Boxes, and Donations	4 8 4	Forres, Rev. Mr. Stark	4 3 8		
Fraserburgh, Rev. A. G. Forbes, Collections	7 11 4	Avock .....	3 0 0		
John Park, Esq., for Native Teacher .....	10 0 0			<b>Residue of the Estate of the late Miss Agnes McShie of Corbally-square</b>	65 7 3
James Park, Esq., ditto	6 5 0	<b>Inverness:—</b>			
Roseheart, Rev. Mr. Balfour, collected after Meeting .....	0 19 0	East Church, (Free), Mr. Sutherland .....	6 8 4	<b>Edinburgh, Friends, per Rev. A. Leitch, for the Female Day School, Madras:—</b>	
Stuartfield, Rev. N. McKechnie, share of Society for Religious Purposes .....	6 0 0	United Presbyterian Church, Mr. Scott .....	3 0 0	Mrs. Swan .....	1 0 0
Banff, Rev. J. Murker, Collections & Donations	14 13 9	Independent Church, Collections and Sabbath School		Miss Cullen .....	1 0 0
M'Duff, Rev. J. Murker, Collections & Donations, including £10 from the Misses Mitchell, for Female Education; 10s. from R. Adams, Esq.; and a Thank-offering from one raised up from affliction .....	18 6 3	Missionary Box, Mr. Kennedy (less expenses) .....	6 2 8	Mrs. Leitch .....	0 5 0
Portsoy, for Missionary Ship .....	0 6 0	Rev. Jas. Kennedy	1 0 0	Misses Harvey .....	0 2 8
Stonehaven, Rev. D. Todd, Share of Juvenile Society	3 0 0	A. Fraser, Esq., of Abertarf, per Mr. Kennedy .....	1 0 0	A Friend .....	0 1 0
Laurence Kirk, Rev. Mr. Webster, Collection and Donations .....	5 0 0		8 2 8		32. 8s.
Brechin, Collection in Rev. Mr. Heddle's Church, (less expenses) .....	4 19 7	<b>Collections by Rev. G. Christie:—</b>		<b>Per Rev. W. Swan, for the Sufferers at Hankey:—</b>	
Montrose, Rev. H. Hercus, Collections (less expenses) .....	13 12 0	Nairn, Rev. James Howie, Congregational Church, Collection .....	3 1 3	A. Wigham, Esq., Aberdeen .....	1 0 0
Mr. Johnson's Missionary Box .....	1 0 0	Sabbath-school .....	2 1 0	Miss Wallace, St. Andrew's .....	1 0 0
Mrs. Hercus's ditto .....	0 17 6	Mrs. Grant, per Mrs. Howie	0 10 0	Mrs. Alexander, ditto .....	0 5 0
Donations from Female Workers in a Powerloom Factory .....	0 4 6	Monthly Missionary Prayer Meetings .....	1 15 6	Miss Cathcart, sen. ....	0 15 0
Donation from a Free Churchman .....	0 0 6	Collection at Public Meeting .....	1 5 0		31.
Letham, Rev. Mr. Masson, Collection .....	1 10 0	Boghol, Forres, Rev. J. Whyte, Collection .....	1 15 0	<b>Forfar, S. F. F.</b>	5 0 0
Miss Millan's Missionary Box, for China .....	0 10 0				
	112s. 14s. 9d.	<b>Dumfriesshire.</b>		<b>Glasgow Auxiliary Society, per John Risk, Esq.:—</b>	
		Moffat, United Presbyterian Church, Rev. J. Riddell, Collections .....	8 11 3	Legacy of the late Mr. R. Robertson, of Carmunnock (less duty and expenses) .....	178 13 8
		Lockerby, United Presbyterian Church, Rev. H. Douglas, Collection .....	1 17 6	<b>The Missionary Box of Jas. and Agnes Russell, of Auburn Cottage, Rutherglen, for the Girls' School of their Uncle, James Russell, Nagercoil</b>	12 12 9
		Annan, Cong. Church, Rev. E. Young, Collection .....	2 13 0		
		Missionary Prayer Meetings .....	2 0 0	<b>Kirkwall, Auxiliary Society for Native Teacher</b>	10 0 0
		Glenae, Collection .....	0 10 0		20s.
		D. B. Dalzell, Esq. ....	2 0 0	<b>Maybole, a Friend</b>	0 1 0
				<b>New Deer, Bible and Missionary Society, for China</b>	5 0 0
		<b>Wigtownshire.</b>		<b>Perth, Mill-street Sabbath-school, for Christian Mill</b>	3 0 0
		Newton-Stewart, United Pres. Church, Rev. Mr. Reid, Collection .....	1 4 3	<b>Craigie, Sabbath-school</b>	0 11 2
		Wigton, United Presbyterian Church, Collection	2 10 0		
		Garliestown, Independent Church, Rev. T. Young, Collection .....	0 14 0		

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Joseph John Freeman, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 53, Princes-street, Edinburgh; J. Risk, Esq., Cochrane-street, Glasgow; and by Rev. J. H. Hinds, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Joseph John Freeman, and payable at the General Post Office.

THE  
EVANGELICAL MAGAZINE,  
AND  
*Missionary Chronicle,*  
FOR OCTOBER, 1848.

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*A Portrait of the Rev. Thomas Buz, Calcutta, will appear in November.*

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## TO CORRESPONDENTS.

Communications have been received, during the past month, from the Rev. Drs. Styles, Ferguson, and Davidson; and from the Rev. Messrs. Jack, Rabau, Beyron, Smith, Rook, Sibree, Gull, Muir, Dunlop, Gately, Griffith, Boaz, Slater, and Griffiths.

Also, from M. S.; Robert Winter; R. Dutton; Sir John Bickerton Williams; C. C.; A Friend; Alpha; A Primitive Bishop; A Parish Clergyman; and A Sunday-school Teacher.

If our Correspondent, "A Christian Contributor," will send us a notice of the honoured lady to whom he refers, it shall find an early place in our columns.—S. L. Lewin's request will be attended to.—J. M., the writer of the paper on Prayer to which *Septimus* refers, has no intention of printing it as a Tract; but his friends in the country are at liberty, if they think fit, to do so.—W. C. need not wonder that there should be variety of opinion on such a subject as that of Capital Punishments. The Editor of the *Evangelical Magazine* would not reject a temperate and judicious article opposed to the view which he has advocated.

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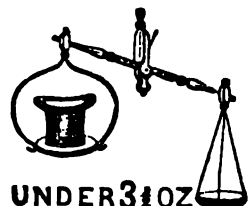
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THE  
EVANGELICAL MAGAZINE,  
AND  
MISSIONARY CHRONICLE.

FOR OCTOBER, 1848.

MEMOIR OF THE LATE REV. WILLIAM MOORE.

*Pastor of the Independent Church, Truro, Cornwall.*

WILLIAM MOORE, the subject of the following memoir, was born at Bristol, on the 7th of February, 1782. His father was for many years an acceptable and useful minister of Jesus Christ. His mother, who was a pious and lovely character, died before her son emerged from childhood, but not before she had made a deep and salutary impression upon his mind. The words of love and the songs of praise, which were so expressive of the cheerful piety of his beloved parent, were remembered through life, and spoken of with gratitude.

How many who have risen to eminence and usefulness in the Christian ministry, ascribe their early religious impressions to the influence of maternal piety. In after life, the recollection of a mother's prayers, entreaties, and tears, have often had a more powerful influence in restraining a youth in the hour of temptation, than the most eloquent appeals from the pulpit. It was so in the case of Mr. Moore. Before conversion, the remembered look and word, and prayer, of a pious mother, gave courage to conscience, checked the march of sin, and kept temptation at bay: after conversion, the recollection of the same beloved parent's consistent example and earnest piety, had the most beneficial influence upon his mind and character. Referring to those early recollections of his mother

which were enshrined in his memory, and to that well-grounded hope which she gave of having joined the worshippers in the heavenly temple, Mr. Moore remarks in his diary: "O that her son may meet her there, to join in the blissful employment of praise to the Lamb for ever!"

Losing this inestimable earthly guide early in life, he entered St. Paul's-school, London, where he received a rudimental education, designed to prepare him for the business of the world. Business, however, was not congenial to his taste. His father observing this, and finding that he took a delight in study, and the reading of books which referred to the work of the Christian ministry, concluded that his son wished to enter upon the important work in which he himself was engaged. This being the case, the proper steps were taken to procure his admission to the academy at Northampton. The application was successful; but owing to a contemplated removal of the institution to Wymondly, Mr. Moore was sent to an academy at Keynsham, for twelve months.

During his residence there, it pleased God to teach him lessons which neither men nor books could impart. Providences and trials humbled and chastened his spirit. His prospects were suddenly clouded by the death of his honoured father. The news of this event filled



his mind with sorrow and anxiety; for the guide of his youth and the means of his support were taken away at a stroke. The age and circumstances of Mr. Moore considerably enhanced the severity of the trial. He had not attained his sixteenth year, when he was left without resources, and cast, without a friend, upon the fatherhood of God. The "Father of the fatherless," however, soon interposed, and provided, in a remarkable manner, for his future support; thus fulfilling his own promise: "I will be a God unto thee, and unto thy seed after thee."

Anxiety for temporal things having subsided, a deeper and more unutterable anxiety took possession of his heart. The Spirit of God now wrought upon his mind, (as Mr. Moore believed for the first time,) and gave him that first, and finest qualification for the work of the Christian ministry, a "new heart" and a "right spirit." Sorrow swept through his soul like a tempest, before he found the "peace which passeth all understanding." But the same blessed Spirit who had given him a clear and intense perception of his guilt and danger,—led him to the feet of that Saviour who said: "Him that cometh unto me I will in nowise cast out." It was there that he found repose, and felt the cheering influence of that "good hope" which grew stronger and brighter as he advanced in life. The conversation and prayers of a youthful companion, and the reading of "Doddridge's Rise and Progress of Religion in the Soul," were greatly blessed to him at this important period of his life. Mr. Moore ever loved to refer to this part of his history, and to linger over the evidences and memorials of the dawning of that spiritual life, without which it is impossible to be a Christian, and a crime to be a minister. In a review of his life, which now lies before me, Mr. Moore thus speaks of the events to which we have just referred: "I was taken up by God almost as soon as the spirit of my father was taken to glory,—called by grace, while I was a

boy at school, and provided for by an unexpected source, which God had wonderfully reserved for me."—"How precious, also," he adds, "are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand. Bless the Lord, O my soul: and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

Having completed his preparatory studies, he entered the academy at Wymondly, where he spent seven successful years, in classical, mathematical, and theological studies. Leaving the academy, he was invited to preach at Leicester, for the space of two months, during the absence of the pastor. He went to that town with a throbbing heart, anxious to begin that course with earnestness and faith, which he has now finished with joy. The people were kind to him,—no man despised his youth,—and some souls were converted to God. The success which attended this early effort confirmed the hope which he had long entertained, that God had "counted him faithful, putting him into the ministry."

On leaving Leicester, he preached for a short time at Penzance, then at Mevagissey—where, after a probation of twelve months, he accepted an invitation to the pastorate; and was ordained on the 20th of June, 1806. His ordination was conducted by Mr. Paddon, of Truro, Dr. Cope, of Launceston, Mr. McAll, of St. Ives, and Mr. Wildbore, of Penryn, (now of Falmouth,) and other ministers. After labouring in that place for eight years, with much success, Mr. Moore accepted an invitation to the pastorate from the church assembling in Bethseda Chapel, Truro, which, for twenty-one years had been blessed by the faithful oversight of the Rev. W. Paddon, who continued to discharge his sacred duties, till age and infirmity deprived him of the power.

It may be interesting to state, that the Independent church at Truro, over which

Mr. Moore was called to preside, originated in the faithful ministry of the Rev. Samuel Walker, curate of St. Mary's, in that town. The memory of this eminently useful minister of Jesus Christ is still fragrant in Truro, where, it is said, his labours were blessed, to the conversion and confirmation of a thousand souls. On his death, a gentleman of very different character being appointed to the curacy, some of Mr. Walker's followers left, and opened a room where they could worship God according to the dictates of conscience and the requirements of his word. After much opposition, the present chapel was erected, and nearly all the persons who formed the church ascribed their conversion, under God, to the ministry of Mr. Walker. The church thus originated, having passed through various trials, and received many effusions of the life-giving Spirit, continues to testify, to this day, that the "gospel of Christ is the power of God unto salvation to every one that believeth."

When Mr. Moore commenced his pastoral duties at Truro, the congregation was small; but the constancy with which he "held forth the word of life," and the earnestness with which he endeavoured to "make full proof of his ministry," soon led to the most cheering results. The church was revived, and the congregation increased so considerably, that it was found necessary to erect galleries: and soon after this, rooms for the accommodation of the children of the sabbath-school, and a vestry for the minister, were built, on ground adjoining the chapel. These signs of prosperity encouraged the heart of our departed friend; never did he look back upon them without thanking God and taking courage. But that which afforded him the most animated joy was the increase of the church in number, activity, and holiness. The great object of his life was to bring men to feel that unbelief is the great soul-destroying sin,—the fountain from which every kind of iniquity flows,—and then to lead them to believe on the Lord Jesus Christ, that they might be saved.

And when conviction of sin led any of his flock to visit him, for the purpose of asking what they must do to be saved, the increased earnestness and tenderness of his public ministrations told how intimately his own happiness was linked with the welfare of the souls committed to his care. It was at such times especially that his people saw how unweariedly he watched for their souls—how entirely he was spending and being spent for them, and how he valued above ease, wealth, or human applause, every seal that was graciously given to his ministry.

His diary fully testifies the intense desire which he had to arouse men from their carelessness, sensuality, and unbelief: and how implicitly he depended for success in this great work, upon the only Agent who can "convince the world of sin, and of righteousness, and of judgment"—"the Spirit of truth." When his preaching was not attended with "the demonstration of the Spirit and of power," he "wept in secret places," subjected his heart to the most rigid self-scrutiny, and set apart certain portions of the week for special prayer. "I have felt lately," he writes, "an earnest desire for the prosperity of Zion, and have been led to fear that the want of it may be traced to my not presenting it more solemnly before God in prayer. I have, therefore, resolved to set apart a time for special supplication; first for myself, that the grace of God may flourish in my own soul, that as a minister I may be furnished for, and blessed in, my work. Secondly, that the sabbath-school may prosper, and some useful agents be raised up, to carry on the work of the Lord among the young. And, lastly, for my beloved family, entreating that my children may be brought to the knowledge of the truth."

No wonder that such a minister should be useful, and famed in the town in which he lived and laboured for his holiness and dignified consistency of character. God has said, "Them that honour me I will honour." These special supplications were not offered in vain:

"The dew of Hermon descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." The grace of God *did* "flourish in his own soul," so that he was permitted to "minister in holy things" with success among a united people for thirty-five years, during the whole of which time he was found faithful, and kept himself "unspotted from the world." Many among the young were brought into the fold of Christ, and the ten children which God had given him all gave evidence of a change of heart, and joined the church of Christ long before their venerated parent was taken to his rest. "Forty-three persons," he says, "have been added to the church in answer to prayer." Let this testimony encourage the Christian pastor to continue "instant in prayer," even when the "ways of Zion do mourn." Verily, the effectual fervent prayer of this righteous man availed much.

For several years Mr. Moore kept a school. He often regretted the necessity which drove him from the study to the school-room, where he was unfitted for severe mental application, and prevented from giving that attention to his flock which their circumstances required; still it was evident from the general character of his pulpit discourses that he was a diligent student of the Scriptures and well skilled in the anatomy of the human heart. Notwithstanding the pressure of scholastic duties his sermons were carefully prepared; often written in shorthand; and always delivered with an earnestness and solemnity of manner peculiarly his own.

In 1847 Mr. Moore's health began to decline. The death of four beloved daughters within the space of a few years shocked his naturally sensitive mind, and brought on that disease from which he never recovered.

These and other trials he bore in the true spirit of a Christian, not sorrowing as those who have no hope, but indulging a chastened grief whilst he spoke of them as "sanctified trials appointed by love

of infinite degree." In April of that year he took a journey eastward for change of air and scene, but returned in six weeks bearing all the marks of advancing disease. He often spoke with deep feeling of the unbounded kindness of Christian friends towards him during that journey; and the estimable widow and family, who now mourn his loss, gratefully cherish the remembrance of that kindness, and pray that it may be rewarded by him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Loving his work so ardently, and having enjoyed excellent health during a long pastorate, Mr. Moore severely felt the stroke which consigned him to silence. The following extracts will express the state of his mind when heart and flesh were failing: "O Lord, I beseech thee sanctify this silence for the good of all my hearers; and may I be permitted to return a little longer to my work with increased vigour of mind and zeal of soul. Oh may I see the good of thy Jerusalem! This will prove an antidote to every trial. Oh that my dear brother Jackson\* may be useful! This will gladden my heart. And may my blessed Master be glorified by the prosperity of his cause!" On the 6th of December, having received strength to assist in the administration of the Lord's supper, he says: "I felt great interest in the service; after singing and prayer, I gave the right hand of fellowship to four members who were newly admitted, and offered a few remarks to them and to the other communicants. The Lord be praised for these mercy-drops on this our Zion. May the dew plentifully descend, giving life spiritual and eternal to many souls. My poor infirm nature forbids all energy. The spirit is willing, but the flesh is weak. Well, I wait the Lord's will." Again; on the 16th of December, after speaking of the endearments of his family, he writes: "And

\* The minister who supplied Mr. Moore's lack of service.

what is best of all, I have an interest in the merits of that best of Friends, through whom the anger of God is passed away, the remission of my manifold sins granted me, the Divine love enjoyed in all its immutable kindness and precious covenant engagements: there I fix my firmest hold; and though still weak and comparatively useless, yet I feel strong in the Lord and in the power of his might." Having written these words, so expressive of his devotedness to his work and of his resignation to the Divine will, he closed the book for ever: "Mark the perfect man, and behold the upright; for the end of that man is peace."

He attended Divine service on the 19th of December, to hear his friend, the Rev. T. Wildbore, of Falmouth; and took a last lingering look at the flock for whose salvation he had laboured and prayed and wept. It was the last time he was allowed to worship in the temple below. On his return home, he became so much worse that his family thought the hour of dissolution had arrived. He revived, however, and was permitted to bear his testimony to the supporting and cheering influence of the gospel a few weeks longer. Those who saw him most during this last illness could not but admire the patience, gentleness, and faith which the dying pastor displayed, whilst they felt that

"The chamber where the good man meets his fate  
Is privileged beyond the common walk of life,  
Quite on the verge of heaven!"

Many and beautiful were the expressions which fell from his lips as he approached the closing scene. He never forgot to inquire about the sabbath services, and those persons who, like himself, were confined to their habitations by affliction. And whenever any instance of usefulness was mentioned to him, he would give audible expression to that delight which every faithful pastor feels when souls are brought to Christ. Some of the members of the church and congre-

gation who were the objects of special solicitude and prayer he would mention by name. On one occasion Mr. Jackson observed that it was a great blessing to be kept from acute bodily pain and from all doubt respecting his interest in Christ. He replied, "I feel it to be an unspeakable favour; and I often examine myself with respect to the peace of mind that I enjoy; I think I am fully sensible of my sinfulness as a man, and of my deficiencies as a minister; but I am casting myself, with all my sins, upon the blessed Redeemer, and I find by happy experience that I am resting upon a rock: those who rest upon him, you know, rest upon

'Oaths and promises and blood!'

On another occasion he remarked, "that the signs of approaching dissolution were becoming more plain;" and added, "Though the ties which bind me to earth are strong, I feel that it will be better for me to depart—far better; for then I shall be with Christ!" As he grew weaker he seldom spoke; but the little that he did say was enough to convince those who watched around his bed that the peace of God was keeping his heart and mind. A few days before his death, as the setting sun cast his beams through the chamber window, he exclaimed, "In heaven the sun will never go down;

'No midnight shades, no clouded sun,  
But sacred, high, eternal noon!'

In his sinking moments passages of Scripture would be mentioned to him, which he would often finish or repeat with an emphasis which told how much he felt their sustaining power. The last words that he uttered upon earth were those of exultation. Taking a last glance, perhaps, at the path along which God had led him, or projecting his thoughts over the vale of death to the city of the living God—the heavenly Jerusalem, he exclaimed, "The Lord be glorified! Hallelujah! hallelujah!" After these expressions he lay apparently insensible to all around him for four hours, and

then peacefully died, on the morning of the 1st of February, 1848, in the sixty-sixth year of his age and the forty-third of his ministry.

The funeral took place on the following Saturday. His remains were taken to Bethesda Chapel, the scene of his long and useful labours, where the funeral service was conducted by the ministers of the county. From thence, accompanied by a long train of mourners, in which Christians of all denominations in the town and neighbourhood mingled, they were conveyed to the cemetery, and laid by the side of his departed children to await the appearing of Him whose voice will awake the dead. The services of the following day were deeply affecting. Being the first sabbath of the month, the bereaved and mourning church was addressed from the table of the Lord by the Rev. W. Jackson; and the funeral sermon was preached, with great tenderness, solemnity, and power, by Mr. Moore's early and intimate friend, the Rev. Timothy Wildbore, of Falmouth.

Perhaps no minister of Christ ever left behind him a reputation more emphatically free from reproach. He never gave the enemy cause to blaspheme, nor reason to doubt the reality of his Christian character. Whilst he enjoyed the confidence and affection of his own beloved flock up to the latest moment of life, he was regarded with sentiments of the greatest respect by all classes of his fellow-townsmen. So entirely had he given himself to the duties of his office, that his profiting appeared to all. He was highly esteemed by his ministerial brethren in the county, with whom he had frequent intercourse as the Secretary of the Cornwall Association of Independent Ministers. His zeal was not merely denominational, but extended to all those efforts which have been made in modern times for the spread of truth. He was for several years one of the Secretaries of the Cornwall Auxiliary to the British and Foreign Bible Society; and a warm friend and supporter of the London Missionary Society, the Religious Tract

Society, the British and Foreign Sailors' Society, and the Society for the Conversion of the Jews.

Though naturally reserved, his spirit was at all times that of kindness to his brethren of mankind, and the most heartfelt love towards all who were of "the household of faith." Whilst he loved his principles as a Protestant Dissenter, he loved Christianity more, and could truly say, "Grace be with all that love our Lord Jesus Christ in sincerity." He rejoiced greatly in the formation of the Evangelical Alliance, and spoke of it as the harbinger of a closer union among God's people and a more copious effusion of the Holy Spirit on the universal church. As a minister he determined, from the first, to know nothing among men save Jesus Christ and him crucified. His life might be called one great effort to make full proof of the ministry which he had received of the Lord Jesus, by studying to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." His motto was, "This one thing I do." All his acquirements were consecrated to Christ; and all his pulpit labours were designed to exalt Christ and to enshrine him in the affections of those who had believed through grace. Such being his object, he was not permitted to labour in vain. Seals were given to his ministry; some of which are now with him in glory, and others are still living as "pilgrims on the earth." Often has he gone forth scattering the good seed of the kingdom, with a tearful eye and a trembling hand, depending upon that promise which assured him that he should "*doubtless* come again with rejoicing bringing his sheaves with him." He did not depend upon one whose word fails. If he wept as a sower, he rejoiced as a reaper. Even during his illness his heart was gladdened by beholding seed which had been long sown springing up and ripening into a joyous harvest. The place in which he laboured was a birth-place and a bethel to many souls; and although it will hear his voice no more,

his usefulness has not ceased: "He being dead yet speaketh." How much his ceaseless prayers, his earnest ministry, and his holy example, have tended to edify and purify the church, and to check the progress of sin in the town in which he lived, cannot be fully known till the final day shall open those books which record the actions and the influences of the faithful minister of Jesus Christ:

"My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity."

W. J.

Birmingham, April 20th, 1848.

### TRACTARIAN TACTICS.—In Two Parts.

#### PART I.

TRACTARIANISM may be regarded as an episode in the ecclesiastical history of the nineteenth century. In its present form and character it cannot long continue. Protestantism will destroy it, or it will be absorbed in Romanism. In the mean time it may give a death-blow to the Established Church of England; and without being the legitimate parent of either it may be the means of quickening into new and vigorous life Apostolic Christianity long sepulchred and wrapt round with the grave-clothes of Church Principles, and of calling forth into dangerous activity a Philosophical Atheism less repulsive than the gross infidelity of a former age, which yet aims to destroy the very idea of moral government and leaves man to the cold and monstrous belief that he is his own providence and his own deity. It is said, extremes meet.

In order to extinguish the right and the power of exercising private judgment, Tractarians in common with Romanists, declaim against all schools of philosophy and against all speculation in the higher matters of revelation and faith. This has called forth daring spirits not only to contend for the prerogative of independent thinking, but to attack Christianity itself as the enemy of intellectual and moral freedom. And there are not a few among us who, disgusted with the puerile and sensuous worship of Rome and her imitators, insinuate that Christianity is worthless and that the worship of nature must be restored; who reduce

"theology to anthropology," and award the honours of an apotheosis to all mankind—*Homo homini Deus est!* This they prefer to the mummeries of a system which deposes reason and invests a priesthood (including every individual priest) with the prerogatives of Heaven.

Already symptoms are not wanting which clearly indicate that the religion taught by Christ and his apostles, enshrined by churches formed after the primitive model and based on scriptural principles, is putting forth a powerful antagonism against the false doctrines and priestly assumptions of the modern asserters of church principles, whether derived from Rome or Constantinople; whether traced to the fourth or the sixteenth century; whether maintained by bishops, patriarchs, or popes. It has been discovered,—thanks to the Tractarians,—that Apostolic Christianity and Patristic Christianity are wide as the poles asunder—that between them, not to speak irreverently, there is a great gulf fixed, and that there is no passage from the one to the other. Nor have we anything to fear from the new type of infidelity which the Tractarian movement may be said to have provoked and stimulated into something more than natural energy. Romanism in France supplied Infidel Philosophy with its strongest arguments; and it fell before a power which assailed it with weapons of stouter metal than its own. But the downfall of Popery was ultimately the triumph

Christianity. Infidelity did its work—the work assigned to it by Providence—and was compelled to retire.

The Church of England, when stripped of its Protestantism, and regarded by Infidels as the only visible Christianity among us, will be exposed to the same fate. The Church must regenerate herself, or she will fall. Apostolical Succession and Baptismal Regeneration, those monstrous assumptions of Popery as well as of an earlier but not purer age, will stand her in no stead in the evil day. The faithless priests who have betrayed her and their infatuated followers will abandon her for a church of greater pomp and greater pretension. A new order of things will arise. The gospel will prove its own witness. The Scriptures will be enthroned in our churches; and the only Priest Christianity can ever own will reign in sacerdotal majesty, the invisible Sovereign of a kingdom which is not of this world. We live in wonderful times. The shams, the counterfeits of truth, are brought to the test. Pontiffs, prelates, and priests are deaf if they hear not the warning voice. He is coming whose “fan is in his hand; and he will thoroughly purge his floor.”

*Rerum cognoscere causas.* The knowledge of things in their causes is often the clearest revelation of their character; and when, as in the case of the Tractarians, they assume the form of doctrinal and practical heresies, and in a Church where every barrier and guard appeared to be set against them to forbid their approach, it is interesting and in a great controversy most important to inquire into the causes of their origin:—whether they are from within or from without; whether, notwithstanding appearances, they are the indigenous productions of the soil or exotics planted and fostered by the hand of some insidious foe; whether they are of Anglican or Roman growth?

That they are among the distinguishing characteristics of Romanism must be universally admitted. Yet it does not appear that the propagandists of Rome,

not even the Jesuits, were implicated in the *original* Tractarian movement. There are Anglican as well as Roman Jesuits. Both are well known at Oxford. Of the former class were the men who undertook the perilous yet not hopeless task of neutralizing the Protestantism of their own church, and bringing it into loving sisterhood with the Church of Rome, their “Latin Sister,” fallen indeed in some measure from the Patristic Christianity of the Nicene age, but still untainted by the corruptions of a Protestant reformation:

“Speak gently of our sister’s fall.

Who knows but gentle love

May win her at our patient call

The surer way to prove!”—KEBLE.

“The surer way,” we presume, is what the Tractarians call their *via media*; but which sagacious observers have long regarded as their *viaduct* to Rome.

The circumstances of the times seemed to favour this movement, and some of them to call it forth.

The Erastianism of the English Church was never more galling to the haughty and bigoted portion of its clergy than at this period. The State, on more than one occasion, made them feel its power and their own subordination. It held them in check under the Tudors; but the privilege of persecution—the luxury of haling recusant Catholics and Puritan heretics to prison and the stake amply compensated for all that they had sacrificed in the loss of their visible and ecclesiastical head. The Stuarts were less their masters than their tools; and under them they could not only persecute but indulge their penchant for the altars and mummeries of the ancient worship. The Erastian arm of William made them feel that they were no longer an *imperium in imperio*; but that they must do the bidding of the State. In revenge they disputed his succession, plotted against his authority, and embittered his life. In the reign of Anne their dying hopes for a brief season revived. During the

Georgian era the civil and ecclesiastical authorities came less into collision, except that religious liberty advanced several stages, and obtained its completest triumph in the Catholic Relief Bill, and in the repeal of the Test and Corporation Acts. Since that time public opinion, both in and out of Parliament, though sufficiently favourable to the claims of the clergy, has clearly indicated that Church-property and Church-power ought to be entirely at the disposal of the State, and that provision should be made for all the churches and sects in the empire. While many besides High Churchmen sincerely deprecated the very notion of State-provision for the support of religion, and repudiated it in their own case, those for whom it had heretofore been exclusively made, and who under any arrangement would be sure to obtain the lion's share, were the loudest in their expression of indignation. To them it was wormwood and gall. The Government of that day, like the present, was assailed in no measured terms. The cry was raised against Liberalism, Latitudinarianism, Rationalism, and every other ~~ism~~ which, in the opinion of the alarmists, implied indifference to religion, and a desire to subvert our happy constitution in Church and State. Five bishoprics in Ireland doomed to extinction stung them to the quick. How they sighed for the days when their pontiff had kneeling monarchs at his feet; when his interdict was more dreaded than a pestilence; the palmy days when priests were greater than princes; and an Archbishop of Canterbury could beard his Sovereign and set him at defiance in the name of holy Church!

The greatest cause of dissatisfaction existed within the Church. A scriptural ministry, the sound organ of the doctrines of the Reformation, and which only partially adhered to Church Principles, holding the Apostolical Succession but repudiating Baptismal Regeneration and its kindred heresies, still lifted up its voice in many an Episcopal edifice and diffused through large and widening

circles the life-giving verities which are the glory of our Protestantism and the great conservative principles of the Episcopal Establishment. A glance at this ministry, not in the language of prejudice, misrepresentation, and bitterness, such as the Tractarians condescend to adopt whenever they refer to the Evangelicals within the pale of their own communion, will at once account for their uncharitable and remorseless enmity. The high-flying clergy, from the time of Laud downwards, have maintained the Tridentine doctrine of justification—the only doctrine which can really amalgamate with their Church Principles and their ante-Nicene views of the priesthood and the sacraments. Utterly opposed to this is the Lutheran doctrine of justification by faith—a doctrine which stands on the authority of Scripture alone; which, totally regardless of Church Principles, appeals to the individual conscience and rejects the officious interference of the priest to effect that which is exclusively the act of God when accepting a believer as righteous on account of Christ's obedience unto death. The Tractarian confounds the doctrine of regeneration, justification, and sanctification; and this he inherits from the Church of Rome. For the Tridentine Fathers framed the following decree in opposition to Luther: "Justification is not only the remission of sins, but also sanctification, and the renovation of the inner man, by a voluntary reception of graces and gifts, whence a man from unjust becomes just, and from an enemy a friend, that he may be an heir according to the hope of eternal life." How distasteful to minds thus imbued with sentiments so erroneous and heretical must be the teaching of the Evangelicals:—even though it must be acknowledged that they are the successors of the apostles.

Of the evangelical party in the Church it may be with truth affirmed, that the whole animus of their preaching and proceedings as Churchmen is in perfect consistency with the animus of the Re-



formation; while that of the ultra-orthodox clergy is exactly the contrary: not that the latter are without a pretext for their conduct,—a refuge to protect them while they keep within reasonable bounds, and are contented with the sop, without betraying their master.

From the circumstances in which they found themselves, Cranmer and his associates were not fully able to carry out their own principles. They did what they could, but hoped their work would be completed by succeeding generations. The result however was that they left in the Church two conflicting and incompatible principles—the evangelical principle and the hierarchical principle. The former looks to Christ and the Scriptures as the true guides; leans upon the doctrine of justification by faith, and upon Divine influence for the renovation and sanctification of the heart and life; and regards the sacraments as means but not sources of grace: this is genuine Protestantism. The other principle talks of the authority of the Church, maintains baptismal regeneration and a something very like transubstantiation in the Eucharist, and contends warmly for apostolical succession. All this is virtually and truly Romish; the genuine Romish *opus operatum*, though not under its veritable name. There may be some difference or rather modification of the principle when it is brought into action. In the Church of England there are so many counteracting influences that it cannot have its full scope as in that of Rome; but the principle is nevertheless identical. And here the Church of Rome is much more consistent than the Church of England as a church. The Church of Rome wholly excludes the evangelical principle; and upon this the Church of England professes to be built. This in fact is the language of its Liturgy and Homilies and Articles. But the other principle has been retained in many of the Rubrics and Canons, and in some few ambiguous expressions of the liturgical formularies. We fear the sarcasm lately uttered by a lamented and eloquent friend of ours in reference to

these antagonists in the English Establishment is but too applicable to each of them: "It is a bitter regret to us to be forced upon the concession that by how much the anti-Evangelicals are condemned by the Bible they are sustained by the Prayer-book,—as by how much the Evangelicals are condemned by the Prayer-book they are sustained by the Bible."

It is remarkable, yet it may be accounted for on the principles of human nature, that at the time of the Tractarian outburst against the Evangelicals they were themselves very generally adopting the despotic principles and assuming the lofty tone of their High-Church rivals; but instead of friendly coalition the approximation was a signal for battle. The Tractarians would not be conciliated, and the Evangelicals were compelled to exchange the olive branch for the sword.

There was a common enemy, however, without the camp, whose formidable appearance and recent movements rendered it necessary for the combatants to suspend their hostilities, and to join in one unbroken phalanx, to repel the aggressions of the Dissenters, which they had equally provoked, and which they could only hope to meet with any prospect of victory, by an apparent union of all their forces, though otherwise divided by party spirit and mutual animosity. Hence a triple warfare commenced. Evangelicals and Tractarians skirmishing with each other, as opportunity served, about doctrines and ceremonies which concerned themselves,—approximating to Rome and receding from it according to their opposite prejudices and ultimate designs, as regarded their own church,—but combining heart and hand to crush the schism of dissent and the Protestantism of the Reformation, unless sustained by episcopacy and apostolical succession. This controversy, as opposed to dissent, soon forced the assailants to adopt the weapons of Rome. Reason and Scripture were against them, and they must needs fall back on authority. The Tractarians felt persuaded that union with Rome was

essential to their triumph over their evangelical rivals, as well as their dissenting opponents; while the Evangelicals were equally convinced that their whole strength against Dissenters lay in their High-Church principles—which the spirit of the times required them to advance to the utmost pitch of extravagance. Against the Erastianism of the Church of England, the Tractarians and the Dissenters, from different points, and with their hostility to each other unabated, have directed all their energy,—and thus the progress of the former to the Church of Rome has been accelerated;—the Dissenter standing all the while on the immoveable rock of the sole sovereignty of Christ in his Church, and the spirituality of his kingdom, which can never be amalgamated with the priestly hierarchies or civil politics of this world.

If there be among Churchmen or Dissenters those who charitably hope that men, spiritual men, in the official sense of the term, can have no deliberate intentions or purpose to betray into the hands of her worst enemies, the church in which they occupy high stations and retain lucrative preferments, we admire their simplicity and appeal to facts. But we trust their innocence will not carry them so far as to make them self-deceivers and tacit conspirators against the civil and religious liberties of mankind. "Church principles" is only another phrase for "priestly domination." Obedience, absolute obedience,—prostrate, slavish, unintelligent, mechanical obedience to mother Church,—nothing short of this will satisfy the Gresleys, the Pagets, and the Sewells of the Anglican Establishment. But before they can achieve this they must un-Protestantize their Church; and no longer Protestant, why may she not embrace her "Latin sister," or rather her mother, so graphically described in the Apocalypse.\* Of

the Church Principles which prevailed in England, before it was brought under the dominion of Rome, by the mission of Austin, under the pontificate of Gregory, we know absolutely nothing. We have romance, but no authentic history. Even tradition fails us. The present Anglican Church is a schism, or a separation from the Church of Rome,—or it is nothing; and if it cannot stand on the independent principles of its Protestantism, a return to Rome is its only alternative. Infallibility is the only key-stone for an arch of Church Principles,—and where is this to be found except in the Church of Rome?

The union of the two churches is necessary to the consummation of that spiritual despotism which has been so long the aim of both. Of this the Jesuits of the Tractarian movement were aware from the beginning. With more boldness than subtlety they commenced their operations by an open avowal of prejudices and principles in favour of Romanism. These they now find it politic to veil, under the mask of great zeal and devotion, as the members of the Church, whose emoluments they receive, and which they affect to regard as more pure or apostolic than their recently eulogized Latin sister. But all this is mere affectation and pretence; and that to diffuse Romanism through the length and breadth of the land, is as much the object of the Novelists, who are the successors of the Tract writers,—as it was of the Wards, the Palmers, and the Newmans,—cannot be doubted by any who are acquainted with their insidious publications. They have changed their tactics, only the more effectually to accomplish their original purpose. What that purpose was, and is, the following extracts more than intimate. Saint Froude, not yet canonized, but in the full odour of sanctity, says: "I am every day becoming a less and

\* What is gained by claiming a sister relation to the Church of Rome and repudiating her maternity? This is not only undutiful, but impolitic. For, after all, Rome is the most undimble source from whence the Anglican

Church can derive her orders and her Church Principles: it is to be preferred to any of the churches of an anterior origin commencing with what the Tractarians call the Nicene Period.

less loyal son of the Reformation . . . I hate the Reformation and the Reformers more and more. . . . That deplorable schism." Again: "I can see no claim which the Prayer-book has on a layman's deference, as the teaching of the Church, which the breviary and missal have not in a far greater degree." Mr. Ward deeply regrets "our Church's present corruption and degradation;"—hears with pain the words "pure and apostolical" applied to her. Mr. Palmer is equally candid:—"I utterly reject," he indignantly remarks, "and anathematize the principle of Protestantism as a heresy, with all its sects, forms, and denominations! and if the Church of England should ever unhappily profess herself to be a form of Protestantism (which may God of his infinite mercy forbid!) then would I reject and anathematize the Church of England." From the commencement of the series of the Oxford Tracts, and other publications by the same party, up to the period of their interdiction by the Bishop, and some very significant intimations from the highest ecclesiastical authorities, a volume might be filled with similar quotations,—all disparaging the Reformers and the Reformation, and describing the present Church system as "an incubus upon the country," and as "the body of death which Hammond, Andrews, and Hooker, bore about in patience, as the penalty of sins, which they inherited from the age before them."

Of the direct Romish tendency of the Tractarian movement, we have irresistible evidence. Mr. Newman has very consistently acted out his principles. It cannot be said of *him*, that "he recked not his own read." It is true, it was somewhat late in the day, and not till he had familiarized his infatuated pupils of a Protestant communion to a guilty dalliance with forbidden sweets, that he left them on the enchanted ground, not doubting but that they would soon be allured by his example, and enrol themselves with the Neophytes of Rome. In his letter to Dr. Jelf, we see him ready to

commence his journey. The dome of St. Peter's glitters in the distance,—he feels its attraction,—having inflicted by Tract XC. a deadly blow on the Church, he wishes to destroy; and that he may witness its fall at a distance, he longs to depart. "The age," he tells us in this letter, "is moving towards something,—and most unhappily the one religious communion among us which has of late years been practically in possession of this something is the Church of Rome. She alone, amid all the errors and evils of her practical system, has given free scope to the feelings of awe, mystery, tenderness, reverence, devotedness, and other feelings, which may be especially called Catholic."

The history of the celebrated Tract XC. is not altogether involved in mystery. In his letter to Dr. Jelf, already quoted, the author gives us to understand, that his object in writing it was "to keep members of our Church from straggling in the direction of Rome." To him this could not be matter of regret, nor to those who were associated with him, in a nefarious conspiracy against the Church of England. But the truth is, so many, and some of them men of eminence, were found not only straggling in the direction of Rome, but actually uniting themselves to her communion, that the complacency with which the leaders of this movement were viewed by their superiors, was changed into alarm;—the opiate became an irritant. It was seen, that instead of retaining stragglers, it stood, like a Janus-faced Jesuit, at the door of St. Peter's, inviting their apostacy; saying to each, "Come in, thou blessed of the Lord, why standest thou without?" The real object of this last of the Tracts was, to show that the Thirty-nine Articles might be interpreted so as to make them consistent with the decrees of the Council of Trent,—a Popish Council, be it observed,—and not œcumenical and nearly coeval with the Reformation. Besides, like Noah's ark, the Church is made by it a receptacle of beasts, both clean and unclean. As against the Tractarians,

this Tract will remain a monument of disingenuousness and dishonesty worthy of the Order of Jesus; and must, we imagine, have been concocted in the Jesuit College, where Mr. Newman was known to be a frequent visitor. The doctrine that articles may be subscribed in a non-natural sense, or in any sense the subscribing party may choose to put upon them, is too monstrous, even to be stated, without exciting indignation in every mind not utterly perverted and debased. To what does it amount but to a dishonourable surrender of a Protestant Church into the hands of any enemy, Papist, Jew, Turk, or Infidel, who may possess himself of its emoluments, without renouncing his principles. In this last daring attempt to subvert the foundations of truth and righteousness, the Tractarians were soon taught to feel that they had

overshot their mark. Their diocesan was affrighted from his propriety;—with the smile and the frown strangely alternating on his face, he ventured to forbid their further circulation. But though tracts were prohibited, the press was still open. Cautiously, and feeling their way at every step, advancing timidly, and receding precipitately, yet steadily adhering to their purpose, they have changed their tactics, and are very unscrupulous in the means they employ, with a view to lull suspicion, and at the same time diffuse their poison. What these tactics are we shall show in our next paper, as they are exhibited in their novels and tales, and other insidious publications, which, since the tracts have been withdrawn, swarm

“Like locusts from the mud of Nile.”

(To be concluded in the November Number.)

## THE FILLING UP OF CHRIST'S SUFFERINGS.

BY PROFESSOR VINET.

(From the “*Christian Treasury*.”)

“Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church,” Col. i. 24.

WHEN we consider the afflictions of Jesus Christ, either in the dignity of the sufferer, or in themselves, or in the redemption which they wrought, nothing appears wanting; and we are satisfied that neither men, nor angels, nor, if we dare say so, God himself, could add ought to them. Neither was anything wanting to the afflictions of Christ as to the end for which they were destined. All that sufferings could work for our redemption, those of Jesus Christ have wrought: they are complete in that respect; and to say that ours are necessary, in the same sense, would be more than to diminish the work of Jesus Christ—it would be to annihilate it. Were there another name under heaven by which, if but in part, we could be saved, and that name were our own, then were we not completely lost; and Jesus Christ would then be our fellow-worker—our helper,

but not our Saviour. Neither the fall, nor the raising up again, can be in part. If we are not stripped of all our glory before God, we still possess all our glory before God. If we have one merit, we have all merit; if we are not completely lost, we are not lost at all; if Jesus Christ is less than a perfect Saviour for us, he is no Saviour; if he leave *us* something to suffer, *he* had no need to suffer—for to say that our sufferings can do something for our redemption is to say that they can do everything. Man is quite prepared to draw such conclusions as these; and they would be legitimate. You may be sure that, if you allow him to be a sharer in the work, he will not long be satisfied to share in it; if you are willing to give him something, he will take all; and if you take away the least from Jesus Christ, you leave him nothing. The gospel is as positive, ab-

not too much—with all her children, and all their love. You should see with what painful efforts she combats her enemies within and without. You should see with what bitter tears and with what bloody sweat she steeps the soil of her Gethsemane. You should hear the sound of her scourging; and the tumult of those who, mocking her blindfolded eyes—for in the present day she scarcely knows who are her enemies and who are her friends—cry, in derision, “Prophecy who smote thee.” Perhaps you may not hear the clamour, “Away with him! away with him! crucify him!” *This* crucifixion is only to be seen, in certain places, in the contempt of some, and in the disdainful toleration or the derisive homage of others. Elsewhere, very far from being nailed to a cross, the church is on a throne; but examine closely, and you will discover that she is *chained* to it. Under

one or other of these forms, she still undergoes her irrevocable destiny: there is no respite for you, or for her, here—you will rest in heaven! The church at the same time assails her enemies and defends herself. She extends her borders for self-protection, and goes beyond them for conquest. Go with her wherever she goes; establish yourself on the ground which she occupies; add to her empire new provinces; aid her in accomplishing the command to preach the gospel to every creature. Architects of a heavenly mansion, builders of a new Jerusalem, take trowel in one hand and the sword in the other; destroy error, and extend truth. Above all, spread everywhere the vivifying odour of the gospel by a conduct pure, holy, honourable, before God and before men, full of charity and good works, to the glory of Jesus Christ! Amen.

#### THE GROANINGS OF CREATION.

“THE whole creation groaneth and travaileth in pain together until now.” Set and shrined (as it were) in an epistle the most replete with the very strictest peculiarities of the theological creed, do we find this striking image; the creation in a state of big and general distress, giving token of some pregnant but yet undisclosed mystery wherewith it is charged, and heaving throughout all its borders with the pains and the portents of its coming regeneration. This was the aspect which our present system of things bore to the eye of the apostle; and it is its aspect still. The world is not at ease. The element in which it floats is far from being of a tranquil or a rejoicing character. It has somehow gone out of adjustment, and is evidently off the poise or the balance of those equable movements in which we should desire that it persisted for ever. Like the stray member of a serene and blissful family, it has turned into a wayward, comfortless, ill-conditioned thing, that still teems, however, with the recollection of its high original, and wildly gleams and

gladdens in the hope of its future restoration. It hath all the character, now, of being in a transition-state; and with all those symptoms of restlessness about it, which the brooding insect undergoes ere it pass into the deathlike chrysalis, and come forth again in some gay and beautiful expansion, in the fields of our illumined atmosphere. Meanwhile, it is in sore labour; and the tempest's sigh and the meteor's flash, and not more the elemental war than the conflict and the agony that are upon all spirits; the vexing care, and the heated enterprise, and the fierce emulation, and the battle-cry, both that rings from the inferior tribes through the amplitude of unpeopled nature, and that breaks as loudly upon the ear from the shock of civilized men: above everything, the death, the sweeping, irresistible death, which makes such havoc among all the ranks of animated nature, and carries off, as with a flood, its successive generations; these are the now overhanging evils of a world that has departed from its God!—*Dr. Chalmers on the Romans.*

## CHRISTIAN GLEANINGS.

## THE CHRISTIAN NAME.

THE title of Christian is a reproach to us, if we estrange ourselves from Him after whom we are denominated. The name of Jesus is not to be to us like the Allah of Mohammedans, a talisman, or an amulet to be worn on the arm, as an external badge merely, and symbol of our profession; but it is to be engraved deeply upon the heart, there written by the finger of God himself in everlasting characters. It is our title, known and understood, to present peace and future glory. The assurance that it conveys of a bright reversion, will lighten the burdens and alleviate the sorrows of life; and in some happier moments it will impart to us somewhat of that fulness of joy which is at God's right hand, enabling us to join even here in the heavenly hosanna, "Worthy is the Lamb!" "Blessing and honour and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever."—*Wilberforce's Practical View.*

## LET CHILDREN SING.

ALL children can learn to sing, if they commence in season. I do not say, all will have the same sweet voice of the nightingale; for some have naturally sweet, mild, and soft voices, when they talk, while others speak in loud, strong, and masculine tones. The same is true in regard to singing.

In Germany every child is taught to use his voice while young. In their schools all join in singing as a regular exercise as much as they attend to the study of geography; and in their churches the singing is not confined to a choir, who sit apart from the others, perhaps in one corner of the house, but there is a vast tide of incense going forth to God from every heart which can give utterance to this language from the soul.

Children, sing! yes, sing with your whole hearts! David sang before the

Lord, and it is meet that you should do the same; and always, when angry feelings rise in your breast, curb and check them by singing sweet and cheerful songs.—*Phrenology for Children.*

## THE BIBLE THE BASIS OF EDUCATION.

To constitute a sufficient moral *system*, there must be a recognition of one Supreme, the original Source of being, authority, and wisdom, duty to whom includes, harmonizes, and makes binding all other duties; for else there will be a conflict of duties, rendering virtue uncertain, variable, and inconsistent. To establish sufficient moral *principle*, there must be proposed *motives* to do right, convincing the mind and controlling the heart, superior at all times and in all circumstances over every possible motive to do wrong. To direct in moral *conduct* there must be an exhibition, by actual *example*, of the highest moral perfection. All these can be found only in Christianity. Hence we affirm that, though there are some auxiliary means, the BIBLE is fundamentally essential to the proper training of the young. Every attempt to build a sound education, except upon evangelical truths, will be a failure. For, besides that the Holy Scripture is a library of itself, containing the most ancient, authentic, and satisfactory account of things in their causes, narrative the most simple and impressive, biography the most honest and useful, eloquence the most powerful and persuasive, poetry the most sublime and beautiful, argument the closest and most profound, politics the justest and most liberal, and religion pure from the throne of God; it alone teaches mortals with sufficient authority, motive, and example—the authority of God, the motives of eternity, and the examples of Jesus Christ, God-in-man. Thus we find that, in exact proportion as the Bible is read, useful knowledge, civil liberty, and sound morals prevail.—*Dr. Bethune.*

## SCATTER THE SEED.

IF we look at the nature of the truth, we shall find a few reasons for sowing in hope, and sending it to distant countries. It is "the word of life" which we "hold forth." It reveals Him who is "the life." That which every true missionary communicates—is Christ! And when Christ is received, by faith, of God's elect, the series does not stop. Flame is not more communicative. It is "a torch of fire in a sheaf." Thus we are reminded of the game of Grecian boys, to which Plato alludes, in which, during a race, one would carry a lighted torch, which, when his strength was exhausted, would be caught up by another and another. By just such means it has come to us. A few years ago, on the platform of a religious society in America, addresses were made by a grandson of John Brown, of Haddington, and a grandson of Isabella Graham. A pious spectator sent up a donation, with these words on a slip of paper, "As for me, this is my covenant with them, saith the Lord, my Spirit that is upon thee, and my word which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, for henceforth and for ever." Who was the first missionary to the glens of the Vaudois? We know not; but we know what seed he carried, for it is there still. Shall any man dare to predict, that the same effects shall not follow the same causes in Burmah or in Hawaii? The first seed sown outside of Eden, by Adam and Eve, may have seemed hopelessly buried; but they were reassured by subsequent harvests; and we are eating the fruit of their labours. Every evangelical mission does the like. We should not hesitate to sow the very smallest portions: "In the morning sow thy seed, and in the evening withhold not thy hand." Our work is ministerial; the increase is of sovereign grace. Not every grain of wheat comes to the ear. Not every tract converts a soul. Yet, in the great account, the truth does its work, and some-

times mightily. The analogy of things is the same. Who questions the deadly efficacy of fire-arms in warfare? Yet it is calculated that the field of battle, not more than a ball in twelve thousand proves mortal to a human being. If the world were only putting forth a consistent effort, and causing the seed to go to all nations, it is reasonable to think that she would soon behold singular unexampled successes, from the copious visitations of spiritual power. *J. W. Alexander.*

## THE LOVE OF LIFE.

THIS is not only natural and important but necessary. It is instructed to guard, to preserve, to long for, at once by the constitution of our frame, and by the examples of high authority. As Providence permits the farther extension of it, the reasons and end of that extension are obviously manifest. Not an hour is added to the life of any one to make up such a quantity of time as is destined to its peculiar purpose to account, and calls to its proper employment.

To dream of premature retirement from the exercise of our faculties,—of mere existence without employment,—is an attempt to the intention of the Creator in sending man into the world: it is a degradation, a perversion of the powers of the mind: it is to be dead while we live. Inquire "what he would have done? Is there no one respect in which we may glorify God, or be useful to our fellow-creatures?" For, to the great Supporter of life—the Rule-giver of the world—has some command to give labour to be performed—some of the hand, the head, or the heart to be enjoin, and some purpose of justice to be accomplished. Let us, then, awake and arise to the knowledge of God, the study, and the practice of our Father's will.—*Dr. Hunter.*

PRESENTS OF THE WISE MEN TO  
CHRIST :

frankincense, and myrrh."—Matt. ii. 11.

z of the ancients are of opinion, that presents which these eastern sages they had a mystical meaning, and esigned to signify their acknowledg- both of the divinity, royalty, and ity of our Lord ; for the incense, ay, was proper to be given him as , the gold as a King, and the myrrh ortal Man, whose body was to be med therewith. It is certain that stern people never came into the ice of their princes without some its, and that their presents were y of the most choice things that country afforded. All that they

meant, therefore, was to do homage to a new-born Prince of a neighbouring nation, and in the best manner they could : and, if what naturalists tell us be true, that myrrh was only to be found in Arabia, and frankincense in Sæba, which is a part of Arabia, and that this country was not destitute of gold, (2 Chron. ix. 14,) and at the same time was famous for men conversant with astronomy, it makes a very probable argument that the wise men came from thence."—*Burder's Oriental Customs*.

The true moral derivable from this statement is, to inquire, what do we offer to Christ? Do we present our hearts, our time, our influence, our gold—in a word, our entire selves to his cause and his glory?

## Poetry.

## LOOK UP.

WHEN summer leaves lie wither'd and scatter'd o'er thy path,  
When all is sad and lonely around thy cheerless hearth,  
When memory loves to linger on joys for ever past,  
And shadows of the future the present overcast;

From all this gloom and sadness look upward to the sky,  
A Star there is to cheer thee,—oh, only raise thine eye,—  
The bright and morning Star is there, whose mild and beauteous rays  
Will turn thy mourning into joy, thy heaviness to praise.

The soul that ne'er looks upward can never see its light;  
Fear not that mists of woe or sin will hide it from thy sight;  
Look up—through tears of penitence its beams will seem more fair;  
Look up—'t will raise thy drooping heart and dissipate thy care.

Though storms are raging round and waves and tempests roar,  
And hope that once beguil'd thee can cheer thy heart no more:  
Look upward—there's a beacon to guide thee from afar,  
A sure and certain refuge, the bright and morning Star.

When Death's dark shadows gather, with thick and threatening gloom,  
Look upward—and thy fainting soul shall triumph o'er the tomb:  
Nor death nor hell nor aught beside thy confidence can mar,  
If the eye of faith is fix'd upon the bright and morning Star.

Oh blessed, bright, and glorious Star! we bow our souls to thee,  
In thy pure, changeless light alone may we accepted be!  
On every dark, polluted soul may thy sweet lustre shine!  
Our notes will then be victory, but all the praise be thine.



## LINES ON THE DEATH OF DR. PAYNE.

(THE Rev. Dr. Payne preached at Mount-street Chapel, in Devonport, on Sunday evening, June the 19th. Shortly afterwards he returned home and immediately retired to rest, and on that night entered for ever into the joy of his Lord: "Blessed is that servant whom his Lord, when he cometh, shall find so doing.")

YES, thou art gone! and yet we shed no tear,  
Or changed our selfish griefs to joy for thee,

So pure and deep, without a shade of fear:  
For thou art, brother, where our souls would be!

Thou didst lie down upon the tented field,  
To rest a moment from the Godlike strife.  
When He who girded on thy sword and shield,  
Call'd thee rejoicing to the realms of light!

'Twas thine to sound the trumpet, and its tone

Scarce hush'd in silence, linger'd on the ear,

Then, when the voice was heard by thee alone,

"Go forth to meet Him," for thy Captain's here!

Thou didst arise and go, nor felt one passing fear.

R.

*Plymouth, June 20, 1848.*

## ON GOING TO A NEW HABITATION.

O Lord! in this new habitation,  
Afford thy blessing day and night:  
Be thou the "arm of our salvation,"  
And let us live as in thy sight.

While we give thanks for this abode,  
Let pure contentment fill our minds:  
Be Thou our ever present God,  
Whose goodness never once declines.

Teach us thy guardian care to know,  
Nor let us trust thy aid in vain;  
Still bless us, Lord, while here below,  
While life is ever on the wane.

Make us more fruitful in thy cause,—  
The cause of truth and righteousness;  
In full obedience to thy laws,—  
Thus bless us, and for ever bless.

Be ours the wise, the heavenly path,  
That "shineth more to perfect day;"  
As heirs of grace, and free from wrath,  
We wait till call'd from earth away.

And still that "house not made with hands,"

Rising in hope, we keep in view;  
For us that mansion—there it stands!  
In glory bright, and ever new.

Then gladly may we rise, and see  
The joyous land of blissful rest,—  
The land of light and liberty,  
To be with Christ, for ever blest!

R.

## THE EARLY DAWN—A MORNING HYMN.

As the day dawns upon my eyes,  
So constant may my thoughts arise  
To Him who thus restores the light,  
And banishes the gloom of night.

God of Nature! good and great,  
On Thee my soul would ever wait;  
While the past night I now review,  
Accept my praises, ever due.

Preserver kind, of man and beast,  
From the most mighty to the least;  
I own Thy presence, ever near,  
And bid the welcome dawn appear.

Thou God and Father,—God of grace  
In every scene, in every place,  
On Thee the springs of life depend,  
Wherever known, till life shall end.

Ere the great sun begins to shine,  
Receive these grateful thanks of mine  
My early homage let me pay,  
At the first glimpse of opening day.

Great Giver of my days on earth,  
Teach me to know each day its worth  
That none may e'er be spent in waste  
From this glad morning to my last.

Then when the last blest morning comes  
And I approach my heavenly home,  
With faith and joy, O let me see  
The dawn of heaven prepared for me!

R.

## ON THE DEATH OF THE REV. R. W. HAMILTON, D.D., LL.D.

On to the glorious spirit-land  
So soon to pass,  
And stand, with angel escort, on  
The "sea of glass!"

Darkness, distress, and pain, and sin,  
And trial gone!  
The raiment white and diadem  
Put freshly on.

To strike the new and virgin harp  
To Rapture's tone,  
Beneath the lovely rainbow round  
About the Throne!

To swell the mighty sea of praise  
That flows from all  
Who walk within the golden streets  
And jasper wall!

To see the fruitful Tree of Life;  
The crystal river;  
God and the Lamb! the temple too;  
The Light for ever!

Vision Divine! thy lustre sweet  
Shone through the clay  
Before his great and radiant soul  
Had pass'd away;

And gave the holy transport to  
His fault'ring breath,  
As he unfurl'd his wings of fire  
In face of Death!

H

## Review of Books.

**THE CLAIM of the RIGHTEOUS in DEATH.**  
*A Sermon preached in East Parade Chapel, Leeds, on Sabbath morning, Aug. 13, 1848, on occasion of the Death of Edward Baines, Esq. By JAMES PARSONS, Minister of Salem Chapel, York. 8vo. pp. 28.*

Hamilton, Adams, and Co.

As a specimen of pulpit oratory, based on the soundest principles, and displaying the most fervid eloquence, the discourse before us will bear a comparison with any similar production of the age. The text, (Isa. lvii. 1, 2,) is admirably handled; and, though it is in no way strained from its original design, or accommodated to passing events, it is made to tell a tale to the men of this generation, as appropriate and as forcible as it did to those who lived in the days of the prophet Isaiah. Under the three natural divisions of, *A valuable Character exhibited*,—*An Important Event announced*,—and *An improper Habit lamented*, the full energy of the prophet's rebuke is brought forth to public view, and is made to minister wholesome chastisement to that shameful forgetfulness of departed worth, which too generally follows the bustle and excitement of a funeral solemnity. Our preacher successfully proves, that it is a sign of the most flagitious degeneracy in the Christian Church, when those who have been her champions are suffered to fall in the high places of the field, "*and no man layeth it to heart.*" The thought is so well and powerfully elaborated, that we could wish to see the fine train of reasoning in the hands of all the active religionists of the day; for it is a truth, which fact and observation confirm, that, for the want of more virtue in the Church, great and good men are soon forgotten when the green sod covers their head.

In the conclusion of his discourse, Mr. Parsons makes some pleasing references to the character of the late Edward Baines, Esq.; and though they are brief, they are far more impressive than many more lengthened details:

"In our own reflections," he observes, "on the event which has hung your sanctuary with the symbols of grief, the preacher trusts that his motives will be approved, for having devoted so large a portion of time to the enforcement of general principles, and so little to the history and character of the departed. That history and that character will secure other, more ample, and more worthy records elsewhere. Already, in some of their prominent manifestations, they are extensively known, and

they must be as extensively honoured. You know what he was, in the intercourse of domestic and social life,—refreshing it by his uniform flow of intelligence, cheerfulness, urbanity, and kindness. You know what he was, in the institutions of philanthropy and benevolence,—supporting them with enlightened wisdom, generous benevolence, unflinching integrity, untiring patience, perseverance and zeal. You know what he was, in the sphere of the political duties which, by the arrangements of Providence, largely occupied his care; duties involving the guidance of a Journal which, besides its well-earned and long-sustained reputation as the champion of truth and freedom, has accomplished no little to refine and elevate the character of the press throughout the land; and duties which, at an honourable period of his life, summoned him to the advocacy of his principles, in the most potent assembly of the most potent empire in the world. Nor is it unimportant to be announced and recorded, in regard to those principles,—thus, and otherwise, invaluable maintained,—that when, on his death-bed, his sentiments regarding them were wisely desired in solemn inquiry, he declared,—and may the testimony and the principles be alike perpetual,—that '*he saw nothing to amend or alter,*' but '*adhered firmly to them all.*' You now, perhaps, know more than you did before, as to those higher matters of his personal Christianity, and his personal preparation for eternal happiness, by which alone all that he was in other relationships and departments, became substantially hallowed; and you are invoked to hold him in your lasting remembrance, as one who must be numbered among those eminent spirits sometimes sent by the Divine goodness into our disordered world, to urge on, with accelerated progress, the coming age of amelioration and happiness. Your duty eminently is, to '*GLORIFY GOD IN HIM.*'"

Mr. Parsons beautifully touches on his own personal reminiscences of the deceased. "As to any tribute it might be expected that I should personally render, I shrink from a task equally painful and delightful. Few, perhaps, are present—though I speak in my native town, and among my oldest friends—who can understand my emotions; emotions, by their intensity, almost defying the claims of the self-possession which the majesty of the sanctuary demands. The name of EDWARD BAINES has been a household name to me from infancy. I remember him as he appeared in my very early years, associated in intimate friendship with those who were most

endeared to me, and who are now united with him, I trust, in one common glory. I remember him as rendering to me, when my mind was commencing its developments, those kind attentions with which youthful hearts are, perhaps, not often privileged, and which youthful hearts, when they do receive them, embalm in their imperishable gratitude. I remember him as encouraging in me, along with some of his own household,—and we never can forget those days,—aspirations and efforts after an order of distinction, of which he and I knew not the direction or the value, until at length the change came,—when the Sun of righteousness shone upon the statue, and brought forth whatever it had of hidden music and harmony. I remember him, as in later times, rejoicing over my progress in the high vocation of the Christian ministry, and according to me assurances of esteem and confidence, almost as though I had been his own. Now I record it all: I place my own humble chaplet on his grave; and I attest to those, who knew and loved him best, and who are here in the garments, and with the hearts of deepest mourning, that I mourn with them as with the reverence of a son, and with the affection of a brother."

**FUNERAL SERVICES on the DECEASE of Mrs. SHERMAN, of Surrey Chapel. Funeral Oration: the Rev. GEORGE CLAYTON. Sermon to the Church: the Rev. JOHN ANGELL JAMES. Sermon to the Young: the Rev. JAMES PARSONS. 12mo. pp. 56.**

Hamilton, Adams, and Co.

THOSE who had the happiness of an acquaintance with Mrs. Sherman, and who knew the place which she occupied in the congregation at Surrey Chapel, will be at no loss to understand the overwhelming sensation created by her death. Both nature and grace had combined to make her the ornament of every circle in which she moved. If she acquired influence by her union to the devoted successor of Mr. Hill, she had so admirably employed it as to reach a standing and a position peculiarly her own. In her character were combined the most shrinking modesty and retirement with an activity and benevolence far exceeding her physical strength. Among the young and the poor she moved like a ministering angel, scattering innumerable blessings in her path; and while memory holds her seat, her meek and gentle graces will be remembered by the rich and varied fruits which they produced. In her own domestic circle, how winning and attractive was her whole deportment! To have met her but once in that hallowed retreat, was

to remember her for ever! Social kindness and saintly converse were the elements in which she lived and made others live. We can never forget the sparkling brightness of her lovely countenance, as some theme of devout interest was introduced kindred to her happy mind. But she has gone to a world where her purest and loftiest aspirations will be fully realized. She had so much of heaven while on earth, that to her the transition must not only have been welcome, but natural. But what a void must have been created in her family circle by her early decease! yet the shock had surely been far more severe had not the nature of her disorder afforded ample warning of the approaching crisis, and had not the religious consolations of a protracted sickness gradually dispelled the gloom of death.

We are glad to welcome the funeral oration and discourses before us; not only because they are chaste and beautiful, but because they are of a character calculated to realize the best hopes of the deceased lady to whom they refer. They are worthy in all respects of the honoured men whose names are attached to them; and they are a fitting memorial of one who deserves to be ranked with the most lovely and devoted of her sex.

Mr. James's discourse will be valued, not only for its scriptural power and pathos, but for the characteristic sketch of the deceased with which it is closed. And the appeal of Mr. Parsons to the young equals anything of its kind it has fallen to our lot to peruse. Every sentence is fitted to tell on the youthful conscience. The oration at the grave, by our respected friend, Mr. G. Clayton, is tender, faithful, and appropriate. We earnestly recommend to all our readers this beautiful and edifying record of departed worth.

**SANCTIFIED INTELLECT; its Character, Work, and Reward. A Sermon suggested by the Death of the Rev. R. W. Hamilton, LL.D., D.D., preached in Escher-street Chapel, Kennington, on the 30th of July, 1848. By WILLIAM LEASK, Author of "Our Era," &c., &c.**

London: Ward and Co.

APART from the first two pages of eulogy in the place of exordium, this sermon bears not at all either upon the character or departure of the illustrious name which is blazoned so conspicuously on the title-page. The subject, indeed, considered in itself, is one of surpassing importance, and it is treated by Mr. Leask in his usual style of fervid and somewhat overwrought eloquence. If the thoughts are not original or profound, neither are they superficial

nor common-place. The plan is simple, and the illustrations often striking; but, as a whole, the sermon wants finish in the composition, and completeness as a thesis intended to embrace the character, work, and reward of sanctified intellect. Scarcely a page is devoted to the topic of reward, and through the whole there is too much generality, and especially in the first head a want of discrimination. What does the author mean by the *materialism* of Shakspeare and the *lordly* style of Byron? The second part of the subject abounds with fine thoughts and noble sentiments. What is advanced on the work of sanctified intellect, including prayer and the labours of the press, is pertinent and powerful, but too general, and too much in the "*ora rotunda*" style. The remarks on preaching and the ministry of the day are especially seasonable. Without admitting the truth of the charges openly made or insinuated against the present race of preachers, and combating some of them, Mr. Leask states them as he has heard them. The great question is, can they be sustained by sufficient evidence; and if so, where does the censure fall? It is evident that the complaints are of a diversified character, and that they cannot therefore belong to any one particular class. They may be exaggerated; but, to a certain extent, may they not all be true? They may be all true; but not true of all, nor of so general an application as to impress their character on the preaching of the age. Let us hear Mr. Leask.

"The 'GOSPEL.'" At this word we pause. It is in relation to questions stated in connection with this word that complaints reach us. Those complaints take various forms. The intellectual hearer complains that much of the preaching of the day is uninteresting. It wants animation; it is not amusing. It wants power; it is not impressive. It wants nerve; it is not arresting. The experienced complain that it is not edifying. It wants spirituality; it is not quickening. It wants discrimination; it is not appropriate. The young complain that it is mere iteration. It is an old matter; it wants novelty. It is stereotyped; it wants diversity. The aged complain that it is fatally changed. They cannot recognize it in its new dress. The plumage is foreign. Neology neutralizes its power; fashionable pantheism destroys its distinctive character; learned allusions mar its simple beauty; mysticism veils its noble features; transcendentalism diffuses it into thin air. The evangelic fervour is gone; the Calvinistic pillars are broken; the Puritanic unction is lost; the Nonconformist simplicity is a 'glory departed.' From these premises the conclusion is easy. No wonder that the intellectual forsake us; that the young seek other pastures; that the aged sigh in secret; and that conver-

sion is a strange work. If the premises are sound, we admit the conclusion. But are these premises sound? Are the alleged weakness, dulness, insipidity, and heresy, matters of fact? If so, 'Ichabod!' The Lord help us! Judgment will begin at the house of God, and 'alas! for the day!'"

The page beginning "Are the faults traceable to our Gospel?" is in Mr. Leask's best manner; admirably has he concentrated into a single paragraph an argument, the conclusion of which is, "The pulpit is the place for sanctified intellect." We doubt not that Mr. Leask is doing all in his power to make it so; and earnestly do we pray that *all* our "young ministry" may at length be among "the wise" who "shall inherit glory."

*The HOLY ART of WINNING SOULS to CHRIST exemplified in the Life and Ministry of the late Rev. M. Jones, of Trelech, Carmarthenshire. By the Rev. J. J. BEYNON. 12mo. pp. 97.*

John Snow.

WE like biography, when written with heart; especially if brief and well-considered. The volume before us is of this sort. It reminds us of some of the old "Lives"—those which were penned by Oliver Heywood, and James Janeway, and Cotton Mather.

We can assure our readers that the whole book, though small in bulk, is full of interest and pregnant with instruction. No Christian can peruse it, we think, without profit; and to ministers and students for the sacred office, we earnestly recommend it.

Mr. Beynon has done well in preserving so fragrant a memorial of his friend and "spiritual father," and in eliciting it, too, with reasonable observations. Indeed, they often tell with much effect. Anecdotes and facts are suitably interspersed. The character and doings of Mr. Jones are so exhibited as to make the impression of his exalted piety and uncommon usefulness very strong:

"In the month of May, 1829, he had the unspeakable pleasure of giving the right hand of fellowship to one hundred and ten persons, as a token of admission to the church, after a careful examination in reference to their views, conduct, and Christian experience. In the month of June following, he received sixty-four members, and for several successive months from twenty to twenty-five each month. So that, within the year, about four hundred new members were added to the church." pp. 61-62.

What ministry, it may be fairly asked, has been more signally honoured of God?

In less than forty-six years, Mr. Jones "received upwards of two thousand four hundred hopefully converted persons to the fellowship of the churches under his care," of whom sixteen were called to the work of the ministry.

The good man, it is remarked by Mr. Beynon, "was wont to urge upon the church the duty of glorifying the Holy Spirit by humble dependence on his aid, with earnest and united prayer for his presence and influence; and thus acting, it never failed of being blessed with remarkable unction, spirituality, and zeal for the honour of God and the salvation of souls." p. 69.

Would that we had room for more extracts. We can, however, only add what we have heard; namely, that Mr. Beynon, himself a divine of between thirty and forty years' standing, intends devoting the half of any profit arising from this "labour of love" towards liquidating the debt yet remaining upon the meeting-house at Dorington, in Shropshire, where he has so long, and, we rejoice to add, successfully toiled.

*THE SEED of the RIGHTEOUS. A Memoir of the late Mrs. Elizabeth Long, of Clapham Park. With Intercating Notices of her Pious Ancestry, descendants of the Proto-Martyr John Rogers.* 12mo. pp. 332.

Hamilton and Co., and J. L. Porter, Sloane-street.

It would have been a serious loss to the Christian world had these memoirs been withheld from public view. It is true, indeed, that the subject of them was disposed ever to retire into the shade of her own modesty, and would have been the last to pant after posthumous fame; but, considering the influential sphere in which she moved, and the great moral power which she exerted for a series of years, it would have been matter of deep regret had any motives of delicacy restrained her esteemed husband from the publication of materials so deeply interesting and instructive.

Mr. Long's school, now of Clapham Park, and formerly of Mansfield, has been well known for many years, through a large circle, as an institution of the first rank, both for its intellectual and religious advantages. We refer to this fact merely to apprise our readers of the sphere in which Mrs. Long's character was so beautifully and so usefully developed. It will be admitted, by all competent judges, that the domestic superintendence of a boarding-school must have a powerful effect upon it for good or evil. The formation of a pupil's character depends as much, perhaps, upon that superintendence as upon his scholastic training in the class-room. It was in this

department of service that Mrs. Long's character shone forth with such mild and peculiar lustre. How many now live to attest the hallowed influence which she exerted over them when they were pupils in her husband's school? The evidence of this fact is most abundant in the memoir before us, and gives a charm to it peculiar to itself. Indeed, we cannot help believing that the part of the volume which touches on this interesting subject, will be very stimulating and encouraging to others who may occupy a position similar to that of the deceased.

But the whole character of Mrs. Long is worthy of being embalmed in the affections of the Christian Church. Without anything bordering on extravagant eulogy, Mr. Long has done great justice to the various and striking peculiarities of his wife's mind. Her very childhood gave promise of her subsequent eminence; and the events of Providence gradually brought forth to light the hidden beauties of a spirit ripening fast for the glory and felicity of heaven. Her letters, her intercourses, the whole of her deportment, had nothing common-place attached to them, though her deep humility concealed all her excellencies from her own gaze.

The sketches of Mrs. Long's family will be very interesting to readers who knew nothing of the deceased. She was sprung from a long line of devoted and holy men, among whom the proto-martyr, Rogers, held a conspicuous place.

We cannot but hope that this volume will find a place among our popular biographies. It needs to be seen only for a few moments to be prized. We give it our cordial and earnest recommendation, and thank Mr. Long for the successful effort he has made to perpetuate the memory of his beloved and excellent wife.

*MEMOIR of the Rev. HENRY DUNCAN, D.D., Minister of Ruthwell, Founder of Savings Banks, Author of "Sacred Philosophy of the Seasons," &c., &c. By his Son, the Rev. GEORGE JOHN C. DUNCAN, North Shields.* Small 8vo. pp. 380.

Oliphant, Edinburgh; and Hamilton and Co., London.

THIS is a very precious record of a life of unusual interest. Dr. Duncan was one of the most distinguished men of his day—a man of high literary tastes, who had, after a great struggle, dedicated all to the interests of the cross. As the founder of "Savings Banks," he deserves to be regarded as the great friend and benefactor of the poor and industrial classes.

The Memoir is beautifully written, and

is highly creditable to the taste and discrimination of Dr. Duncan's son.

**ORIGINAL THOUGHTS on VARIOUS PASSAGES of SCRIPTURE; being the substance of Sermons preached by the late Rev. RICHARD CECIL, A.M. Never before published. Taken down by some of his hearers, and now edited by CATHERINE CECIL.** 8vo. pp. 692. 10s. 6d.

Seeley and Co.

WE are delighted at the thought of so much unpublished material from the pen or from the lips of Richard Cecil. Those who either were accustomed to hear him, or who have become familiar with his terse and striking sayings, will rejoice to be in possession of these sketches. They do not always realize the deceased to our minds; but there are passages in almost every page which we could pronounce to be his. We doubt not the work will have a wide circulation among the surviving friends of Mr. Cecil.

**THE IRISH PASTOR and the FAMINE. Memoirs and Remains of the Rev. Samuel Brown, of Tralee, Ireland. By his Brother, the Rev. ISAAC BROWN, author of "The Ministry of Christ," and "An Earnest Ministry."** Small 8vo. pp. 276.

Nisbet and Co.

THIS is an affecting memorial of a truly devoted young minister, who sunk into an early grave in the midst of usefulness and

devoted toil. His brother has done good service to the church in raising this monument to the honour of one whose life and death supplied an edifying example to the Christian church. We knew Mr. Brown well, and can bear testimony to the faithfulness of the portrait here given of him. Much will be found in the volume on the state of Ireland, truly worthy of most serious consideration on the part of the Christian and the philanthropist.

**INCIDENTS of TRAVEL in EGYPT, ARABIA, PETRAE, and the HOLY LAND. By J. L. STEPHENS, Esq., author of "Incidents of Travel in the Russian and Turkish Empires."** 12mo. pp. 258.

Ward and Co.

THIS new edition of Mr. Stephens's very interesting work on Palestine and the adjacent countries will be a most acceptable boon to the public, at the amazingly low price of *one and sixpence*. Mr. Stephens is a writer who does not fail to awaken the curiosity of his readers, nor does he in general come short in the matter of supplying ample information in reference to the eastern countries through which he has travelled. He is not strictly a critical writer, but his pages will be perused with equal advantage and satisfaction.

We recommend this edition very earnestly to that class of our readers who cannot afford to purchase more expensive works. They will find in it the substance of our best information respecting Egypt, Arabia, and the Holy Land.

## Obituary.

**MEMOIR OF THE REV. WILLIAM SILVESTER, OF SANDBACH.**

No living man feels more strongly attached to the *Evangelical Magazine* than did the subject of this memoir. He saw its establishment in 1793; watched its progress during a period of fifty-four years; rejoiced in its efficiency and increased circulation; and continued to read it till the last week of his earthly pilgrimage. No part of the Magazine proved more entertaining or instructive to him than the Biographical. He used to rise, from the perusal of the lives of the servants of God, animated, encouraged, prepared to combat the difficulties of his profession, and to abound in the work of the Lord. He has finished his course. May survivors read with profit the annals of one eminently blessed, and

through him be led to magnify the grace of God!

William Silvester was born at Stafford, Nov. 19th, 1777. He was the son of James Silvester, an inkkeeper; a man of the world, whose religion consisted in going once to church on Sunday, but in whose family there was not the form of godliness. In his youth William was totally neglected, as to moral or religious training. Left to himself, he grew up in ignorance and vice. From his eleventh till his sixteenth year, his conduct was irregular and dissipated. He associated with wicked companions,—trampled under foot the morality of the sabbath,—mingled in the dance,—attended the race-course,—presided over the cock-fight,—and gave a license to every unholy desire. Even then there was a moral power within his breast, which occasionally

claimed a hearing. Conscience, suggesting thoughts relative to death, judgment, hell, and eternity, intimated that it had a word of admonition to his guilty mind, and would say it. In reference to that period, he said, "I remember how wretched I sometimes felt. After an evening spent in revelry, and though I appeared completely happy, and had kept the company in a roar of laughter, I retired to my bed-chamber the subject of mental agony that cannot be described. Conscience, louder than the noise of the world, taught me that 'sin is an evil and bitter thing.'"

In the year 1795, his father bound him an apprentice to a tailor in Stafford; but, finding business irksome, he left his native town, in a clandestine manner, and became a wanderer on the face of the earth. He visited a number of towns, working occasionally, and faring hard. At length Divine Providence directed his steps to Woburn, in Bedfordshire, where he found employment from Mr. John Bunker. Not long after he had been there, Mrs. Bunker, his master's wife, who was a pious woman, and a very zealous Christian, went into the workshop; spoke to the men about religion; urged them to attend the preaching of the gospel; mentioned the benefit she derived from the ministry of her pastor; and invited them to accompany her, with the promise of accommodation in the house of God. Her pious remarks were met with rude jokes and ridicule. Fixing her eyes on the stranger, she said, "Silvester, do not mind these men; think for yourself,—you have a soul to save, and it should be the business of your life to attend to it." He was struck with her earnestness, and said, "The business of my life to attend to my soul!—why, I have never given it a serious thought!" Curiosity prompted him to accompany his mistress to her place of worship. It was the first time he had entered a dissenting chapel: everything was new and surprising. The chapel was a plain thatched building, crowded with hearers. The singing attracted his notice, and pleased him. The minister, after reading a portion of Scripture, prayed "without book," and, afterwards, preached "without notes," which greatly astonished him. The simplicity of the worship,—the animated singing,—the fervency of the extemporary prayer,—the earnest address of the preacher, and the devout attention of the hearers, so impressed his spirit that he said, "*Religion* is not the cold form I supposed it to be, but a *living reality*. *Dissent* is not the religion of disaffected men, as represented to me, but a *truly scriptural worship*. This appears to me the worship of primitive Christians, as recorded in the New Testament, and such as was practised by Christ and his apostles."

From this time he became a regular hearer of the gospel, and felt deeply interested in the affairs of the chapel. A sermon, preached from *Psa. ix. 17*, "The wicked shall be turned into hell, and all the nations that forget God," was applied by the Spirit to his heart. He was convicted of sin. He saw himself exposed to that hell which had been named in the sermon, as a place of punishment for the devil, his angels, and all impenitent sinners. He saw his danger to be imminent. Conviction flashed on his conscience, and the thunders of a broken law rent his trembling heart. Having no friend to point him to the scriptural remedy, he supposed his safety lay in prayer; and therefore cried night and day to God for mercy. He forsook all known sin, abandoned his irreligious companions, and commenced a process of reformation, with the hope of producing in himself a moral fitness, which would secure the favour of God and prepare him for heaven. Still his distress of mind continued, and he wondered why relief did not come: "His zeal for God was not according to knowledge; for being ignorant of God's righteousness, and going about to establish his own righteousness, he did not submit himself to the righteousness of God, and view the Lord Jesus Christ as the end of the law for righteousness to every one that believeth." A lecture on the parable of the prodigal son was greatly blessed to him. His views were directed to the method of salvation through the redemption of Christ. He fled to God, through the one Mediator, as his only refuge in the time of trouble. He believed in Jesus Christ to the saving of his soul, and found joy and peace in believing. He betook himself to the examination of the Scriptures, determined to be a Bible Christian. Prayer in the name of Christ was no longer a task, but felt to be a delightful privilege. The cloud passed away from his mind; the truths of religion lent their heavenly aid; peace spread its balmy influence over his spirit, and he rejoiced in hope of the glory of God. A new era arose in his history; he breathed in a new atmosphere, and felt an anxious solicitude to know the will of his Lord and Master. *Home* came vividly before his mind, and he resolved to return, to make reparation to such as he had injured, and benefit the souls of his relations. He married his companion in travel, Mary Moore; took farewell of his Woburn friends; retraced his steps to Stafford; sought and obtained the forgiveness of his parents. He waited on his master, whose service he had deserted; made an apology for his conduct; remained with him three years, and thus honourably served out the period of apprenticeship.

His relations kindly received him,—but

when he introduced the subject of religion, mentioned the change he had experienced, and how anxiously he felt for their salvation, they were surprised and alarmed. They charged him with insanity, and united in persecuting him. Every attempt he made for their spiritual benefit was treated with the utmost contempt. One of his most violent opposers was his own wife. So inveterate was her enmity to the truth, that he could not pray in his own room. "Poor William!" they exclaimed, "how religion has turned his head! religion has ruined him!" "Let us see," his father said one day, "let us see what book that is which Billy is reading." It was answered that it was the Bible. "Ah, then," said the old man, "that is it which is doing all the mischief. Poor Billy is a ruined man! Religion has ruined him, and will ruin my family." To his accusers he calmly replied,—"As to religion ruining our family, that is impossible, for we have no religion. The Bible has done more for me than any other book,—it has led me to Christ, and filled me with consolation. It is strange that you manifested no alarm, when I was the slave of sin, and pursued the way to death; and it is equally strange, that you can think that religion has ruined me, when you see the great change it has produced in me and on me." Thus was he enabled to maintain the truth, to walk circumspectly, and to shine as a light in a dark neighbourhood.

The greatest difficulty felt by Mr. Silvester, at this time, was the want of Christian fellowship. He had but recently become a member of the household of faith, and was only a "babe in Christ." Doubts arose in his mind, respecting the meaning of passages of Scripture,—and he sighed for some person to instruct him in the way of life. He went regularly to church, but obtained no spiritual benefit. On inquiry he was directed to an old man who was deemed "very religious." He asked him the meaning of the phrase, "Ye must be born again?" The old man said, "I cannot tell;" but added, "I see you want comfort; and therefore you must come to church and take the sacrament. If you come to my house I will prepare you." He went, and the old man's wife, who assisted in the preparatory process, occasionally took the name of God in vain; he said, "Yours is a strange religion; it seems to consist in mere outward forms,—it will not suit me." He next went among the Presbyterians for a season, who worshipped in the Broadway; but here he did not feel satisfied; he was hungering and thirsting for spiritual nourishment, but could find no food for his soul.

One evening he felt very distressed in his mind. Passing along Vine-street, he

involuntarily exclaimed, "What shall I do to be saved? what would I give for a faithful friend? O Father of lights send forth thy light and truth to guide me!" His attention was arrested by a light in the window of a small building, and the voice of singing. He drew near, and listened. The music ceased, and the accents of prayer fell upon his ear. He opened the door and entered, and found half-a-dozen poor Christians engaged in devotional exercises. He bowed with them at the throne of grace. The Spirit powerfully operated on his mind. The burden fell from him. His soul was set at a glorious liberty, and he retired praising God. He went home to his wife, and in the fulness of his heart said, "Mary! I have found Christ! I have found comfort to my soul! I have found a little company of disciples worshipping in a lowly dwelling; but it has proved the house of God,—the very gate of heaven to my soul!"

He cast in his lot with this little company of despised Nonconformists. They were few in number, and poor in circumstances. They had a preacher once a fortnight; and on the alternate Sunday a female read a sermon. The Rev. J. Smith, of Leek, visited Stafford. Mr. Silvester was introduced to him, and found the interview very pleasing and profitable.

He derived many advantages from acquaintance with Thomas Parry, one of the members, a poor shoemaker, but a warm-hearted, zealous, and consistent Christian. He was mighty in the Scriptures, and every way qualified to direct the views of his young friend. He frequently conversed with him, and taught him the way of God more perfectly. On the first Sunday of every month they walked together from Stafford to Stone, a distance of seven miles, to communicate with the Congregational church at the latter place, at the Lord's table. Those were delightful seasons. They conversed of Divine things, and their hearts burned within them by the way. At length Mr. Parry's health declined; and finding himself drawing near the grave, he tendered to Mr. Silvester his dying advice. He said, "I die, but God will be with his small, suffering cause in Stafford. As for you, my young friend, you are losing your time; you are allowing your talents to lie buried. When God calls a young person by his grace, it will be found that he has some special work for him to do. I believe God has *special work for you to do*. Therefore I advise you to live near the cross,—to cultivate holiness of heart and life,—to cultivate the faculties of your mind,—to place yourself under a rousing ministry,—to watch the leadings of Providence,—and to pray much."



After the death of Thomas Parry, he felt a sad blank,—and reflecting on his last words, respecting the benefit to be derived from the faithful, energetic preaching of the word, he considered it his duty to seek after the means of grace. Looking to God for direction, he was impressed with the duty of going to Manchester. Passing through Cheshire on his way thither, he felt very fatigued, and much depressed in his spirits. He sat down under a hedge-row by the way. There he commended himself to God; and as he revolved in his mind the leadings of Providence towards him, he was satisfied that his motives were pure in the step he was taking, and while he felt grateful for the past, he could trust God for the future. As he sat, musing on God's wonderful designs of mercy to man, the fifteenth verse of the twenty-eighth chapter of Genesis was as vividly impressed on his mind as if a voice had addressed his ear: "And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." How mysterious are the ways of God to man! The only object Mr. Silvester had in going to Manchester was to attend to his secular business, and be in a position to get good to his soul. Little did he think that seven years after that day, he would return to the same county a minister of the gospel! and that for forty years he was to labour in the work of the ministry in Cheshire, and be the father of a multitude of souls! He rose, refreshed and strengthened in a peculiar degree, prosecuted his journey, and safely reached his place of destination. In Manchester he found immediate employment, and placed himself under the ministry of the Rev. William Roby. In the fellowship of the church in Canon-street, and under the powerful preaching of the gospel, he seemed to be introduced to a new world, and to enjoy a heaven on earth. He often adverted to this season; and as his wife, through the instrumentality of Mr. Roby, was led to the knowledge of the truth, his joy on earth was complete. Writing to a friend, he said, "From 1801 till 1807, the time spent in Manchester will not be forgotten by me in time nor in eternity. The ministry of an angel from heaven could not have been more refreshing to my spirit, than that of dear Mr. Roby's. No person could possibly enjoy the means of grace more than I did. I could live on one meal a day with comfort, but I could not exist without the means of grace. That I might never be absent from the week evening services, I rose to my labour by four o'clock in the morning, and would continue often till midnight, that I might

provide things honest in the sight of all men. My constant attendance on all the means of grace was grounded on the following considerations:—1st, a sense of duty; 2nd, interest, that I might meet God, be refreshed, and get instruction; 3rd, that I might not be a stumbling-block to the world; 4th, that I might set an example to my fellow-Christians; 5th, that I might encourage my dear minister, by showing that I valued his instructions, and esteemed him highly in love for his work's sake."

At Manchester he spent four years of great comfort, and made great progress in the Divine life. He occasionally addressed the Sunday-school, but never acted as a regular teacher,—inasmuch as they were at that time all "hired." He devoted most of his spare time in visiting the sick, and distributing religious tracts. At the close of a meeting one evening, Mr. Roby stopped him, and entered into conversation respecting his prospects for the future, and asked "Whether he did not entertain the thought of dedicating his time and talents to the Lord in the work of the ministry?" The question surprised him, because that subject had been much on his mind, though he had never named it to any person. He left the matter with the church. At the request of his brethren he preached before them; and such was the impression his sermons made, that they unanimously resolved to recommend him to the attention of Mr. Roby, their pastor, as a fit person to be received into his academy,—an institution conducted by Mr. Roby, for training young men for missionary and pastoral work. During a period of fifteen months he remained in the academy, attending to various branches of study, and preaching in the villages round Manchester. His own statement relative to his position as a student is as follows, and is as just as it is honest:—"In Mr. Roby I was favoured with a teacher in every sense qualified to instruct me; I made very little progress in systematic learning." The truth is, his habits had been formed,—so that he found it difficult to fix his mind on a regular course of study. His Bible was his companion, and prayer the element in which he breathed. His soul thirsted to be useful; and his highest ambition was to save souls, and honour his Divine Master.

In 1807, an application was made to Mr. Roby by the Cheshire Union, for a preacher to itinerate in that dark county. Mr. Silvester was selected as the very man fitted for this work of self-denial. After a month's deliberation and prayer on his part, and that of his fellow-students, it was agreed that the Lord had made it plain for him to undertake this mission. Accordingly, in April 1807, he reached Sandbach, a perfect stranger, and was a few days "abiding

in the town to see what the Lord intended to do by him." The country in and round Sandbach was dark as midnight. Darkness covered it, and gross darkness the people. Scarcely a ray of gospel light relieved the universal gloom. Ignorance, immorality, sabbath profanation, and brutal sports, prevailed among the inhabitants. Even the zealous Methodists had failed to make an impression; and Satan seemed to claim the territory as his own, and to reign great and high. He commenced preaching in his own "hired" room, with fear and trembling. His congregation consisted of nine persons. He had settled down there to labour for souls, and he embraced every opportunity of accomplishing his object. He visited the sick; conversed with the people on the momentous interests of eternity; instructed the young; distributed tracts; preached the gospel in private houses, barns, in the open air, and in every place where hearers could be found. It may be said of him that he preached as "a dying man to dying men." He preached "with the Holy Ghost sent down from heaven." Though his sermons were always plain and full of gospel statement, they were practical, and expressed "the thoughts that breathe and the words that burn." He felt that he had a message of transcendent grandeur and infinite importance to deliver, in which the glory of God and the welfare of perishing sinners were involved. He addressed them in the fulness of his heart, freely, fervently, and affectionately. The people were surprised, moved, and melted; the hardened were subdued and softened; and large assemblies hushed into silence, like the deep pauses of nature amid the pealing of a thunder-storm.

As sure as God will bless the industry of the husbandman, will he crown with success the labours of his faithful servants. So it was with our honoured friend. God was with him. His "hired" room soon became so small, that he had to stand at the door, and proclaim the message to the people in the street. Four months after his arrival in Sandbach, a barn was purchased, and converted into a chapel, capable of accommodating 150 hearers. This was soon crowded. This, in the course of a few years, was four times enlarged; and at length abandoned for a beautiful new chapel, capable of seating 600 hearers, with commodious school-rooms, and surrounded by a spacious burial-ground. The expenses were considerable, but met by the liberality of the church and congregation, aided by the Christian public. Thus did the Lord prosper the labours of his faithful servant. Nor did he confine his labours to Sandbach, but preached the gospel in every village within ten miles; and

with great success in every place. Multitudes attended the preaching,—great solemnity rested on the congregations; many were deeply impressed; and scarcely a Sunday passed but souls were converted to God. As the result of his exertions and success, *four chapels* were built in as many villages, and superintended by him till his death.

It is hardly to be expected that Satan would give up his captives without a struggle, nor that a servant of Christ, so eminently successful, would be permitted to prosecute his victories without molestation. Mr. Silvester had to endure "a fight of afflictions." He suffered from the propagation of malicious falsehoods, private ridicule, and personal insult. He was "the song of the drunkard," the object of hatred to the profane, and evil spoken of by nominal Christians. Public worship was sometimes interrupted by ignorant mobs. In no place was this species of persecution more exhibited than at the large village of Harlington. He had preached in the open air three times to large congregations, without interruption. On the occasion of his fourth visit, he found that a combination was formed against him to prevent him preaching. Lord Crew's hall was in that neighbourhood, and the valet of his lordship collected all the servants and work-people of the establishment, plied them with drink, and marched to Harlington, with dogs and game cocks, with the determination to put down "the preacher of sedition." Many hundreds had assembled from the surrounding country, to "see the row and get sport." The valet asked the preacher by what authority he dared to come to that neighbourhood? Mr. Silvester with dignity replied, "I stand here with the authority of the King of Heaven! Here, sir, is earthly authority," holding up his licence from the magistrate,—and here is spiritual authority," presenting him with the Bible; "this book says 'Go and preach the gospel to every creature!'" For two hours the contest was carried on. Dogs were set on the people to disperse them. At length they drove Mr. Silvester out of the village, by pelting him with rotten eggs, mud, and stones. Next day he returned, and found, to his unutterable joy, that the proceedings of the previous evening had produced for him universal sympathy. A multitude immediately assembled, to whom he preached the word of God with power. A vast number of souls were turned to God! Some of the most profligate were led to cry for mercy, and give up their hearts to God: "So mightily grew the word of God and prevailed." A subscription was entered into, a chapel built, a Christian church formed, a Sunday-school instituted, and the word of God extended to the re-

pious round about. A review of the work of God in that locality, thirty-five years after the gospel had been introduced, led Mr. Silvester to say that he had reason to believe more souls had gone to heaven from Haslington than from any other village in Britain.

In his old age his heart was often cheered, by meeting ministers, deacons, Sunday-school teachers, and private Christians, in many parts of the country, who owned him as their spiritual father. Among them may be named his own brother; who has been, for a period of forty years, a principal supporter of the Nonconformist interest in Stafford. He was led to give up his heart to God, as the result of his brother's conversation with him, and his earnest prayers for him. Also an honoured brother in the ministry, who for many years sustained the character of a missionary in India, and is now occupying an important sphere in the neighbourhood of London.

During a period of nearly forty years had he been located in a scene of anxiety and toils, and in "labours most abundant." He had seen multitudes consigned to their last resting-place; over many backsliders he mourned, and wept over those who were living in utter disregard of eternal things. Called to exercise his talents at a peculiar period in the history of the church, he took an active part in the great movements of the times. The various important societies, which have for their object to give the word of life to the family of man, received his able advocacy and liberal support. *Benevolence* was a leading trait in his character; the tale of woe moved his heart, and led him to minister to the sufferer. It is possible that in this he was sometimes incautious, and bestowed his gifts without sufficient discrimination. Still it was a failing on the side of humanity and mercy:

"Moved by their tale his heart began to glow,  
And quite forgot their woes in their woe;  
Careless their merits or their faults to scan,  
His pity gave ere charity began  
Thus to relieve the wretched was his pride,  
And even his failings bled to virtue's side."

The time at length approached when our friend required to exercise the passive graces of the Christian,—manifest resignation to the will of God,—and go the way of all flesh! Though his physical frame was strong, and singularly muscular, and firmly knit, and though he was blessed with an excellent constitution, yet under the pressure of labour his health declined. A complication of disorders indicated a derangement of his whole system, and baffled medical skill. He continued to exercise his official duties till he became feeble as a child. Relaxation was absolutely necessary; and he left Sandbach in July, 1846, and spent the last weeks of his earthly

pilgrimage, except one, in Stafford, his native town. His strength rapidly gave way; his suffering was great, relieved only by the influence of happy associations,—the soothing attention of relatives and friends,—the characteristic buoyancy of a mind unusually cheerful,—and the strong consolations of religion. Knowing that he had "the sentence of death within himself," he strove to be useful to every one he met. To a ministerial brother, who saw him every day, he said, "O my brother, you know how much my heart has been set on the prosperity of our cause in my native town. It was a wonderful providence which brought you to Stafford; and now that the cause prospers, I can say, 'Lord, let me depart in peace!' I have experienced the great goodness of God, and I have now peace,—the peace of the very God of peace,—that peace which Jesus purchased, and bequeathed to all his followers. My hopes rest on a rock, that spiritual rock, Christ. On his perfect righteousness,—his all-sufficient atonement,—his resurrection,—his all-powerful intercession,—his communications of grace! O how precious are Christ and the doctrines of grace to my soul! I shall soon sleep in Jesus! His Spirit dwells in my heart, and confirms my union with him, and seals me unto the day of redemption! O, brother, to think of the unmingled happiness of heaven, and that 'far more exceeding and eternal weight of glory!'"

One evening he summoned all his relations into his presence, to give them his parting advice. It was a solemn scene. Like a patriarch he sat, solemn and grave,—the solemn realities of eternity before his mind,—the best interests of his relations on his spirit,—a ray of hope from the upper world seemed to irradiate his countenance,—his words grave and weighty, arrested every ear and moved every heart: "I die, dear friends, I die, but God will be with you. I am a monument of his mercy; I was of all men the most unlikely to be the subject of his grace. For this, for putting me into the ministry, and for making me useful, I have not words to express my wonder and gratitude." He then pointed out the kindness of God to their family in a temporal sense, more especially as most of them were called by the grace of God; urged them to stand by the cause of Christ, and never to desert it; to hold up the hands of their pastor, and encourage his heart; to be ready to every good work, and liberal to the extent of their ability. He informed them of the state of his worldly affairs, and instructed them respecting his funeral; and concluded by pressing upon them the necessity of cultivating personal and family religion, of loving one another, and being faithful, as

stewards of the living God. The friends were then commended to God in solemn and affectionate prayer.

Next day he returned to Sandbach, to die! With the strictest propriety it can be said that his end was peace. Not even a passing cloud intervened between him and the presence of Christ. He continued in the full possession of his senses to the last, and, in broken sentences, to utter the feelings of his heart to his dear friends, who surrounded his dying pillow. On the 1st of September, 1846, and in the sixty-ninth year of his age, his mortal put on immortality. There was no struggle, no convulsive heavings, no pain: a slight tremulous quiver ran thrilling along his frame.—it ceased,—all was over! The released happy spirit quitted the earthly tabernacle, and winged its flight to the

region of peace and love, and holiness, and eternal life! Five days after, a number of ministerial brethren and Christian friends "carried him to his burial, and made great lamentation over him." Reader! as you enter the gate, leading to the Independent Chapel, Sandbach, on your left hand you will see a tombstone, with the inscription, "CHRIST IS ALL IN ALL." That tomb contains the mortal part of William Silvester, an honoured servant of Jesus Christ, in "sure and certain hope of eternal life;" and the sacred admonition falls on your ear, "Work while it is called to-day. The night cometh when no man can work!"—"Be followers of them who through faith and patience inherit the promises."—"Be faithful unto death, and thou shalt obtain the crown of life!"

## Home Chronicle.

### ROBBURY CHAPEL, NOTTING HILL.

THE foundation-stone of this new Congregational chapel was laid on the 30th of August by Sir Culling E. Eardley, Bart., in the presence of a very numerous and highly respectable assembly. The time fixed for the commencement of the service was half-past two; but long before this hour the platform erected for the accommodation of the company was crowded; and when the committee and the rev. gentlemen appointed to take part in the service arrived, it was with difficulty they could make their way to the place reserved for them. Sir Culling arrived shortly afterwards, and a hymn having been sung and prayer offered by the Rev. John Hunt, of Brixton, the Rev. J. Stoughton, of Kensington, delivered a highly interesting and instructive address, to which the congregation listened with deep interest. During the delivery of the rev. gentleman's oration the feelings of his auditors could scarcely be restrained, and at its close murmurs of applause could not be wholly repressed.

The stone was then laid by Sir Culling, who delivered an appropriate address; another hymn was sung, and the benediction having been pronounced by Mr. Stoughton, the large assembly dispersed.

Upwards of one hundred and fifty friends subsequently dined together in a marquee erected on the adjoining ground. Wm. Walker, Esq., the treasurer, took the chair, instead of Sir Culling Eardley, (who was compelled by a pressing engagement to leave before dinner,) and Messrs. Churchill and Cox acted as vice-chairmen.

After the customary healths had been proposed and responded to, a list of the contributions already promised towards the erection of the chapel was read, and several gentlemen present having added their names for handsome sums, the company broke up.

Among the ministers present we noticed the Rev. Drs. Archer, Campbell, Ferguson, and Massie; and Messrs. Berge, Tidman, Walford, Stoughton, Jennings, M.A., John Hunt, E. Miller, J. Adency, Joshua Harrison, Forster, Gilbert, R. Massie, Cumming, Wilson, J. Churchill, J. Sutcliffe, M.A.; and the following gentlemen—Capt. Hood, R.N., Messrs. Swaine, Kennedy, Hindley, Seth Smith, Thurston, Padgett, Jacomb, Churchill, Coeks, Robt. Watson, F. E. Thomson, C. Meeking, and many others.

Those of our readers who are acquainted with the neighbourhood of Notting Hill and Bayswater, will know that a chapel in that locality is much needed, and we are happy to find that Mr. Stoughton and his friends at Kensington have made such an auspicious commencement. We understand the building will contain about seven hundred persons in the area, and will cost about 4000*l*. Towards this sum nearly 2,300*l*. has been promised, and the committee entertain the hope that the remainder will be raised by the time the building is completed. The architect is John Tarring, Esq., of Charles-street, Middlesex Hospital; and the contractors, Messrs. Piper, of Bishopsgate-street.

## ANNUITIES TO MINISTERS' WIDOWS.

THE last annual Report of THE PROTESTANT UNION, for the benefit of widows and children of Protestant ministers of all denominations, has just reached us; and we deem it our imperative duty to call the special attention of every minister and every church in the land to so valuable an institution. Its merits are not known, and therefore not appreciated. It is unique in its character and benefits. It embraces none but Protestant ministers; and while it provides for the widow, its solicitude extends to the orphan.

At a comparatively moderate premium a minister may insure an annuity of from 10*l.* to 50*l.*, with a full participation in the surplus funds. In the event of death, his widow is preserved from being thrown on the cold and precarious charity of others. Or if there be no widow, a sum equal to four years' annuity is divided equally among the surviving children, unless otherwise directed by the will or testament of the deceased parent. Let ministers connect themselves with the institution in early life. The premium will be found much lower, and therefore be more easily paid. The advantage will be immense. It will free the mind from a load of anxiety, and shed a clearer light over every domestic scene.

And might not the churches in many instances take upon themselves the duty of thus aiding their respective pastors? There are some of our more favoured brethren altogether independent of such auxiliary aid,—they can sufficiently provide for their widows and children,—these are the exception. There are few ministers who are not wholly dependent on their stipend, and whose stipend is not exceedingly limited. In such cases, it would require no great effort on the part of a church and congregation, to raise ten or twelve pounds annually, to insure the life of the man to whose labours they are indebted for their highest and most positive good. Let our churches be generous to their pastors. They will find an ample reward in their freer, fresher, and more untiring efforts. Their kindness will be a powerful stimulus to labour.

The Report now before us places several of the annuitants in the most striking light. For instance, one annuitant received, during the period of her widowhood, 47*l.*, in return for 186*l.*; another received 61*l.*, in return for 172*l.*; and a third received 71*l.*, for 107*l.* Can facts speak more loudly in favour of the Institution? Why do not the churches avail themselves of such provision for the widows and orphans of their devoted pastors? Is it the part of wisdom to leave all effort till the pall of death has been spread over the bereaved family? And if the churches will not do their duty,

is it wise, or even just in ministers, to neglect this provision? It is a society of ministers. It is an association of brethren for their mutual benefit. To enter it indicates no distrust or suspicion of the providence of God. It is a step of practical wisdom and of practical piety.

All information, together with the printed Rules of the Society, may be obtained from the esteemed Secretary, the Rev. John Hunt, Brixton-rise, Surrey.

## ASSOCIATE FUND, OR MINISTERS' FRIEND.

THE committee of this institution, which is established for the assistance of congregational ministers of small salaries, exercising their ministry in England, beg to acknowledge an anonymous donation of 5*l.*, transmitted 21st August, by A. E. Z.

THOMAS LEWIS, } Secretaries.  
JOHN YOCKNEY, }

All communications to be addressed to the Rev. C. Gilbert, corresponding secretary, 25, Manchester-terrace, Islington.

## ON PRAYER-MEETINGS.

To the Editor of the *Evangelical Magazine*.

SIR,—No much has been said and written upon the subject of prayer-meetings that anything new can hardly be expected; yet if a corner in your valuable Magazine can be spared for the following remarks I shall be obliged.

It is matter of frequent regret in our denomination that meetings for prayer are not better attended; but my decided opinion is that, till some method is adopted to make them more lively and interesting, that evil will never be remedied. I have been in the constant habit of attending those meetings for half a century, and often they have been to me as wells of salvation, from whence my soul has drawn living water and been refreshed; but often on the other hand, I have come away dissatisfied and unwatered. Those who on such occasions take an active part, certainly should place themselves in such a position and exert their voices in such a manner as to be heard by the congregation, otherwise he might as well, as to the purposes of edification, pray in an unknown tongue. (See 1 Cor. xiv. 9—14.) Indeed, I have sometimes, after hearing a low muttering at the other end of the chapel for ten or fifteen minutes, asked my neighbours whether the prayer was in English or Latin? and found they were as unable to decide as myself. I am no advocate for shouting in Divine worship; but surely those who speak should aim to be heard. Again, if our friends would come forward it would be better;

instead of which they frequently stand at the lower end of the chapel, with their backs to the congregation and their faces to the wall, as if they were in a confession-box, whispering to the priest on the other side. From such meetings the young come away unimpressed, and the aged, whose organs of hearing are not so quick as they once were, mourn that they are unfed and unblest.

Our missionary prayer-meetings, which ought to be particularly interesting, are often spoiled by being too long. They should be what they are called, *prayer-meetings*. A few extracts from the *Missionary Chronicle*, judiciously selected and audibly read, might do much good; but to read whole pages in succession, and often in a monotonous and low voice, from a Magazine which most of us take in, and all could borrow from their neighbours, is surely more wearying than edifying. Short hymns and short prayers, so as to call into exercise the gifts of more of our brethren, would, I have no doubt, promote the ends intended, and insure a better attendance, and we should leave such ordinances exclaiming with the sweet singer of Israel, "It was good for me to draw near to God." With the hope that these few simple remarks may answer the end proposed, I am, Mr. Editor,

Yours respectfully,  
AN OLD DISCIPLE.

### PROVINCIAL.

#### THE NEW LIGHTS OF SCOTLAND.

To the Editor of the *Evangelical Magazine*.

SIR,—Under this title there appeared four Essays in your Magazine for January, May, August, and November, 1846. These valuable papers have since been read with increased interest, as the promoters of the New Views have sought to promulgate their doctrines in the north of England, which, we lament to say, they are now doing with apparent success, having gone the length of getting one of their preachers inducted to office in an English Independent chapel.

The Independent church at Hexham ought to be regarded as a beacon to warn all the Dissenters in England against the incursions of the Scotch New Lights, whose aim seems to be, by this new heresy, to create schism in churches hitherto orthodox and harmonious. A very brief history of our church will be found deeply interesting. It originated about sixty years ago. The chapel was built in 1789. The true deeds describe it as a place "to be used, occupied, and enjoyed, as and for a

meeting-house or place of religious worship, by the church or society of Protestant Dissenters from the Church of England, in the way commonly called the Independent or Congregational." The chapel has never been in any other hands; has never been either sold, seized, or in any way alienated. It has sometimes been without a pastor for a length of time; but the members have adhered admirably, and worship was always regularly maintained. The church is in connection with the Durham and Northumberland Association; was regularly represented at its meetings by the minister, deacon, or messenger of the church. It had been about two years and a half without a pastor, when, after several candidates from our own colleges had been heard, and some of them invited to settle, but without accepting the calls, Mr. James Frame, a young Scotchman, was recommended to us by Mr. David Robertson, (one of the preachers sent out by Mr. Douglass, of Cavers,) he having been employed as a supply for a few sabbaths. Mr. Frame preached first in Hexham on April 2nd; and on the 23rd of the same month a call was agreed to be presented, bearing the names of a majority of the members, whilst very little was known either of his history or his sentiments. This very precipitate act was followed by speedy compunction on the part of several of the members who had thus been duped, some of whom by letter, and others by verbal communication, expressed their desire to be free from the engagement. The young minister, however, held the call, and loudly declared, "I am, *de facto*, the pastor of this church;" and having been rejected by the ministers of our Association, who unanimously refused, after examining Mr. Frame, to have anything to do with his ordination, on the ground of erroneous doctrines; notwithstanding the remonstrances of the more experienced members of the church, who from the first were opposed to Mr. Frame's settlement, application was made to Scotland, and three preachers of his own denomination, viz., J. Kirk, of Edinburgh, A. Cross, of Ardrrossan, and J. Hart, of Hamilton, (late one of Mr. Douglass's missionaries,) came and inducted him to office in the chapel on July 26th. This was not effected, however, without a solemn protest being publicly read before the induction, the document bearing the names of the leading dissentients to the call, including several of the office-bearers of the church, which is completely split, with no prospect of re-union whilst the New Light minister occupies the pulpit, who, it now appears, had been a student under James Morison, of Kilmarnock.

As the dissentients strictly adhere to the principles of the Independent church, by

whom the chapel was built, and to whom it has always belonged, the chapel is theirs by right, and they will maintain their claim; whilst the New Lights, who had no existence when it was erected and put in trust, have no just pretensions to its occupation.

Trusting, sir, that you will feel an interest in our case, which we believe is without precedent in England, and that you will give it the powerful advocacy of your pen, as well as through the *Evangelical Magazine* make this our statement known throughout the United Kingdom and her utmost Colonies.

I remain, sir,

Yours very truly,

JOS. RIDLEY.

Hraham, August 7th, 1848.

#### CLAPHAM.

THE new chapel in the Crescent, Park-road, Clapham, erected for the church and congregation under the pastoral care of the Rev. S. A. Dubourg, was opened for the worship of God on the 19th of July, when the Rev. Dr. Leifchild preached in the morning and the Rev. James Sherman in the evening to large and attentive congregations.—On the following sabbath the Rev. Dr. Steane preached in the morning, and the Rev. Geo. Clayton in the evening.

These opening services were deeply interesting and profitable both to the people and the cause, 100*l.* being the amount contributed on that happy occasion. The building is in the early English style of architecture, and is generally admired by those who have seen it. It will seat about eight hundred persons, the school-room two hundred, is freehold, and stands in the midst of an increasing neighbourhood, and the cost will be about 2800*l.*; towards this sum the pastor and his flock have contributed liberally, and now by weekly subscriptions they are uniting their efforts in order as soon as possible to be free from debt and thus be enabled to help others. They will, however, need some help from without; and they hope that when their pastor shall seek that aid from those who generally help in such matters, he will be received with Christian kindness.

#### THE HAMPSHIRE ASSOCIATION.

THE autumnal meeting of the Hampshire Association will be held at Ryde, Isle of Wight, on October 10th, 1848. The Rev. D. Lloyd, of Lymington, is to preach on "The shaking of the nations."

#### SPECIAL SERVICE.

AN especial solemn service was held in the Old Independent Chapel, Burwash, Sussex, on Monday evening, 27th August, in consequence of the calamitous state of the harvest and the total failure of the potato crop generally through this county.

After especial prayers had been offered that the Lord would be pleased to remove this sad visitation, a most impressive discourse was delivered by the minister of the chapel, the Rev. T. A. Watson, from Joel ii. 13, 14, to a numerous and respectable congregation, who appeared greatly interested in the solemnities of the services. It is fervently to be hoped this example will be followed by other congregations and pastors, that the impending judgment hanging over us at this important season of the year may be removed.

#### ORDINATIONS.

On August 9th, 1848, the Rev. J. Parnell Palmer, late of Roth-rham College, was ordained pastor of the Independent Church, St. George's-street, Chorley, Lancashire.

The service was commenced by the reading of the Scriptures and prayer, by the Rev. W. Marshall, of Wigan, in consequence of illness of the Rev. Professor Stowell, of Rotherham College; the Rev. T. D. Carnson, of Manchester, kindly delivered the introductory discourse; the Rev. William Roaf, of Wigan, proposed the usual questions; and having received his confession of faith, the young pastor was solemnly "set apart," to the "work of the ministry," by prayer, by the Rev. R. Slate, of Preston, accompanied by "the laying on of the hands of the presbytery."

In the evening of the same day the service was resumed by the reading of the Scriptures and prayer, by the Rev. W. Lawson Brown, A.M., of Bolton; after which, Mr. Palmer's former pastor, the Rev. Richard Alliot, LL.D., of London, delivered to him an impressive and affectionate charge, founded on Coloss. iv. 17; the Church was then addressed by its late highly esteemed minister, the Rev. Robert Lang, A.M., of Portobello, Scotland; and the interesting proceedings of the day, (in which the Revs. Alexander Frazer, A.M., of Blackburn; W. M. O'Nauten, of Chorley; Robert Massie, of Newton; J. Bliss, of Leyland; Anthony Bateson, of Egerton; John Holgate, of Orrell; William Moore, of Wigan; John Whewell, of Rotherham College; and S. Walker, of Lancashire College, took part;) were concluded by prayer, by the Rev. W. Roaf, of Wigan.

Vednesday, August 9th, the Rev. M'All, of the London University, of the Lancashire Independent was ordained to the pastoral office in Church assembling in Bethel Sunderland.

A previous evening a preparatory was held, when, after prayer by the r. Paterson, of St. George's Free Sunderland, a sermon was preached by Rev. Dr. Halley, of Manchester, on His attendant on a revival of religion Hosea xiv. 5—8.

Vednesday morning, the Rev. S. son, of Monkwearmouth, having led the service by reading and the Rev. Dr. Vaughan, President Lancashire College, delivered an tory discourse on the Scriptural tion of a Christian church; the estions were then asked by the rebibald Jack, of North Shields, vers having been given (which, it t needless to say, were heard with est interest,) the Rev. Dr. Halley ed to offer up the designation prayer. rge was then delivered to the new- l pastor by his uncle, the Rev. M'All, of Nottingham, from Joshua Only the Lord thy God be with and the service was concluded by J. G. Rogers, B. A., of New-

afternoon, about one hundred and riends, including the ministers pred visitors from the neighbouring ined together at the Athenæum— r being occupied by Dr. Vaughan. rmon to the people was preached ening, by the Rev. James Parsons, , from Heb. xiii. 22—"Suffer the exhortation." e services were unusually solemn reative, and the chapel, which will odate one thousand persons, was roughout.

Following ministers, in addition to ready named, took a part in con- Divine worship:—The Rev. Messrs. Newcastle; Goodall, of Durham; South Shields; Jackson, of How- as; Anderson, of Felling; Lewin, pool; Smith, of Haydon Bridge; of Sunderland; and Williams, of ashire College. Besides whom, re present the following ministers g to various denominations:—Johnstone, Kneebon, Kitt, Atkin- Ward, of Sunderland; Cornwall, a; Christopherson, of Newcastle; on, of North Shields; Anderson, gton-lane; Richards, of Aluwick; mpton, of Highbury College. not but be gratifying to the deno- at large, that this important in- high ranks among the first in the

North of England, should have been led most unanimously to the present settlement; and it will not be thought unworthy of record, that the late lamented Dr. M'All, of Manchester, is represented in our ministry by an only son, whose auspicious entrance on the sacred office it has been the object of these paragraphs to describe.

On the 18th of July the Rev. Robert Williams, late student at Bala Academy, was publicly set apart to the pastoral office over the Independent church at Llanddennant, Anglesey.

The Rev. William Griffith, Holyhead, delivered the introductory discourse, founded on Eph. v. 32, "I speak concerning Christ and the church;" the Rev. W. Thomas, Beaumaris, proposed the usual questions; the Rev. D. James, Rhos-y-meirch, offered the ordination-prayer; the charge to the young minister was delivered by the Rev. W. Jones, Amlwch, from Matt. xxiv. 45, "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season," and that to the church by the Rev. D. Roberts, Cemaes, founded on Acts xiv. 15, "We also are men of like passions with you, and preach unto you." These interesting services were commenced through reading and prayer by the Rev. D. Davies, Llangefni, and concluded through prayer by the Rev. H. Rees, Pentraeth, the Rev. J. Roberts, Llanerchymedd, giving out the hymns.

The following ministers preached during the meeting:—Revs. W. Parry, Llanannon; D. Price, Denbigh; R. P. Griffith, Pwllheli; R. Thomas, Liverpool; E. Stephen, Dwyfyllchi; and W. Thomas, Beaumaris. Upwards of twenty ministers were present on this interesting occasion.

On Wednesday, the 16th of August, the Rev. John Robinson, late of Airedale College, was ordained to the pastorate of the Congregational church at Middlewich, Cheshire.

The Rev. John Marshall, of Over, commenced the service by reading the Scriptures and prayer; the Rev. Dr. Vaughan, President of Lancashire Independent College, delivered the introductory discourse and asked the usual questions, to which very pertinent and satisfactory answers were given by the candidate for ordination; the Rev. R. Calvert, of Hyde, (Mr. Robinson's former pastor,) offered the ordination-prayer; the charge to the newly-ordained minister was given by his respected tutor, the Rev. W. Scott; and the morning service was concluded with prayer offered by the Rev. J. Moss, of Sandbach.





tached portions. We also gave away a Turkish Bible to a Sheikh, who is the head of a large tribe, and, for one in his position, a very learned man. He reads and writes his own language with fluency and ease, which is a rare thing to find amongst them. He expressed himself much pleased with the present; and said he thought the English religion must be true, because it made the people so good, and instanced the present as a proof; "For," he added, "they know nothing of me, nor can they expect any return, and yet they have sent me this beautiful book, which must have cost them much money." He said, also, he believed that Jesus Christ was the prophet of the Christians, as Mohammed was that of the Turks, but of course inferior. We have seen him since, when he told us he had read much of the book, and should very much like that his young people should be taught to read, that they might learn the wonderful histories it contained; and he said, if a school could be opened in any of his villages he would send many dozens of boys to it. When I was at Beyrout there was a great demand for Bibles in the districts of the Lebanon; and I was told by the American missionaries, that in sending up a supply to one of their stations, the donkey-load was stopped by the people at one of the villages through which it had to pass, and the whole shared amongst them at the price demanded. At Beyrout, also, I was applied to by the Rev. Mr. Winbolt, the London Society's missionary, for some Arabic Bibles, and was sorry I could not give them. And the other day a request was made to me by eight Roman Catholic youths, who wished to have an Italian Bible each, and which they said was at the instance of their schoolmaster, a priest, and was for the purpose of teaching them the language.\*—*Bible Society's Extracts.*

PETRA, AS VIEWED BY J. L. STEPHENS,  
ESQ.

PETRA, the excavated city, the long-lost capital of Edom, in the Scriptures and profane writings, in every language in which its name occurs, signifies a rock; and, through the shadows of its early history, we learn that its inhabitants lived in natural clefts or excavations made in the solid rock. Desolate as it now is, we have reason to believe that it goes back to the time of Esau, "the father of Edom;" that princes and dukes, eight successive kings, and again a long line of dukes, dwelt there before any king "reigned over Israel;" and we recog-

nise it, from the earliest ages, as the central point to which came the caravans from the interior of Arabia, Persia, and India, laden with all the precious commodities of the East, and from which these commodities were distributed through Egypt, Palestine, and Syria, and all the countries bordering on the Mediterranean, even Tyre and Sidon deriving their purple and dyes from Petra. Eight hundred years before Christ, Amaziah, the king of Judea, "slew of Edom, in the valley of Salt ten thousand, and took Selah (the Hebrew name of Petra) by war." Three hundred years after the last of the prophets, and nearly a century before the Christian era, the "King of Arabia" issued from his palace at Petra, at the head of fifty thousand men, horse and foot, entered Jerusalem,—and uniting with the Jews, pressed the siege of the temple, which was only raised by the advance of the Romans; and in the beginning of the second century, though its independence was lost, Petra was still the capital of a Roman province. After that time it rapidly declined; its history became more and more obscure; for more than a thousand years it was completely lost to the civilised world; and, until its discovery by Burckhardt in 1812, except to the wandering Bedouins, its very site was unknown.

And this was the city at whose door I now stood. In a few words, this ancient and extraordinary city is situated within a natural amphitheatre of two or three miles in circumference, encompassed on all sides by rugged mountains five or six hundred feet in height. The whole of this area is now a waste of ruins; dwelling-houses, palaces, and triumphal arches, all prostrate together in undistinguishable confusion. The sides of the mountains are cut smooth, in a perpendicular direction, and filled with long and continued ranges of dwelling-houses, temples, and tombs, excavated with vast labour out of the solid rock; and whilst their summits present Nature in her wildest and most savage form, their bases are adorned with all the beauty of architecture and art, with columns, and porticoes, and pediments, and ranges of corridors, enduring as the mountains out of which they are hewn, and fresh as if the work of a generation scarcely yet gone by.

Nothing can be finer than the immense rocky rampart which incloses the city. Strong, firm, and immovable as Nature itself, it seems to deride the walls of cities, and the puny fortifications of skilful engineers. The only access is by clambering over this wall of stone, practicable only in one place, or by an entrance the most extraordinary that Nature, in her wildest freaks, has ever framed. The loftiest portals ever raised by the hands of man, the proudest monuments of architectural skill and

\* A fresh supply of 49 Bibles and 99 Testaments has been sent to Mr. Manning.

daring, sink into insignificance by the comparison. It is, perhaps, the most wonderful object in the world, except the ruins of the city to which it forms the entrance. Unfortunately I did not enter by this door, but by clambering over the mountains at the other end; and when I stood upon the summit of the mountain, though I looked down upon the vast area filled with ruined buildings and heaps of rubbish, and saw the mountain sides cut away so as to form a level surface, and presenting long ranges of doors in successive tiers or stories, the dwelling and burial-places of a people long since passed away; and though immediately before me was the excavated front of a large and beautiful temple, I was disappointed. I had read the unpublished description of Captains Irby and Mangles. Several times the sheik told me, in the most positive manner, that there was no other entrance; and I was moved to indignation at the marvellous and exaggerated, not to say false representations, as I thought of the only persons who had given any account of this wonderful entrance. I was disappointed, too, in another matter. Burckhardt had been accosted, immediately upon his entry, by a large party of Bedouins, and been suffered to remain but a very short time. — Messrs. Legh, Banks, Irby, and Mangles, had been opposed by hundreds of Bedouins, who swore "that they should never enter their territory nor drink of their waters," and "that they would shoot them like dogs if they attempted it." And I expected some immediate opposition from at least the thirty or forty; fewer than whom, the sheik had told me, were never to be found in Wady Moussa. I expected a scene of some kind; but at the entrance of the city there was not a creature to dispute our passage; its portals were wide open, and we passed along the stream down into the area, and still no man came to oppose us. We moved to the extreme end of the area; and, when in the act of dismounting at the foot of the rock on which stood the temple that had constantly faced us, we saw one solitary Arab straggling along without any apparent object, — a mere wanderer among the ruins; and it is not an uninteresting fact, that this poor Bedouin was the only living being we saw in the desolate city of Petra. After gazing at us for a few moments from a distance, he came towards us, and in a few moments was sitting down to pipes and coffee with my companions. I again asked the sheik for the other entrance, and he again told me there was none; but I could not believe him, and set out to look for it myself: and although in my search I had already seen enough abundantly to repay me for all my difficulties in getting there, I could not be content without finding this desired avenue.

In front of the great temple,—the pride and beauty of Petra,—of which more hereafter; I saw a narrow opening in the rocks, exactly corresponding with my conception of the object for which I was seeking. A full stream of water was gushing through it, and filling up the whole mouth of the passage. Mounted on the shoulders of one of my Bedouins, I got him to carry me through the swollen stream at the mouth of the opening, and set me down on a dry place a little above, whence I began to pick my way, occasionally taking to the shoulders of my follower, and continued to advance more than a mile. I was beyond all peradventure in the great entrance I was seeking. There could not be two such; and I should have gone on to the extreme end of the ravine, but my Bedouin suddenly refused me the further use of his shoulders. He had been some time objecting and begging me to return, and now positively refused to go any farther: and, in fact, turned about himself. I was anxious to proceed; but I did not like wading up to my knees in the water, nor did I feel very resolute to go where I might expose myself to danger, as he seemed to intimate. While I was hesitating, another of my men came running up the ravine, and shortly after him Paul and the sheik, breathless with haste, and crying in low gutturals "El Arab! El Arab!"—The Arabs! the Arabs! This was enough for me. I had heard so much of El Arab that I had become nervous. It was like the cry of Delilah in the ears of the sleeping Samson, "The Philistines be upon thee!" At the other end of the ravine was an encampment of the El Alouins; and the sheik, having due regard to my communication about money matters, had shunned this entrance, to avoid bringing upon me this horde of tribute-gatherers, for a participation in the spoils. Without any disposition to explore farther, I turned towards the city, and it was now that I began to feel the powerful and indelible impression that must be produced on entering, through this mountainous passage, the excavated city of Petra.

For about two miles it lies between high and precipitous ranges of rocks, from five hundred to a thousand feet in height, standing as if torn asunder by some great convulsion, and barely wide enough for two horsemen to pass abreast. A swelling stream rushes between them; the summits are wild and broken; in some places overhanging the opposite sides, casting the darkness of night upon the narrow defile; then receding and forming an opening above, through which a strong ray of light is thrown down, and illuminates with the blaze of day the frightful chasm below. Wild fig-trees, oleanders, and ivy were growing out of the rocky sides of the cliffs,

hundreds of feet above our heads; the eagle was screaming above us; all along were the open doors of tombs, forming the great Necropolis of the city; and at the extreme end was a large open space, with a powerful body of light thrown down upon it, and exhibiting in one full view the façade of a beautiful temple, hewn out of the rock, with rows of Corinthian columns and ornaments, standing out fresh and clear as if but yesterday from the hands of the sculptor. Though coming directly from the banks of the Nile, where the preservation of the temples excites the admiration and astonishment of every traveller, we were roused and excited by the extraordinary beauty and excellent condition of the great temple at Petra. Even in coming upon it as we did, at disadvantage, I remember that Paul, who was a passionate admirer of the arts, when he first obtained a glimpse of it, cried out, and moving on to the front with a vivacity I never saw him exhibit before or afterward, clapped his hands, and shouted in ecstasy. To the last day of our being together, he was in the habit of referring to this extraordinary fit of enthusiasm when he first came upon that temple; and I can well imagine that, entering by this narrow defile, with the feelings roused by its extraordinary and romantic wildness and beauty, the first view of that superb façade must produce an effect which could never pass away. Even now, that I have returned to the pursuits and thought-engrossing incidents of a life in the busiest city in the world, often in situations as widely different as light from darkness, I see before me the façade of that temple: neither the Coliseum at Rome, grand and interesting as it is, nor the ruins of the Acropolis at Athens, nor the Pyramids, nor the mighty temples of the Nile, are so often present to my memory.

The whole temple, its columns, ornaments, porticoes, and porches, are cut out from and form part of the solid rock; and this rock, at the foot of which the temple stands like a mere print, towers several hundred feet above, its face cut smooth to the very summit, and the top remaining wild and misshapen as Nature made it. The whole area before the temple is perhaps an acre in extent, inclosed on all sides except at the narrow entrance, and an opening to the left of the temple, which leads into the area of the city by a pass through perpendicular rocks, five or six hundred feet in height.

It is not my design to enter into the details of the many monuments in this extraordinary city; but, to give a general idea of the character of all the excavations, I cannot do better than go within the temple. Ascending several broad steps, we entered under a colonnade of four Corinthian

columns, about thirty-five feet high, into a large chamber of some fifty feet square, and twenty-five feet high. The outside of the temple is richly ornamented, but the interior is perfectly plain, there being no ornament of any kind upon the walls or ceiling; on each of the three sides is a small chamber for the reception of the dead; and on the back wall of the innermost chamber I saw the names of Messrs. Leigh, Banks, Irby and Mangles,—the four English travellers who with so much difficulty had effected their entrance to the city; of Messieurs Laborde and Linant, and the two Englishmen and Italian of whom I have before spoken; and two or three others, which, from the character of the writing, I supposed to be the names of attendants upon some of these gentlemen. These were the only names recorded in the temple; and, besides, Burckhardt, no other traveller had ever reached it. I was the first American who had ever been there. Many of my countrymen, probably, as was the case with me, have never known the existence of such a city; and independently of all personal considerations, I confess that I felt what I trust was not an inexcusable pride, in writing upon the innermost wall of the temple the name of an American citizen; and under it, and flourishing on its own account in temples, and tombs, and all the most conspicuous palaces in Petra, is the illustrious name of Paulo Nuozzo, dragomano.

Leaving the temple and the open area on which it fronts, and following the stream, we entered another defile much broader than the first, on each side of which were ranges of tombs, with sculptured doors, and columns; and on the left, in the bosom of the mountain, hewn out of the solid rock, is a large theatre, circular in form, the pillars in front fallen, and containing thirty-three rows of seats, capable of containing more than three thousand persons. Above the corridor was a range of doors opening to chambers in the rocks, the seats of the princes and the wealthiest inhabitants of Petra, and not unlike a row of private boxes in a modern theatre.

The whole theatre is at this day in such a state of preservation, that if the tenants of the tombs around could once more rise into life, they might take their old places on its seats, and listen to the declamation of their favourite player. To me, the stillness of a ruined city is nowhere so impressive as when sitting on the steps of its theatre; once thronged with the gay and pleasure-seeking, but now given up to solitude and desolation. Day after day these seats had been filled, and the now silent rocks had echoed to the applauding shouts of thousands; and little could an ancient Edomite imagine that a solitary stranger,

from a then unknown world, would one day be wandering among the ruins of his proud and wonderful city, meditating upon the fate of a race that has for ages passed away. Where are ye, inhabitants of this desolate city? ye who once sat on the seats of this theatre, the young, the high-born, the beautiful, and brave; who once rejoiced in your riches and power, and lived as if there was no grave? Where are ye now? Even the very tombs, whose open doors are stretching away in long ranges before the eyes of the wondering traveller, cannot reveal the mystery of your doom: your dry bones are gone; the robber has invaded your graves, and your very ashes have been swept away to make room for the wandering Arab of the desert!

But we need not stop at the days when a gay population were crowding to this theatre. In the earliest periods of recorded time, long before this theatre was built, and long before the tragic muse was known, a great city stood here. When Esau, having sold his birthright for a mess of pottage, came to his portion among the mountains of Seir; and Edom, growing in power and strength, became presumptuous and haughty, until, in her pride, she said to Israel, "Thou shalt not pass by me, lest I come against thee with the sword."

Amid all the terrible denunciations against the land of Idumea, "her cities and the inhabitants thereof," this proud city among the rocks, doubtless for its extraordinary sins, was always marked as a subject of extraordinary vengeance: "I have sworn by myself, saith the Lord, that Bozrah (the strong or fortified city) shall become a desolation, a reproach, and a waste, and a curse, and all the cities thereof shall be a perpetual waste. Lo, I will make thee small among the heathen, and despised among men. Thy terriblest hath deceived thee, and the pride of thy heart, oh thou that dwellest in the clefts of the rocks, that holdest the height of the hill; though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord," Jer. xlix. 13—16. "They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing; and thorns shall come up in her palaces, nettles and brambles in the fortresses thereof, and it shall be a habitation for dragons, and a court for owls," Isa. xxxiv. 14, 15.

I would that the sceptic could stand as I did, among the ruins of this city among the rocks, and there open the sacred book and read the words of the inspired penmen, written when this desolate place was one of the greatest cities of the world. I see the scoffer arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ruined city cries out to him in a

voice loud and powerful as that of one risen from the dead; though he would not believe Moses and the prophets, he believes the handwriting of God himself in the desolation and eternal ruin around him.

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#### THE DEAD SEA EXPEDITION.

We are pleased to learn from private letters that the Dead Sea exploring party have successfully and satisfactorily completed their task, and returned to Jerusalem, where they were on the 19th of May. They have sounded the sea in all its parts to the depth of 600 fathoms, and found the bottom crusted with crystalized salt. The pestilential effects attributed to the waters turn out to be fabulous. Ducks were seen skimming over its surface, and partridge abound along the shore. The party were upon the sea in their boats, or encamped on its borders for some two months, and their researches and estimates have been all of the most thorough and interesting character. All were in excellent health and spirits, no sickness or accident having occurred. By the Arabs they had been received and uniformly treated with the utmost fondness and attention. The Syrians consider "the men of the Jordan," as they call them, the greatest heroes of the day. Lieuts. Lynch and Dule will visit, under the most favourable circumstances, all the places made memorable in Scripture history; and we may expect from them a highly interesting account of their exploration of the Dead Sea, and their adventures in the Holy Land.—*Boston Transcript*.

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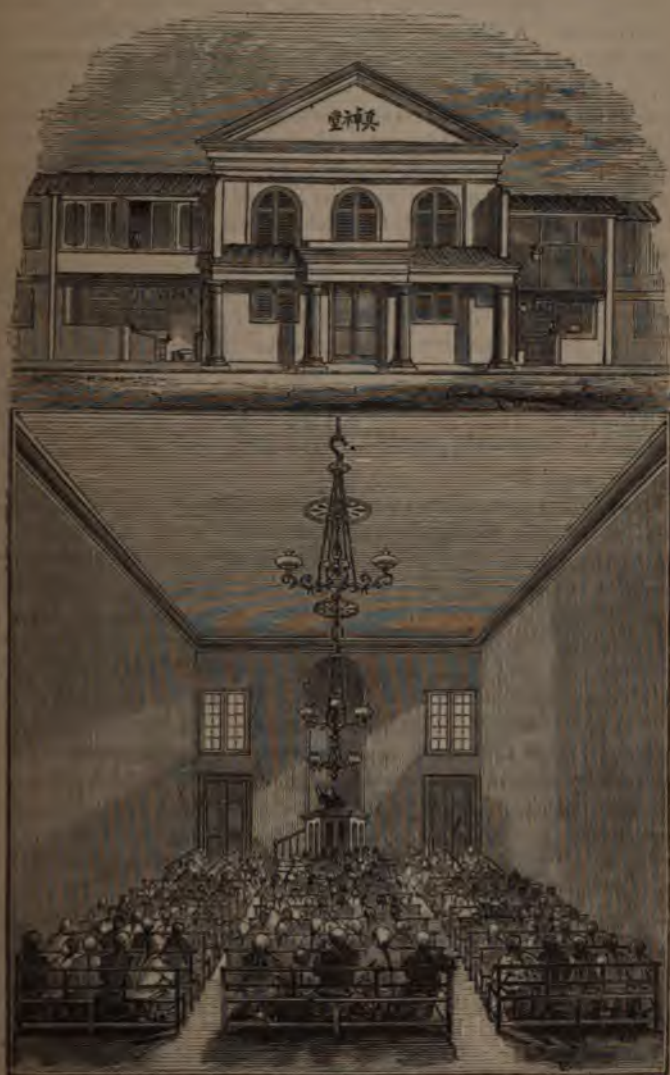
#### POPULATION OF CANADA.

We understand that the result of the census, just completed, of Upper Canada, will give that section of the province a population of from 689,000 to 700,000 souls; while, by the census of 1842-3, it was only 401,061, giving an increase, in five years, of nearly 200,000. The last census for Lower Canada was taken in 1844, when the population was 699,806 souls, the increase upon which, during the last four years, is calculated, by reference to preceding terms at which censuses have been taken, to be about 70,000, giving this section of the province a present population of about 770,000. The population of Upper Canada would thus appear to increase at the rate of about 40,000 per annum, and Lower Canada at that of about 17,500 per annum.

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THE  
MISSIONARY MAGAZINE  
AND  
**Chronicle.**

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NEW CHINESE CHAPEL AT HONG-KONG.—*Vide* p. 546.



### OPENING OF A NEW CHAPEL AT HONG-KONG.

Our Missionary brethren at Hong-Kong have been enabled to fulfil an important object in securing an enlarged and suitable Chapel for the permanent celebration of divine worship in the language of China. A very commodious building, for the especial use of the Chinese, has been erected in the town of Victoria; and the highly animating circumstances, under which it was opened for public service, are described in the following statement from our brother, the Rev. J. F. Cleland. A Christian Sanctuary, dedicated to the service of Jehovah within the precincts of that great Empire from which his servants were so long excluded, and filled with a concourse of Chinese receiving the message of peace and reconciliation from the lips of one of their own countrymen, cannot be contemplated by the Christian mind without feelings of holy gratitude and delight; nor can it fail to excite fervent prayer that, within those walls, many may be renewed in the image of Christ and numbered with the heirs of his kingdom.

Writing on the 25th of May last, Mr. Cleland thus portrays the delightful scene (page 545) to which we have been referring:—

“A new chapel has been built in the Lower Bazar from its foundation to its topmost stone; and was opened for public worship on the first Thursday of the present month. This chapel has seats for about three hundred persons, and on its first opening it was crowded to excess—there could not have been less than five hundred assembled. There was not standing room for another person within its walls. All the passages were thronged, and the multitude gathered round the doors and clambered to the windows to witness proceedings, which, to the majority of them, were new and strange.

“There were also present upwards of twenty Chinese women—a sight with which we had not been cheered since our arrival in China. It is a rare thing, in ordinary meetings, to see a female native. Most of the native Christians engaged successively in the proceedings; some giving out the hymns, others reading the Scriptures and offering prayer, and Agong and Chin Seen preaching to the people.

“The address of Chin Seen was both truthful and animated. He told his hearers how it came to pass, that a Chapel, exclusively for the Chinese, was built amongst them, and why the doctrines of the Cross were proclaimed; stating that the Divine Founder of this Religion had commanded his disciples to go into all the world and preach the Gospel to every creature; that the Christian people of England were endeavouring to obey this injunction; and, while they were sending the Gospel to India, to Africa, and to the South Seas, they had determined that the claims of China should not be overlooked. Thus it was that a chapel was built in their very midst. He asked them to look around upon its walls: here there was neither image, nor painting, nor shrine, nor incense, all of which they were accustomed to see in the temples of their native land. The God that Christians worshipped dwelt not in temples made with hands; He was a Spirit and must be worshipped in spirit and in truth.—He concluded with an earnest appeal to his hearers to repent and believe.

“As Chin Seen proceeded with his discourse the people became more silent and attentive, and there appeared to be an earnest, serious, and inquiring look, upon the countenances of many. We prayed to a merciful Saviour that the truth, in all its power, might take possession of their hearts, that *that* hour might never

be forgotten by them, and that seed might be then sown that should bring forth fruit unto eternal life.

"Since the opening of the chapel, there has been preaching four times during the week, twice on the Lord's Day, and on the evenings of Tuesday and Thursday. On the Wednesday afternoon, also, Dr. Hirschberg attends to prescribe for the sick. A number of patients come, with almost every variety of disease; and, while he is administering to the necessities of the body, the wants of the soul are not neglected, Agong preaching to those assembled. On all these occasions the chapel is full, and though many of the people do not remain throughout the whole period of the service, yet, to the last, a number are found willing to listen. We earnestly pray that this building may be honoured of the Lord, and the time come when it may be said in reference to it—'This and that man was born in her;' that 'the Lord shall count, when he writeth up the people, that this man was born there;' that it may become the spiritual birth-place of thousands.

"We have also much encouragement in the school, and entertain great hopes that, especially among the elder scholars, there may be found some who will testify that we have not laboured in vain, nor spent our strength for nought. With regard to the first class, it is very rarely that we have to administer rebuke to the scholars. We believe that all are favourably disposed towards Christianity, and that with some it wants but little to call forth the expression of their readiness to declare themselves followers of Christ. Their attention to the teacher, when the themes of the Gospel are presented, is remarkably fixed and earnest. We forbear to press them to a decision, lest it should prove a false step; and we would much prefer that the movement should be spontaneously made by themselves."

#### CALCUTTA.—STATE AND PROSPECTS OF THE NATIVE CHURCHES.

We have much pleasure in presenting the following communication from the Rev. Thomas Boaz, in reference to the want of Pastors for the Native Churches in Bengal, and the means in progress, or further contemplated, for helping to supply that deficiency. We commend his statement to the thoughtful attention of our readers, and desire to sustain, by our most cordial recommendation, the more immediate object it is designed to promote.

The accompanying letter (writes Mr. B.) was addressed by the Members of the Native Christian Churches at Rhamakal-Choke and Gungree, Calcutta, to the Directors of the London Missionary Society. It was forwarded to me by their faithful Pastor, the Rev. A. F. Lacroix, with a request from him, that I would urge the claims of the Indian Brethren on the attention of the Churches in this country.

In compliance with that request, I present the appeal to all interested in the prosperity of our Zion in the East. This communication presents a comparatively new and important view of Missionary labour. The brethren and sisters do not ask in this letter for Missionaries for the Heathen and Mohammedans, but for *Pastors*. This denotes prosperity and advance in the good work, and reveals a *new want* in the infant Churches—the *want of Pastors*. This is a serious matter, and one which ought to unite all in a vigorous effort to raise up an *efficient Native Ministry*. A more important subject can scarcely occupy a place in the prayers and sympathies, or claim a share in the benevolence, of the Church of Christ. The prayer of the Church at home should be, not only that the Lord would thrust out more labourers, but raise up in heathen lands many well-qualified and devout Native Ministers.

It is with this object in view we are endeavouring to establish the Native Christian College



at Calcutta, and which has influenced our brethren in other parts of the Mission-field to establish similar Institutions.—One word in reference to the

#### CHRISTIAN COLLEGE

at Calcutta. I am aware that not a few of the Constituents of the London Missionary Society intend to aid me in this good work—some by the gift of books, apparatus, &c.; others by pecuniary donations. For the intension I am grateful; but I should be thankful if they would, *at their earliest convenience*, send their donations and gifts to the Mission-house. I am anxious to ascertain the extent of the promised and intended donations and gifts, in order that I may regulate my future efforts according to the amount required.

In addition to the Building-Fund, I am anxious to secure a few *Scholarships* for the Students. The cost of a Scholarship will be about £16 per annum. This will include board, clothing, and education. For the small sum of £16 a-year, a Native Student can be supported during his period of preparation for the honourable work of the Christian Ministry. I hope and pray that some of our friends will be prompted to aid us in establishing a few scholarships.

The Address of the Native Churches, to which Mr. Boaz alludes, is as follows:—

#### TO THE HIGHLY-HONOURED BENEFACTORS OF MANY—THE DIRECTORS OF THE LONDON MISSIONARY SOCIETY:

*The Members of the two Christian Churches of Rammakal-Choke and Gungree, with humility, send you many greetings.*

OUR object in writing to you at present is to inform you, that formerly there were appointed, as Pastors of our two Churches and Congregations, sometimes three, but never less than two, Missionaries, who were in the habit of preaching to us God's word and watching over us. Nearly all of them have gone to another world, and Mr. Lacroix is left alone to attend to the wants of our two Churches. We need not tell you, that it is very difficult and wearisome for one individual to teach the people of two Churches. And not only that; but you know also, honoured sirs, that all men are liable to death;—in fact, no one can say whether or not he will live till the evening or through the next day. Considering this, we often think with great anxiety of what will become of us if the Lord should take away our present Pastor to Himself. And, therefore, in order that we may continue to receive wholesome instruction, we earnestly beg you will, in good time, send out some Missionaries from England, who will assist Mr. Lacroix, and watch over us when he leaves this world.

If you do this, we trust we shall be able to go on growing in knowledge and in holiness; and we may then also indulge the hope that when we die we shall be permitted to see the Lord. What more shall we say? Only, we trust, honoured sirs, that our petition will be granted by you; and that, under the guidance of the Lord Jesus, some Missionaries, who shall be His true followers, will soon arrive in this country of Bengal. The end.

Written on the 16th day of the month of Choittro, 1253, Bengali Era, and 28th March, 1847, English Era.

#### BHOWANIPORE CHRISTIAN INSTITUTION.

The gradual advancement in efficiency and usefulness of this interesting Institution has been noticed on former occasions. It is now more numerously attended, and more efficiently conducted than at any previous period of its existence. In December last it contained 433 pupils, and in immediate connection with it, and under the superintendence of our Missionaries, are the two Branch-schools of Behala and Balliganj, containing, the former 135, and the latter 143 pupils, making an aggregate of 711. The tenth Annual Examination was held in the School-room at Bhowanipore on the 31st of December, before a large number of European spec-

tators, among whom were many Missionaries of the various Protestant Denominations, and a crowded attendance of natives.

"During the past year, all the departments of labour in these Schools have been carried on as heretofore, in the humble hope that, under the blessing of God, they may conduce to the establishment and spread of Christianity in this part of India. It is a matter of great thankfulness that the Superintendents, the Rev. Messrs. Mullens and Parker, have been able to continue their instructions with scarcely any interruption throughout the year. The sphere of labour which they occupy is a most important one, for the population is large and Hindooism finds a strong support in the Brahmins and others connected with the neighbouring temple of Kalighat. But they have many pleasing proofs that Christian Truth is working its way both amongst young and old. The numbers in the Central School have continued to increase, and there are now 433 boys in regular attendance: another teacher has in consequence been engaged. The attention and progress both of teachers and scholars have given satisfaction. The first and second classes at Bhowanipore have been able to pursue a higher course of study than they had done for some years before.

"The Branch-schools at Behala and Balliganj have also continued to improve. The first class in each have pursued studies similar to those of the third class at Bhowanipore. Each school has been visited twice a month by the superintendent, who, in addition to the general examination of the schools, has read with the first class part of the Gospel of Matthew.

"These are a few details of the system of instruction by which, in this sphere of missionary labour, we have endeavoured to preach Christ to the young Hindoos. We have shewn them directly and indirectly the influence of Christianity upon all classes of men; and that it alone, under the blessing of God, can furnish a radical cure for all the evils, personal, social, and national, that afflict sinful man. We have sought to train their understandings by exercising them on useful objects of thought; and their hearts, by leading them to the foundation and standard of all moral truth—Jesus Christ the chief Corner-stone. The results of these labours we leave to that Spirit who alone can say of the seed of the word; 'I the Lord do keep it, I will water it every moment, I will keep it night and day.'"

## CALCUTTA.

### POWER OF TRUTH IN THE WRITTEN WORD.

OUR esteemed brother, Mr. Lacroix, of Calcutta, in his recent correspondence, mentions the following significant and delightful instance of the beneficial effects resulting from the distribution of the Scriptures and Christian Tracts among the Hindoo population. When we consider the profuse circulation of these silent witnesses for Christ which has been carried on, over the length and breadth of the land, for so many years, the fact adduced by Mr. L. encourages us to believe that much has been done, and will yet be accomplished, through this quiet medium, in addition to the ordinance of preaching by the living voice, towards the spiritual regeneration of India, which only the great day will reveal.

Some Native Preachers from Serampore went recently into the interior to proclaim the Gospel, and visited a large native town where a Fair was being held. A Hindoo, who heard them speak of Christianity in the Bazar, exclaimed, "Well, you are teaching the very doctrines which my Gooroo is teaching me!" On inquiring who this Gooroo was, he replied that he was a Merchant from the district of Coniollah, who had come to the Fair to purchase articles of trade, and that he was then actually in the neighbourhood.

The Native Preachers sought this Gooroo

out, and learned from him that he had never heard the Gospel from any Missionary: in fact, that he had never seen one; but that some Tracts had found their way, together with a Copy of the Gospels, into his possession. These, he said, he perused attentively, and soon became convinced of the error and sin of idolatry, and of the truth of Christianity. He gave up his idols, and commenced speaking to his neighbours about the new way of salvation which he had found. Twenty-five individuals have already joined themselves to him,

having all renounced idol-worship. With these he daily reads some of his Tracts, when at home; and on the Lord's Day a portion of the "Great Book," as he calls the Gospel, and prays with them.

His adherents are on the increase, although, through fear of the heathen Zemindars, they keep themselves very quiet. This Gooroo, according to the report of the Native Preachers, seems to be well acquainted with the Gospel as far as he has read it, and the time is now come when it would be very desirable that more perfect instruction should be imparted to him. This will no doubt be done. He received the Native Preachers with great gladness; invited them, without the least regard to Caste, to take their meal with him; and expressed himself extremely

happy to have so unexpectedly met with men of the same religious views, and of feelings congenial with his own.

Where such things are witnessed, the finger of God cannot be mistaken; and there is no doubt that the numerous Tracts and portions of Scripture now so widely disseminated, are producing in other parts of this heathen land similar fruits which do not always come to the knowledge of the Missionaries. During my whole experience in India I do not remember so striking an instance of the beneficial effects produced by the mere reading of Tracts and the Scripture, *without a living Teacher*. To God alone be the praise! for truly in this particular case, He alone has done the work.

#### MISSIONARY LABOURS IN THE TELOOGOO COUNTRY.

Our brethren at Vizagapatam continue to employ to great advantage a portion of their time in making occasional tours for the purpose of spreading the message of mercy among the perishing multitudes who inhabit the surrounding districts. By these occasional efforts, they acquire a more exact knowledge of the real condition of the people, and of the modes of address best calculated, with the blessing of God, to convince them of sin, and win them to the Saviour. The following passages, from a recent journal of Mr. Gordon, supply an interesting example of the manner in which these labours are conducted, while they also throw light on the disposition of the natives in relation to the truth of God, and the obstacles which stand in their way to its full and open reception. It will be seen that, while there is no want of encouragement to perseverance in Christian labour, the native mind is still strongly swayed by the baneful influences of the Hindoo system, and that divine power, succeeding the word of life, alone can break the chains by which it is held.

*May 25th, 1848.*—Early this morning rode to a neighbouring village called Nundegaum: the people are all of the Nagara caste: they brought out a stool for me to sit down. I then read the tract "The true way of Salvation," and explained it: some heard patiently. One man said, they had too much to do—they had to attend to their several concerns; cook their food; cultivate their fields, &c.; and so they could not attend to the concerns of their soul. Others admitted that the religion of Jesus was the only true one, but they could not follow or embrace it, as their own religion was of long standing and all their people followed it. Not one of those present could read. At five o'clock, walked out again to the village, seeing a number of people assembled for the market which is held here on this day. I stood under a tree and began to read the tract, "In whom shall we trust," and was engaged in conversation till near dusk. One man admitted all that was said; and another declared that man is not the author of his own actions. I warned him of his danger; told him he was a sinner and needed a Saviour; that Jesus was the only one; and

that if he did not believe in him he would perish for ever. May the Lord grant a blessing on the word spoken this day!

*May 26th.*—This morning, early, rode out to a village about a mile from this place. I told the people I had come to speak to them about God and sin, and heaven and hell: some looked at me with suspicion, but on my speaking a few words they seemed more at home and listened for a time; some however went away, and I discovered that my pony was more the object of attraction than my message. Not one of them could read: they seemed little better than savages. On coming to the Bungalow I repaired to a large tank close by, and saw several Brahmins and others washing themselves and making their muntrums. I sat down on one of the stone-steps leading to the bottom of the tank, and began to talk to one of the people: a few soon gathered round—the vile character of some of the heathen gods was the subject. I read a portion of the tract "In whom shall we trust," which treats of the three principal gods, Brahma, Vishnoo, and Siva. I then gave them a description of the



character of Jesus Christ: they did not like this, but became angry, and one man tried to evade my plain reasoning by speaking of the shape of God, and asking, Why God should send his son to die: could he not save and pardon without taking all this trouble? I told him God was pleased to reveal himself in this manner to the world, and though we could not fully understand the subject, we were bound to believe it inasmuch as it was so revealed.

*May 27th.*—Saw a few people in the main street again this morning: one man asked me to shew him God and Christ, and some visible proof that Christianity was the true religion. I told him that God was not to be seen by bodily eyes, but by the mind: sin had blinded the minds of men so as to prevent their seeing the truth: God must open their eyes before they could see the beauty of the Saviour: they must see sin in its true and hideous deformity as hateful and abominable before God. "If a man," said I, "shut his eyes, he could not see the sun nor the beauty of a flower; so man in his natural state is blind—he cannot see or understand, and until his eyes are opened by God, he must remain in that state." May God open the eyes of these people that they may see their real state and be enabled to believe in Jesus Christ to the salvation of their souls!

*May 28th.*—(Lord's Day). Went out early this morning to another part of the town, and read and explained the tract "Dialogue on Salvation," to a few people: they heard most attentively, and I was enabled to speak to them out of the fulness of my heart. Enjoyed the season much, only one young Brahmin attempted to oppose, but he was soon silenced. After I had done, I asked a man who had heard me, if what I said was true. "Yes," said he, "it is all true." "Then why do you not follow it?" I asked. "If I were to do so," he replied, "I should be despised by all my caste-people, and turned out; and if I died, no one could ever touch me,—I must rot away." "God will take care of you," I said; "he never yet forsook those who put their trust in him; he will raise up friends for you—trust him;

and if even your body should be left to perish, as you say, it will be well with your soul: for none can touch the soul—it will go to heaven, and be with God and Christ securely for ever. This is worth the loss of all worldly protection and earthly friends. Seek first the salvation of your soul and the favour of God—leave the rest in his hands." "It is all good," he said, "it is so—very good." I offered him a tract, but he said he could not read. O Lord, bless the word spoken this day, and to thy name be all the glory!

*May 30th.*—Walked on to a tank, and seeing a number of people employed in their ablutions, I addressed them, and found that they were merchants from Madura. They did not seem to know much of Telooogo, but I soon perceived that they looked very angry when addressed on the subject of idolatry. I spoke to them of the character of Siva, and began to read about it in one of our tracts. "Stop, stop," said one of them, "we must not hear about it—you must not read it to us." "But," said I, "I must read it, for it is the truth, and you ought to hear it—I say nothing but the truth." So I resumed. After a while another got angry, and said, "Begone! we want not such books; we have Gooroos of our own to teach us—we understand you not." To this I replied, "I say nothing but what is good: why do you tell me to go? I shall not go merely because you are angry; if I do you any wrong, then I shall willingly go; not otherwise. I must speak to you whether you like it or not." So I went on talking to them. I afterwards spoke to some Mohammedans, who received tracts.

*May 31st.*—Visited this morning a village in the neighbourhood. The people had just been presenting some offerings to one of their inferior deities, and the fruits and pieces of cocoa-nut, &c., were about to be taken from house to house for distribution, having been, as they suppose, accepted by the goddess before whose shrine they had just appeared. Having fixed their attention, I directed them, in as simple a way as I could, to Jesus, the Lamb of God, who taketh away the sins of the world.

#### SAMOA.—DEATH OF A CHRISTIAN CHIEF.

Our latest correspondence from Samoa brings the following account of the happy death of a native Chief, who was a most devoted Christian man, and one of the earliest members of the church formed under the ministry of our brother Mr. Heath, on the island of Manono. Mr. H. thus relates the affecting details of the last illness and peaceful departure of one, who but a few years since, was buried in heathen darkness and lost to hope:—

We have lost seven church-members by death in the past year. One of our departed friends was insensible for the two or three days of his illness—the others all died happily, and some of them triumphantly. Two had

been Evangelists, and one of these was from three to four years at the New Hebrides. Humanly speaking, the greatest of these losses is that of our Chief *Matetan*, whose baptismal name was Hezekiah. He was

chief of two small settlements on Manono, and after the death of Malietoa, he took the title of that Chief in addition to his own. He was one of the first to welcome Messrs. Barff and Williams on their first visit to Samoa, and on Mr. W.'s second visit he received the Rarotongan Teacher, Teava, whom he treated very kindly. On the arrival of the first party of European Missionaries in 1836, I was stationed at his place, and from that time to his death ever found him the same man—kind, ready to assist, and consistent in his profession of Christianity. He was one of the first members of our church, formed in 1837, of which he afterwards became a Deacon.

In January last Matetau suffered from the influenza, then prevalent; and on its return in April was again seized. He then said to me, "Sir, the *asiasi* (the visitor) is come again." I little thought at the moment what the result of the visit would be; but in a few days inflammation of the liver and the whole of the chest ensued, issuing in his death on the 28th. On the disease assuming this alarming shape, he talked very freely of the probability of his death, and awaited its approach not only with calmness, but with confidence. The five or six hours immediately preceding his decease were chiefly spent in giving Christian advice to his family and in prayer, although he was suffering very severe pain; and, just as death approached, he offered prayer thrice in succession with great earnestness, for himself and all about him, his

people, and the cause of Christ. He was buried in the garden of my temporary cottage. Prayer had been offered and an address delivered in his own house; and, on lowering the coffin, we sung,

"E toe ala mai  
"O e na tanumia" &c.  
Those who are buried  
Shall rise again:  
The graves shall be open'd  
When the trumpet shall sound.

After his death parties of Chiefs from each district of Manono came to express their grief and sympathy, and the greater part of their speeches was directed to the dead Chief, complimenting him upon his virtues and expressing sorrow for his departure. In former times it was considered a mark of honour for the political connexions of the deceased Chief to assemble and lay the lands of his settlement waste; and there was much of congratulation on this occasion, that they had now abandoned such customs.

The young man chosen to succeed him is a relative of his wife—an adopted son. He is steady, and a friend to the mission. Had *Mamoe*, now visiting England, been at home, the choice might have fallen on him. The word *choice* will indicate that chieftainship is not hereditary. The dying Chief generally names his wish as to his successor; but the brother Chiefs and Landowners have the decision. In this case the person named by the deceased Chief was not chosen.

## JAMAICA.

### CONVERSION AND DEATH OF A YOUNG ENGLISHWOMAN.

WHILE the salvation of the heathen is the chief object that animates the efforts of our Missionary brethren in the distant fields of their labours, many of them are favoured with opportunities, which they always thankfully embrace, of ministering the word of life to individuals of their own colour and nation, providentially brought within the sphere of their influence; and many live, on earth or in heaven, to bless the day when their feet were directed to a Missionary station. A very interesting case, in illustration of this delightful fact, is thus narrated by our brother Mr. Wilkinson, who has lately returned from the island of Jamaica, where the event that he relates occurred:—

In the midst of many trials, we have been favoured with some encouragement. Of all the years it has been my happiness to labour at Kingston, the last was the most prosperous. We received eighteen additional members into the church, exceeding by six the increase in any previous year, and the number of conversions was greater than during all previous years put together.

The first Sabbath of the year was a blessed season. The Lord was with us of a truth. Two individuals were savingly impressed, one of whom is now in heaven, and the other

is a very consistent member of the church. A few particulars respecting our departed friend and sister will not perhaps be uninteresting.—She was the daughter of an old and tried friend of the Society, who lived for many years at the Cape of Good Hope, also at Hobart Town, and about a year and a half ago came with his family to Kingston. At the time of their arrival his daughter was not only in a very delicate state of health, but, as she herself acknowledged, was "out of Christ," loving the vain pleasures of the world, and indifferent to religion.



But on the Sabbath referred to, the Lord evidently brought home his truth with power to her soul. Then she was first truly awakened. From that period she became more and more serious, thoughtful, and anxious about her state, and it was evident that the Holy Spirit was working upon her heart. No doubt the frequent and alarming attacks of sickness from which she suffered tended to deepen her religious impressions. It seems, however, from what she herself said, that she did not fully give up the world and devote herself to the Saviour, until a short time before her death. She spoke of the sermons I preached on occasion of the sudden removal of a minister of the Gospel, as having deeply affected her, and as having been the means of bringing her to an entire decision for Christ.

The following week she was taken alarmingly ill, and felt that she should soon die. But was she afraid of death? No. Her mind was in perfect peace; and in the midst of her sufferings, and in the near view of eternity, she gave utterance to some of the most delightful sentiments it has ever been my privilege to hear. At one time, when it was thought she was dying, she said, "I am not alone; Jesus is with me; I feel his arm around me; He will keep me." Again, she said, "This may be the dark valley, but it is *not* dark." And on another occasion, when speaking of the Saviour, she said, "It is so wonderful that I, who sought him so late,

should now be favoured with such a sweet sense of his love." When it was remarked to her that in all human probability she would not be spared to bear a living testimony for Christ, but that she could bear a dying testimony for Him, she immediately replied, "Yes, I can."

Contrary to expectation, she was raised up again, and permitted to visit the house of God, and she continued to attend to the last Sabbath of her life. She had one most earnest wish, and that was to *confess Christ*. She said to me, on her sick bed, "If I should be raised up again, I should wish to join the church. I have been thinking very much of the words, 'Whoso shall confess me before men, him will I also confess before my Father and his holy angels;' and I feel that I cannot be a *secret* disciple." Accordingly, at our church-meeting in September, she was proposed as a candidate for church-fellowship. But this desire of her heart was never fully realised. She died suddenly, before the next church-meeting; and on that Sabbath, when we hoped to have had her seated with us at the Lord's Table, she was seated, we doubt not, with Abraham, Isaac, and Jacob, at the marriage-supper of the Lamb. After her death two letters were found in her desk, addressed to her mother at a distance, which shewed how happy and how enviable was the state of her mind in the prospect of eternity.

#### MISSIONARY SUCCESS IN BERBICE.

At a Missionary meeting, held at Stockton-on-Tees, in the United Presbyterian Chapel, March 22, the Rev. James Roome, of the Berbice Mission, at present in this country for the benefit of his health, gave the following account of his labours in that Colony, and the evidences of the divine blessing by which they were attended:—

I went out in connection with the London Missionary Society, at the close of 1839. On my arrival there, I found the temporary chapel which had been erected by the people in the time of slavery, almost ready to fall down. One of my first objects, therefore, was to erect a good, substantial chapel on the West Coast.

As I had to procure the materials, convey them to the spot, hire workmen, raise the money, pay the wages, and personally superintend the workmen, in addition to my own proper work, from over exertion and exposure to the sun, I was, at the first sickly season, laid low on the bed of sickness. At the same time a neighbouring clergyman was also very ill, and he was called out of time into eternity.

As I began to mend, I was much impressed with the fact, that my neighbour "was taken and I was left." As soon as I was able to

leave my sick-bed, and get into the pulpit, I sought to improve the circumstance, and met a large congregation. I read the 103rd Psalm, and remarked on the great goodness of God in sparing my life, and in some measure restoring my health. The people seemed cordially to enter into the subject. I therefore took occasion to observe, that, if they really felt as they appeared to do, it would be proper for them to express their gratitude by *deeds*, and not by words alone. I further observed, that, if any of them were so disposed, they might, on the following Sabbath-morning, bring any sum they thought proper as a thank-offering to God for his mercy to me.

Accordingly, the next Sunday morning, at the close of the service, I reminded them of the circumstance. As soon as I had done so, one of the most interesting scenes I ever beheld presented itself:—"young men and maidens, old men and children," pressed for-

ward to place upon the altar of the sanctuary their voluntary offerings, the whole of which amounted to no less a sum than *two hundred guineas sterling*.

I may also say that in one year my people contributed 1500*l. sterling*, 400*l.* of which was given at the opening of our new chapel.

Our Christian friends are not to think that we "offer to our people that which costs us nothing." I study my sermon with as much care—not indeed to raise it above, but to suit it to the capacities of the people—as I should for any city congregation in the world. Having done this, my usual plan is to go to an out-station to preach, at eight o'clock on the Sabbath-morning. I get home by ten, and prepare to meet the great congregation at eleven. I then preach the same sermon. At the close of the service, all the members and candidates meet in class. Each class has a "helper," whose duty is to explain the sermon last delivered, as plainly as possible; so that each and all may understand. This lasts for upwards of an hour, after which the names are called, and the weekly payments made.

At three o'clock, P.M., the afternoon-school commences, at which numbers of adults as well as children attend. Again the teachers go over and explain the sermon delivered in the morning. At seven in the evening we have an important service: when two of our most intelligent deacons again explain and apply the sermon. I do the same, and close the meeting. Thus our people literally have "line upon line, line upon line; precept upon precept, precept upon precept; here a little, and there a little," of the word of God.

From the above, you will perceive that my people have but *one* sermon each Sabbath; but I am happy to be able to say, that, through the divine blessing on my labours, for the last twelve months before I left Ber-

bice, upon an average, every such sermon was the means of bringing a soul to Christ. Indeed, in the course of that period, nearly one hundred souls had come to me, asking, "what shall we do to inherit eternal life?" After long probation, repeated and searching (often *severe*) examinations by myself, and one of my most intelligent and faithful deacons, *sixty-two* persons were received into church-fellowship in 1846.

I have used my utmost efforts to diffuse among my people, both adults and children, sound scriptural knowledge. I am happy to be able to say, we have a day-school, with an efficient master and mistress, entirely self-supported; whilst there is among the people a great demand for "Commentaries," "Bible Dictionaries," "Josephus's Works," &c. &c.

Thus you perceive that the "fields are white already unto the harvest;" and it will afford me sincere delight once more to go far hence to the Gentiles to "testify the gospel of the grace of God."

This I hope to be able to do in a few months; as soon as, by the divine blessing on the means now employed (hydropathy), which I consider admirably suited to worn-down Missionaries,\* my health shall be sufficiently restored. I would only add, if we as Missionaries leave our dear friends and our native land to live in sultry and sickly climes; "hazard our lives for the sake of the Lord Jesus;" give ourselves, body and soul, time, talents, and "all," to the "missionary enterprise," how readily should Christian Friends at home offer their fervent prayers, spend their time, and give their property to promote the sacred cause of Missions in the East and West, in the North and South, until "the whole earth shall be filled with the knowledge of the Lord as the waters cover the sea!"

#### DEATH OF RAFARAVAVY.

Most of our readers are familiar with the history of this interesting Christian woman. After being driven from her native country by the rage of persecution, she spent some time in England, and then proceeded to the Mauritius to wait an opportunity for returning to Madagascar—the land of her birth and her affections—there to be a witness for Christ, and to labour for the good of souls. But this desire of her heart was not to be fulfilled: during her residence in the Mauritius she faithfully devoted herself to the service of her Saviour; and, after a useful course of Christian labour,—on the 23rd of April last, she entered into her rest. Mr. J. J. Le Brun, the Missionary of the station at which she died, communicates the following particulars of her lamented decease:—

On Saturday I went to town, and my father paid a visit to the Moka station. All was well, and every member of the Mission in the apparent enjoyment of health; but

\* To whom, and also to *poor* Ministers of every Denomination, the terms are made easy, by W. Gyde, Esq., the kind and considerate proprietor of this Hydropathic Establishment.



before I could leave Port Louis, on my return home, a messenger suddenly arrived from Moka, bringing a note from my father, informing me of the melancholy event which deprives the station of one of its most devoted members—*RAWARAVAVY*. "It is the Lord: let Him do what is pleasing in his sight."

The news cast a gloom over us all; though from our previous knowledge of her state of health, we were prepared to see her laid, at no distant period, on a bed of sickness, bearing her last testimony to the truth, and falling asleep in Jesus, whom she sincerely loved and faithfully served. But the Lord came sooner than we expected, and has taken her to her eternal rest.

Rafaravavy was remarkably cheerful and happy during the whole of last week, and whenever she spoke of death she expressed a firm persuasion that she should die in peace.

On Saturday she was with my father and Mrs. Le Brun till a late hour in the day, when she again spoke of death; but my wife (not thinking her so near her end) told her to dispel these thoughts from her mind, stating her belief that the Lord would spare her yet a little while.

Rafaravavy seemed satisfied, shook hands very affectionately with my wife, and bade her good night. To a very late hour she was engaged in private devotion, and was heard singing hymns when the night was far advanced. It was always her practice, after retiring, to read the Bible, sing the songs of Zion, and commune with her own heart until overcome by sleep. Whenever any one expressed a fear lest these late exercises might prove prejudicial to her, she would smile and say, "Oh! there is always time enough to sleep; let me, while I may, commune with my dear Saviour!"—Well might she have

applied to herself the words of the Psalmist: "Thy statutes have been my songs in the house of my pilgrimage."

On Easter Sunday, Rafaravavy got up earlier than usual, and when in the act of dressing a fit of coughing came on, and she expectorated a quantity of blood, the sight of which affected her greatly, and she hastened to our house, only a few yards distant. We were startled to hear Rafaravavy at so early an hour, exclaiming, as she approached the house, "Mr. Le Brun!" in an imploring tone. When she entered, her face was all covered with blood, which continued to gush profusely from her mouth and nose. My wife ran forward, and received her in her arms. She was already sinking from weakness, and Mrs. Le Brun said, "Don't be afraid, Mary, let us kneel on the floor." They knelt together, Rafaravavy's head reclining on my wife's arm. "Madame!" was all she could say, and looking thrice on Mrs. Le Brun, she closed her eyes to open them no more in this world.

As it was at first thought that she might only have swooned away, every means which could be devised were employed to bring her round, but to no avail. Meanwhile messengers were dispatched for medical aid, and Dr. Powell kindly came over, and at once pronounced her dead. He made a *post-mortem* examination of the body, when it was found that she had ruptured a blood-vessel, and that the left lung was almost entirely eaten away. At eleven o'clock the same evening I returned home from Port Louis, followed by half a dozen men carrying our departed sister's coffin on their shoulders. About twelve o'clock she was put into the coffin; and, after prayer was offered up, taken into town to be interred there, according to her desire.

#### ORDINATION OF MR. B. ANDERSON.

MR. B. ANDERSON is the son of our venerable Missionary at Pacaltsdorp, and has been for some years usefully and honourably employed in connection with the Missionary work,—first at Pacaltsdorp, and then at Dysalsdorp, which he now occupies as his permanent sphere of labour. He was ordained to the Missionary Office, at the former station, on the 5th of May last, and the following very interesting account of the ordination service has been received from the Rev. T. D. Philip, who, with his honoured father and other esteemed brethren, was present on the occasion.

The congregation (writes Mr. Philip) was large, and presented a fine picture of the blessings which Christianity has conferred upon the Hottentots and Slaves. Members and Deacons of the Mission-churches at Dysalsdorp, Avontuur, Kruis Fontein, and Hankey, were present to witness the solemn ceremony, and to bear back the report of it to the churches from which they had come. Five of the Society's Missionaries, beside two Students of the new Seminary at Hankey, also attended the service.

Two of those who took part in it were venerable alike for age, length of service, honour, and appearance. The Rev. William Anderson, the father of the young man, was one of those Missionaries who left England for the Cape in the year 1800, and has never, since that



period, revisited his own country. He is now about to enter on his 80th year, and his conversation is rich in recollections of those days of the Society's history which seem to us, young men, to belong to another age. It was truly a season of thankfulness to the old man to see his son consecrated to the same service, and that because he had already been so eminently useful in a subordinate sphere: his voice naturally trembled more from emotion than from age as he laid his hands upon the head of his son, and implored of God the richest outpouring of his grace to fit him eminently for that ministry to which he had been called.

Dr. Philip was the other, who is a few years less in age than Mr. Anderson, and, like him, living daily and hourly in expectation of that call which shall summon him to enter into the joy of his Lord. It was his part to commit to Mr. Anderson the Charge respecting that ministry into the solemn duties of which he was now entering. Taking the words contained in 2 Cor. v. 18, as the basis of his observations, he addressed our brother with great faithfulness and power. The majority of those present had never before witnessed a service of this character, and the peculiar solemnity of it impressed them deeply.

The other parts of the service which I have not mentioned were allotted as follows: The Rev. T. Gregorowski opened the meeting with reading and prayer. I proposed to Mr. Anderson the usual questions and received satisfactory answers; and then I put one or two questions to the representatives of the church at Dysalsdorp respecting the proofs of his ministry among them, and the call they had unanimously given, which they answered satisfactorily. In the evening the congregation were addressed by the Rev. T. Hood of Avontaur as to their duties and relations to their pastors and teachers.

Mr. B. Anderson is to a day of the same age with myself, but has been now about eight years actually engaged in Missionary labours; and has approved himself a zealous and able Missionary, suitable for that office to which he has been called and ordained.

#### DEATH OF MRS. ANDERSON OF PACALTSDORP.

It is with deep and sincere regret we announce the death of Mrs. Anderson, the excellent and beloved wife of the Rev. W. Anderson of Pacaltsdorp Institution. She expired, after a very short illness, on the 23rd of June, at the age of 72 years. This truly devoted and exemplary woman had shared with her now mourning partner, for the long period of forty-two years, in the toils and anxieties attendant on his missionary labours;—first, among the then lawless tribes of Griquas and others north of the Orange River; and for the last twenty-six years at Pacaltsdorp, where she exerted herself in every possible way to promote the welfare of its inhabitants. Her bereaved partner and family feel keenly the heavy loss they have sustained, while they are consoled by the assurance that for her to die is everlasting gain. Her remains were interred on the 24th, on which occasion an appropriate address was delivered by the Rev. J. T. Gregorowski, and prayer was offered by Rev. T. Atkinson. A large number of the inhabitants of George Town attended on the mournful occasion, to testify their high regard for the deceased, and their sympathy with the mourning family. On the following Sabbath-morning, the solemn event was improved, in a discourse on Revelation xiv. 14, by our brother Mr. Atkinson.

#### DEPUTATION TO SOUTH AFRICA.

THE Directors have resolved, after much deliberation, to send a Deputation from their body to visit the Stations of the Society in South Africa. They have adopted this measure in harmony with the earnest wishes of some of their best friends in the Colony, and on the ground of the various and important matters which require personal inspection and communication; and they have felt that the measure is the more urgent in consequence of the enfeebled and precarious state of health of their venerable friend the Rev. Dr. Philip.

The Directors, after mature consideration, have invited the Rev. J. J. FREEMAN, Home Secretary of the Society, to undertake this service; and they are gratified to state that he has acceded to their request.

In the prospect of his embarkation for Cape-Town, our esteemed brother desires that the following application—which the Directors cordially approve and recommend—may be presented to the friends of the Society.

MR. FREEMAN, having been appointed as the Deputation of the Society to South Africa, and expecting to sail in the course of a few weeks, would be greatly obliged if his friends would supply him with some few presents for the *Natives* and the *Schools* at the several Stations. For *both*, articles of dress and cutlery will be generally acceptable. The supplies which would be most useful for the Schools are penknives, pocket knives, slates, slate-pencils, ink-powders, lead-pencils, steel pens, writing paper, and every description of stationery; and, for the children collected in Sewing-schools, pins, needles, thimbles, tapes, sewing threads, remnants of cotton-prints, &c. To the adult population, such articles as razors, spectacles, tools of all kinds for carpentry and other trades, and agricultural instruments, would be particularly serviceable.

*Parcels of suitable articles such as have been specified, or Donations for the purchase of the same, may be forwarded to the Rev. J. J. Freeman, Mission-House, Blomfield-street, Finsbury, any time during the month of October.*

#### SETTLEMENT OF THE REV. W. G. BARRETT.

THE return of Mr. Barrett, with his family, from the Colony of Demerara, was announced in a former number of the *Missionary Magazine*. We are gratified to state that our esteemed brother has since received and accepted a cordial invitation to the Pastorate of the Church assembling at John-street Chapel, Royston. By this arrangement, his official connection with the Society has, of course, been terminated. The Directors feel great pleasure in taking the present opportunity to acknowledge his faithful and efficient services during the period of fourteen years which he devoted to the interests of the Missionary cause in Jamaica and British Guiana; and, while bearing their willing testimony to his Christian character, ability, and zeal, they cannot but express their earnest desire for his abundant usefulness and prosperity in the new sphere of labour to which he has been directed.

#### EDUCATION OF MISSIONARY STUDENTS.

THE friends of the Society will be gratified to learn that the Committees of the following Colleges—Cheshunt, Hackney, Newport Pagnel, and Rotherham—have very kindly engaged to board and educate one Missionary Student in each of these Institutions, free of expense to the Society. The Directors have gratefully received this act of generosity towards the Missionary cause; and they feel it only due to the several Committees, who have united to render this important service to the Society, to render a public acknowledgment of their kindness.

#### EMBARKATION, &c., OF MISSIONARIES.

OUTWARD.—On Monday, Aug. 21, Rev. Edward Porter, with Mrs. Porter, and two children, returning to Cuddapah; Rev. James Sewell and Mrs. Sewell, returning to Bangalore; embarked at Portsmouth, for Madras, *per Trafalgar*, Captain Robertson. The Rev. George Mundy, formerly of Chinsurah, embarked with Miss Mundy, September 7th, at Portsmouth, *per Marlborough*, for Calcutta.—HOMEWARD.—Mrs. Cox, and two children, arrived in London, from Trevandrum, *via* Colombo, *per Colombo*, Captain Ritchie. Mrs. Pettigrew, *per Caesar*, Captain Evans, from Berbice, Sept. 13.

## CHRISTIAN YOUNG MEN'S MISSIONARY ASSOCIATION, IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

WE are happy to inform our readers that this Association has commenced a series of Monthly Lectures to Young Men, on subjects connected with the Missionary Enterprise. In addition to the Introductory Address, by Rev. S. Martin, Sept. 27, the following Lectures will be given at the Hall of Commerce, Threadneedle-street, on the following Wednesday evenings, at Eight o'clock precisely:—

Oct. 11.—Rev. J. J. FREEMAN.—The advancement of Nations from the barbarous to the civilized state, and the influence of Christianity in promoting that advancement.

Nov. 8.—Rev. T. BOAZ.—India and her Tribes, in their social, political, and religious aspects.

Dec. 13.—Rev. T. BINNEY.—Sketch of the Life and Labours of the First Missionary to the Gentiles—St. Paul.

1849.—Jan. 10.—Rev. J. BALDWIN BROWN.—The World-Religion.

Feb. 14.—Rev. J. VINE.—The necessity and sufficiency of the Gospel to promote the highest welfare of Man, as shown by facts drawn from the condition of the Negro Race.

March 14.—Rev. N. JENNINGS, M.A.—Bible-truths and principles as bearing upon *this* Life.

April 11.—Rev. J. STOUGHTON.—The Missions of the Early Church.

N.B. These Lectures are intended for Young Men only.

## ACKNOWLEDGMENTS.

*The best Thanks of THE DIRECTORS are presented to the following, viz.:*—

For Samoa. To Young Friends at Carlisle, per Rev. J. O. Jackson, for a box of apparel.

For Mrs. Howe, Tahiti. To Mrs. Riddle, Cheltenham, for a parcel of apparel, &c.

For the Native Teacher, Thomas Stamper, Bangalore. To Sabbath-school Children in connection with Rev. T. Stamper's Congregation, Uxbridge, for a Commentary and Concordance.

For the Native Teacher, William Bruce, Bangalore. To Mr. J. Thyne, and Friend, for a Commentary, Concordance, &c.

For Rev. J. Sugden, Bangalore. To Rev. H. Townley, for a parcel of books.

For Rev. J. Sewell, Bangalore. To the Ladies at Paul's Meeting, Taunton, for a box of useful articles; to the Ladies' Working Society in connection with Zion Chapel, Dublin, for a box of useful articles.

For Mrs. Rice, Bangalore. To the Ladies' Working Society, Harleston, for a box of useful articles.

For Rev. E. Porter. For boxes of useful articles, to the Ladies of the Bedford Working Society; to the Juvenile Working Association, Latimer Chapel; to Miss Wallace and Friends, Sawbridgworth; to Miss Clay and Ladies at Stamford Hill; to Miss Good and Ladies at Burton Crescent; to Miss Powell and Ladies, Upper Clapton; to Mrs. Ives and Ladies at Newport Pagnel; to Mrs. Hales and Ladies at Stoke Newington; to Mrs. King and Children at Union Chapel, Islington, for a parcel of wools; to Miss Ashton and Ladies at the Tabernacle, for clothes for Girls' School; to Mrs. Watson, Mansfield, for a parcel of books; to Mr. Bruce and Friends at Union Chapel, for an electrical machine and apparatus.

For Mrs. W. Porter, Madras. To the Ladies' Working Society, Clapham, for a case of fancy articles; to the St. George-street and Crescent Chapels Ladies' Working Society, Liverpool, for a box of useful articles.

For Madras. To Sabbath-school Teachers, Poole, for a parcel of useful articles.

For the Orphan Schools, Mirzapore. To the Ladies' Working Society in connection with Rev. T. Flower's Congregation, Beccles, for a box of useful articles.

For the Calcutta College. To J. Finch, Esq., for a parcel of books; to Mrs. Campion, for a parcel of books, maps, &c.; to Mr. J. Adams, Great Wakering, for a parcel of books; to Ladies' Missionary Working Society, Bridgenorth, for a case of fancy articles, &c.; to H. T., for a parcel of books; to Messrs. Bagster & Sons, to Mr. B. L. Green, and to Messrs. Jackson & Walford, for valuable parcels of books.

For Hankey. To Friends at Abney Chapel, Stoke Newington, for box of apparel; to Juvenile Working Party, Little Baddow, for a case of apparel; to Miss A. Willis, Camberwell, for a case of apparel.

For Rev. W. Pasmore. To Miss Fletcher's Juvenile Working Class, New Tottenham-court Chapel, for a box of useful articles.

To Rev. C. Dukes and Friends, for a communion service; to a Friend of Missions, for a parcel of remnants, magazines, &c.

To W. S. Champness, Esq., Nettlebed; to Miss E. Gainsborough, Sudbury; to Mrs. G. Wigney; to Mr. and Mrs. Kemp, Fimlark; to Mrs. Bailey, for volumes and numbers of Evangelical Magazine, and other periodicals.

# MISSIONARY CONTRIBUTIONS

From the 17th August, to the 19th September, 1848, inclusive.

£ s. d.		£ s. d.		£ s. d.
Part of the Profits arising from the Sale of "The Boat and the Caravan," by C. Tilt, Esq.			Roehdale:—	
G. T. ....	46	11	A Friend .....	2 0 0
F. F. ....	49	0	Master Nivn .....	1 0 0
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Finchbury Chapel, Milton-street Sabbath School (received in April) .....	4 7 11		Totness, Mr. J. Windett .....	9 10 6
Park-road, Clapham, Legacy of late Mrs. Jane Howard, per Rev. S. A. Dubourg (less duty) .....	45 0 0		Bishop's Lydiard, First Class Sunday-school Girls .....	0 6 0
Spa-fields, Collection after Valedictory Service 18th August .....	6 3 0		Mrs. Pawsey, Bury St. Edmund's .....	1 0 0
Tabernacle, Donation of Mrs. Child, deceased .....	5 0 0		Miss Tozer, Sudbury .....	1 0 0
York-road, Annual Collections .....	35 0 4		Mrs. Beavan, Holt, per Rev. B. Wills .....	1 0 0
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8 <i>6l.</i> 17 <i>s.</i> 6 <i>d.</i>			Buckfastleigh .....	2 4 11
Tavistock:—			Chumleigh, per Rev. T. Aveling .....	2 14 8
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A Friend .....	0 2 0		Gloucestershire.	
Three Young Friends in Derbyshire .....	1 10 0		Dursley, Miss C. A. Harding .....	0 10 6
South Shields, per Rev. D. Moir .....	1 14 6		Gloucester, H. B., for Native Girl, Martha Fearnot .....	2 5 0
Pooler, per Rev. E. Conder .....	2 12 0		Stroud, Bedford-street .....	20 0 0
Faifield, per Rev. W. Dore .....	1 10 0		Wotton-under-Edge, Mr. and Mrs. Child .....	4 0 0
Ringwood, Juvenile Society, per Rev. G. Harris .....	1 0 0			
Hampshire.			Lincolnshire.	
South-East Auxiliary, per W. Jones, Esq.:—			Caistor, A Friend, by Rev. J. Anderson .....	2 0 0
Botley .....	1 4 0		Leasingham, Legacy of late Mrs. Farmer (less duty and expenses) .....	97 18 0
Emsworth .....	7 1 0		Nottinghamshire.	
Petersfield .....	4 9 6		Auxiliary Society, per R. Morley, Esq.:—	
Portsea, King-street, Ladies' Association .....	8 8 6		Nottingham, Castle-gate .....	36 17 2
Collections .....	20 15 4		Ditto, Collections .....	96 14 8
On account of Subscriptions .....	25 0 0		Friar-lane .....	33 15 5
Anniversary of South-East Hamis Auxiliary .....	23 13 8		St. James's-street .....	14 4 0
Swanwich .....	1 1 0		Public Meeting .....	11 10 0
Warrash .....	1 8 6		Missionary Communion .....	9 18 8
93 <i>l.</i> 6 <i>d.</i>			Radford .....	5 18 0
Fareham .....	6 1 6		Moor Green .....	1 0 0
Kent.			Sutton in Ashfield .....	2 12 8
Dartford, Zion Chapel, for Chinese Mission .....	1 11 0		Hyson Green .....	1 0 0
Lancashire.			Oxfordshire.	
Roehdale, Providence Chapel, on account .....	43 0 0		Nittlebed, Legacy of late Mr. W. Rhodes (less duty and expenses) .....	200 10 0
Liverpool, A Friend, by Rev. Dr. Raffles, for Tahiti .....	1 0 0		Shropshire.	
Lincolnshire.			Shrewsbury, Castle-gate, a few Ladies, by Rev. E. Hill .....	5 0 0
Caistor, A Friend, by Rev. J. Anderson .....	2 0 0		Somersetshire.	
Leasingham, Legacy of late Mrs. Farmer (less duty and expenses) .....	97 18 0		Bath, Mr. T. Whitchurch .....	2 0 0
Nottinghamshire.			Miss L. Whitchurch (deceased), for Chinese Female Schools .....	0 10 0
Auxiliary Society, per R. Morley, Esq.:—			Frome, Auxiliary Society, per Mr. W. H. May .....	99 12 6
Nottingham, Castle-gate .....	36 17 2			
Ditto, Collections .....	96 14 8			
Friar-lane .....	33 15 5			
St. James's-street .....	14 4 0			
Public Meeting .....	11 10 0			
Missionary Communion .....	9 18 8			
Radford .....	5 18 0			
Moor Green .....	1 0 0			
Sutton in Ashfield .....	2 12 8			
Hyson Green .....	1 0 0			
Newark, including £5, a Thank-offering to Almighty God .....	45 5 8			
Mansfield, including £3 for Native Girl, Mary Weaver .....	33 17 8			
Bulwell, W. Glover .....	0 10 0			
Less Expenses .....	21 3 2			
272 0 6				

	£	s.	d.		£	s.	d.		£	s.	d.
A Friend, per Rev. D. Griffiths, for Malagasy Publications	1	0	0	Mr. P. Thompson	0	5	6	Melrose, Free Church, Rev. Mr. Campbell, Collection	2	0	0
Wincanton Juvenile Society, per Miss Phillips, for Native Children, John Gay and Anne Webb	6	0	0	Quay Meeting-house	12	13	3				
				Woodbridge, Beaumont Chapel:—				Peebleshire.			
				Friend, for China	0	10	0	Inverleithen, Independent Chapel, Rev. Mr. Dobson, Collection	1	13	0
				Contributions	28	4	0	271. 6s. 2d.			
				Wrentham, Contributions	14	17	2	Aberdeen, Meston's Hill Sabbath-school	3	0	0
	</										

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Joseph John Freeman, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Joseph John Freeman, and payable at the General Post Office.

THE  
EVANGELICAL MAGAZINE,

AND

**Missionary Chronicle,**

FOR NOVEMBER, 1848.

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*A Portrait of the Rev. J. Campbell, D.D., will appear in December.*

The Profits of this Work are devoted to the Benefit of Widows of  
Evangelical Ministers.

No. 311.—NEW SERIES.

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EDINBURGH: W. OLIPHANT AND SON. ABERDEEN: G. AND R. KING,  
GLASGOW: D. ROBERTSON. DUBLIN: J. ROBERTSON.

SIXPENCE.

## TO CORRESPONDENTS.

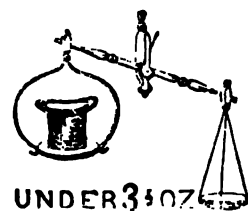
Communications have been received, during the past month, from Drs. Leiffelid, Doblie, Dewar, and Styles; and from the Rev. Messrs. Thomson, Wight, Chancellor, Thornton, Wallace, Hunt, Jones, Cachant, Adeney, Cresswell, Griffiths, Erics, Hill, Tyler, Davies, Roberts, Atherton.

Also, from John; J. T.; G. T. Butler, John Cowan, John Thomas; John Costall; S. C.; Jos. Rieley; A Reader; Thos. Coleman; B. A. Sailor who owes his Salvation to the *Evangelical Magazine*; A Sunday-school Teacher; A Conductor of a Bible class; and A Mother of a Family.

We cannot furnish "S. D. R." with the information he requires; nor can we tell "John" where "Robert Fleming" was buried. We must entreat that obituaries sent to us, of persons but little known to the public, may be far more brief than they generally are. We cannot really make room for them. When letters are addressed to the Editor requiring an answer, it is expected that a stamp will be enclosed. "A Sunday-school Teacher" should make his appeal, in the first instance, to his superintendent. "A Country Pastor" is right, in our judgment, and we believe according to the word of God. Let him abide by the consequences.

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THE  
EVANGELICAL MAGAZINE,  
AND  
MISSIONARY CHRONICLE.

FOR NOVEMBER, 1848.

MEMOIR OF THE LATE REV. JOHN ARUNDEL.

*Home Secretary of the London Missionary Society.*

THE record of departed worth is a distinguishing feature of this periodical; and most gratifying evidence is supplied, from month to month, of the acceptance and usefulness of this department of our labours. For more than half a century our plan has been adhered to; and, during that lengthened period, a large proportion of our standard-bearers, who have passed to their final reward, have found a niche in our Biographical museum.

To none of our fellow-labourers in the ministry, with whom we have been associated in works of usefulness, but who are now gone "to be with Christ, which is far better," do we more cheerfully assign the tribute of an affectionate memorial, than to our late revered and beloved friend, the REV. JOHN ARUNDEL, of whom it may be truly said, that "he was a good man, and full of faith and of the Holy Ghost."

Our departed and honoured brother was born at Selby, in Yorkshire, on the 10th December, 1778; and was introduced to business in the neighbouring town of Howden, at the early age of eleven. His childhood appears to have been spent in neglect of religion; but, five years after quitting the parental roof, God met with him in the perusal of a volume entitled "The Two Covenants," which became the instrument of his conversion.

On the day of his ordination he referred to this interesting fact in the following terms:

"While reading that work, I had such a view of the spirituality, extent, and rectitude of the Divine law, as robbed me of every hope of mercy. While I thought of my atrocious guilt, of the anger of Almighty God, and of the eternal misery to which I was exposed, my soul was overwhelmed with anguish almost insupportable. But He who had caused grief, at last had compassion on me. He spoke peace to my troubled conscience, and said, 'Thy sins which are many are all forgiven thee.'"

While this incident, in the early history of one who was destined to such honourable service in the Christian church, illustrates the importance of placing suitable books in the hands of the young, it also accounts in some measure for the clear and orthodox views in theology by which the ministry of the deceased was so peculiarly distinguished. The work which had been so greatly blessed to him is remarkable for its sound and enlarged views of the entire economy of Divine grace; and for its forcible discriminations between the law and the gospel.

Though the young convert had only reached his sixteenth year, the change which had passed upon him became strikingly manifest to the whole circle of his acquaintance; "Old things had passed away; behold, all things had

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Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Joseph John Freeman, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 53, Princes-street, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Mackay, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Joseph John Freeman, and payable at the General Post Office.

THE  
EVANGELICAL MAGAZINE,  
AND  
**Missionary Chronicle,**

FOR NOVEMBER, 1848.

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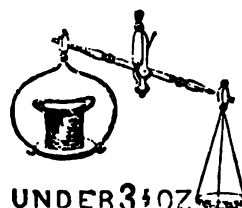
Communications have been received, during the past month, from Drs. Leitch, Dobbie, Dewar, and Styles; and from the Rev. Messrs. Thomson, Wright, Chancellor, Thomson, Wallace, Hunt, Jones, Cairns, Akeny, Cresswell, Griffiths, Eccles, Hill, Tyler, Davies, Roberts, Arbuthnot.

Also, from John: J. T.; G. F. Butler; John Cowan; John Thomas; John Costall; S. C.; Jos. Rieley; A. Reader; Thos. Cushman; B., A. Sailor who owes his Salvation to the *Evangelical Magazine*; A Sunday-school Teacher; A Conductor of a Bible class; and A Mother of a Family.

We cannot furnish "S. D. R." with the information he requires, nor can we tell "John" where "Robert Fleming" was buried. We must entreat that obituaries sent to us, of persons but little known to the public, may be far more brief than they generally are. We cannot really make room for them. When letters are addressed to the Editor requiring an answer, it is expected that a stamp will be enclosed.—"A Sunday-school Teacher" should make his appeal, in the first instance, to his superintendent.—"A Country Pastor" is right, in our judgment, and we believe according to the word of God. Let him abide by the consequences.

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connection with the *London Missionary Society*, for more than a quarter of a century, it may be affirmed with confidence, that he carried with him to his laborious occupation a large measure of conscientious devotion. He was no hireling, performing his wonted round of service; but a disinterested, faithful officer of the Society, ever prompted by love to its best interests, and ever devoting himself to its varied and complicated concerns with the zeal and affection of one who acted for Christ in all that he did. It is but simple justice to say, that his whole soul was concentrated on his work, and that the duties of his office were well and efficiently discharged.

If we contemplate our honoured brother, finally, as a *Christian sufferer*, long trained in the school of adversity, our conviction of the lofty principles on which he acted, and by which he was sustained, will reach the highest possible confirmation. Few of Christ's servants have been called to endure a greater "fight of affliction" than fell to the lot of him who has now passed from his sufferings to his rest and his reward. He had a complication of bodily maladies, any one of which would have exhausted the patience and fortitude of one who had not been taught to "endure as seeing Him who is invisible." Under "the mighty hand of God," he was not only submissive, but peaceful. Those who visited him in his affliction, could not but feel that they were in converse with one who felt that "everlasting arms were underneath him." He never complained, and seldom was

suffered to despond. Yet he exercised a strict watch over his own heart, and sought to know all its hidden workings of unbelief. His thoughts, recorded during his protracted trial, are the thoughts of a man who could trace the goodness and mercy of God in his most anguished conflicts.

The following copy of a letter addressed to his colleagues, exemplifies the strong consolation he enjoyed amidst intense and accumulated suffering:

"July, 1846

"My sufferings have been during the past two weeks very, very agonizing; especially in the night season. Indeed, loss of appetite, loss of rest, and loss of all that vigour and elasticity which I had ever felt, led me this day week to think that the time of my departure was at hand. I mentioned it to my family. I wrote to my medical attendants. They have made a little change in the treatment of the case, which has been beneficial. One of my medical friends encourages me much; but says, I have much to endure. The other tells me, *I have nothing before me but the most dreadful sufferings!* Ah! but I have a covenant God ever with me, who sits as a refiner's fire. He knows the intensity of the flame; and the instant the last remaining dross is consumed the flame will be extinct. *I have Jesus* ever before me, who has gone up into heaven, where he appears in the presence of God, and where he saith, 'Father, I will that he whom thou hast given me be with me where I am, that he may behold my glory.' And I have the Spirit ever with me, ready to help my infirmities, to strengthen my principles, and bear witness with my spirit that I am a child of God, and if a child then an heir of God and a joint heir with Christ."

In a frame of mind such as this did our reverend and beloved brother meet and sustain his afflictions. His end was peace. He "rests from his labours, and his works do follow him."

## THE WORKING CHURCH.

[The substance of the following Discourse was delivered before the Half-yearly Meeting of the West Middlesex Association, held at Finchley, on Tuesday, the 26th September, and was unanimously voted to be printed in the *Evangelical Magazine*, by permission of the Editor.]

"Son, go work to-day in my vineyard," Matt. xxi. 28.

### PART I.

WE have here the words of Jesus, in a parable addressed to the Pharisees. These inveterate enemies of Christ had unblushingly avowed, when it served a

purpose, that they knew not from whence was the baptism of John. Our Lord constructs a parable, for the purpose of compelling them to condemn themselves

out of their own mouths: "But what think ye?" said he, "a certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented and went. And he came to the second, and said likewise. And he answered and said, I go, sir, and went not: whether of them twain did the will of their father? They say unto him, the first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you."

Now, the temper and behaviour of the second son was an exact counterpart to the conduct of the Pharisees. They affected great devotion, made long prayers, professed supreme reverence for God, and yet were neglectful of the most obvious claims of duty, and had failed to yield themselves to the message of him who was as "the voice of one crying in the wilderness, prepare ye the way of the Lord." As contrasted with these proud and false religionists, the character of the first son represents the conduct of many publicans and sinners in the days of our Lord, who neither professed nor promised to do the will of God; but, free from wrong notions in religion, were subdued by the power of truth, submitting themselves first to Christ's fore-runner, and then to Christ himself, and bringing forth the fruits of faith, in a life of obedience to the will of God.

The moral of this parable is obviously this, that the openly careless and profane, such as Roman tax-gatherers and harlots, more frequently repent than men who are invested with the garb of a deceitful and self-righteous profession. The reason is obvious,—persons openly profane have nothing by which to screen themselves from the terrors of God's law, when once they begin to fasten on the conscience;—but Pharisees, having a form of godliness without its power, shield themselves from the arrows of conviction, by the deceit and hypocrisy of a corrupt profession, and remain in unbelief and sin, while they continue to vaunt them-

selves of their peculiar devotion and sanctity in the sight of God.

But beyond all this, there is a view of the parable which adapts it to the condition of the professed disciples of Christ in every age. They call him, "Master and Lord," and so he is; and by this recognition they bind themselves to an earnest consecration to his service; but if, after all, they practically neglect his express injunction: "*Son, go work to-day in my vineyard,*" they rank themselves with formalists and hypocrites in every period of the Church's history, and become less hopeful candidates for the approbation of their Lord, than even those who are the most outcast and down-trodden of the human family.

As work or service in Christ's vineyard were the test which he applied to the men of his own generation, so we may assure ourselves that they are equally the test which he applies to the men of ours. And if ever there was a period when Christ was saying to his disciples,—"*Go, work to-day in my vineyard,*" the eventful times in which we live may be regarded as involving this marked condition of the Christian profession.

I do not feel, then, that in isolating the words before us from the context in which they stand, I am doing violence to the spirit of our Lord's instructions. They embody in themselves the great principle for which our Lord contends, that all are bound to comply with this reasonable and salutary law of his kingdom: "*Son, go work to-day in my vineyard.*"

That we may enter into the spirit of this injunction, we shall invite attention to the field of labour, the command of service, the season of effort, and the qualifications of the labourers.

And may it please the great Lord of the vineyard to render the serious consideration of this subject eminently conducive to the spiritual invigoration of the delegates and friends of our Association now assembled; that henceforward we may be the willing and devoted servants of Christ, in every department of sancti-



fied effort to which we may be called by the voice of truth, or the events of Providence!

I. THERE IS THE FIELD OF LABOUR: "Go work in *my* vineyard." As the parable before us was addressed to Jews, we must connect this vineyard with God's ancient church, in the peculiar position in which it was placed by the ministry of John and the mission of Christ. Long had this vineyard been planted, and tenderly had it been watched over by its great Proprietor. "The vineyard of the Lord of hosts," exclaims Isaiah (Isa. v. 1—7,) "is the house of Israel, and the men of Judah his pleasant plant. My well-beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. And now O inhabitants of Jerusalem, and men of Judah, judge, I pray you, between me and my vineyard. What could I have done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" Then mark God's threatening, now awfully fulfilled, respecting this vineyard: "And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; and I will lay it waste; it shall not be pruned, nor digged; but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it." And with what sublime pathos was the harp of David strung to celebrate God's care of this vineyard, and to set forth the desolations which were to come upon it! Psa. lxxx. 8. "Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The *hills* were covered with the shadow of it,

and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her; the boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts; look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burned with fire, it is cut down; they perish at the rebuke of thy countenance."

In a land where vineyards abounded, and where they contributed to the beauty and resources of the country, how natural to select them as the image by which to describe that chosen and favoured people, whom God had so wonderfully located in the inheritance reserved for them. The riches which covered the fertile vales, and the vine-clad heights of ancient Palestine, were the emblems of that peculiar people, whom God had selected as the conservators of his truth, and the witnesses of his unity, spirituality, and holiness, in the midst of an idolatrous and degenerate world. As long as his vineyard answered, in any measure, to its original design, he preserved it from the ruin which threatened it; and age after age raised up holy and devoted men to work in it, and to prevent it from becoming a scene of desolation and unfruitfulness. But, alas! how ungratefully did it requite the labour thus bestowed upon it!—and how fearfully did it proceed from one step of degeneracy to another, until the catastrophe predicted fell upon it; and the vineyard, so long cherished and sheltered, was committed to other husbandmen, who should better fulfil the designs of Him to whom the vineyard belonged.

When the parable of the text was uttered, the Jewish people were being favoured with God's last experiment upon his vineyard. They had already trifled with the dispensation of Moses and the prophets; and now at last God

had sent his Son, to see if they would reverence him. John had heralded his approach, and urged them to change their minds, and to "bring forth fruits meet for repentance;"—but when Messiah "came to his own, his own received him not." He passed through their land as an angel of mercy; bore along with him the credentials of his mission; taught them the peril and the privilege of their position; reproved their unbelief, and condemned their folly and crime;—but they were deaf to the voice of God's anointed One; rejected all his offers of kindness; filled up the measure of their iniquity; and "wrath came upon them to the uttermost." With the death of Christ, followed as it was by his resurrection and ascension, commenced a new dispensation;—a dispensation no longer limited to God's ancient vineyard, but embracing "every nation, and kindred, and people, and tongue." Judaism had now waxed old, and was ready to vanish away. It was never intended to be permanent: it was only "a shadow of good things to come." Its selected and separate people were but the type of the church to be gathered out of all nations. Its sacrifices were but faint premonitions of that one offering by which Christ was for ever to perfect them that were sanctified. Its long train of ritual ceremonies and observances was but the distant image of the better services to be rendered by the spiritual priesthood of a coming age. The contracted vineyard of the Church of Israel was about to be exchanged for the wider and more inviting sphere of a world subdued to the faith of Messiah. The consummation of Judaism, in the death, resurrection, and ascension of the Son of God, was the commencement of a new and glorious era, in which light and liberty, truth and righteousness, joy and peace, were to be the distinguishing peculiarities. Ours, brethren, is the exalted privilege to have our labours assigned to us, not under Moses, but Christ,—not under the law, but under grace,—not in the sphere of Levitical bondage and fear, but amidst

the light and consolations, and blessed promptings of the Spirit of our risen and glorified Redeemer. The field to be now cultivated is the world;—just because it is the territory committed to Christ, over which he presides, and which is to be reclaimed by Him, from all its sterility, desolation, and gloom. In this wide and diversified field, he is rearing a glorious edifice,—a spiritual temple fair and beautiful,—and every living stone added to the hallowed structure shall reflect his praise; and "the headstone" of the mighty and matchless fabric "shall be brought forth at last with shoutings of grace!—grace unto it."

As we gaze on the sad aspects of that world, which has been given to Christ, and which will ere long be claimed by its rightful Sovereign, we may, at times, be ready to exclaim with the prophet, "and can these dry bones live?" Our faith may be put to a severe test, as we behold "how great is the wickedness of man upon the earth." But "who art thou, O great mountain? before Zerubbabel thou shalt become a plain." The resources of the Prince of Peace are equal to all the victories which he has yet to achieve. He sits in imperial majesty "at the right hand of the throne of God."—"All power," says he, "is given unto me in heaven and in earth." The power of truth is his; the power of Providence is his; the power of the Spirit is his: the power of omnipotence is his: "He is Lord of all." Events are his, and he can control them;—wicked men are his, and he can restrain their malice and their rage;—"the devil and his angels" are his, and he can bind them "in chains of darkness." The sanctified energies of the church are, in a peculiar sense, his, and he can direct, multiply, extend, and crown them with glorious and still increasing success. Within the vast range of his large and wide dominions, the King of Zion is forming for himself a community of believing and sanctified men;—that community is his vineyard—his church—the members of his mystical body. Made "willing in the day of his

power," attracted by the mercy of his cross, quickened by the energy of his Spirit, they have been separated from the unbelieving mass of mankind, and are ranked with the sheep of his fold. They hear his voice; they follow him; and a stranger will they not follow. His truth is the rock on which they build,—his laws are the dictates to which they yield,—his authority is the power by which they are controlled,—his Spirit is the impulse by which they are urged onward in their heavenward course,—and his glory is the end at which they aim.

To guard and extend this spiritual vineyard is the object of Christ on his glorious throne, with all the appliances of his word and Spirit, his sovereign control and dominion in our world, and in all the other worlds which God has made. And "we are workers together with him." To make the Church what it ought to be,—to widen the sphere of its influence, is the work assigned to us by the Son of God. The field of labour, then, is before us. We can look at no part of it that does not belong to Christ. We sympathize with *him*, we labour with *him*, we rejoice with *him*, we triumph with *him*, we inherit glory with *him*, we sit down with him upon his throne, even as *he* sat down with his Father upon *his* throne: "The glory," says he, "which thou gavest me, I have given them; that they may be one, even as we are one."

Such, then, is some faint idea of *the field of labour*,—the scene of hallowed enterprise and toil which our Lord and Master has spread before us. But,

II. THERE IS THE COMMAND OF SERVICE: "Go *work*," said he, "in my vineyard."—For good or evil all things around us are at work. Nature itself, in its hidden or more palpable processes, is one vast field of sleepless activity, and untiring energy and power. That bright orb, which makes our day,—yonder pale moon, which gilds our night,—this rolling earth which never rests in its course,—those planets, which perform their wonted circuit,—and all the brilliant gems

which bestud the visible heavens, and light up the regions of illimitable space,—are all working their Maker's will,—never in repose for a single moment; but all proclaiming, as with the voice of intelligence, that the law of God's creation is that of activity, and that there is no pause even in the material universe.

If we turn from nature, and fix our gaze on the great system of moral government which God is carrying forward in our world, we see that it presents a scene of perpetual activity in the affairs and destinies of men. Like the glorious ocean, whose tide never rests,—sometimes calm and peaceful as the untroubled lake, and sometimes tossed into mighty tempest,—it is ever manifesting itself to the eye of contemplative men, by its ebbs and flows, by the stillness or the tumult which mark its course. If we do not now see the perfect retribution which will distinguish the final audit of our world, we at least behold sufficient evidence of the fact, that "verily there is a God that judgeth in the earth." But for the existence of this ever-active principle of moral government which is at work around us, we could not account for much that we behold in the revolutions and changes which affect our world. Events are continually occurring, which would baffle all exposition, if we did not hold fast the great truth, that "The Lord reigneth." Could any theory of this world's politicians and philosophers account for the wide-spread agitations of the European continent at the present moment, if we did not recognise the hand of God in them, and believe that he is surely and actively directing them all to a result worthy of his own intelligence and benevolence.

And if we look at the walks of human life, not instinct with the Christian principle, what a scene of never-ceasing action and reaction do they present! The whole world is in movement and stir. You pass through one of the principal streets of our crowded metropolis, say near to the hour of exchange, and in every countenance you read the bustle

and the toil which have fallen upon the spirits of men. The age in which we live is taxed to the very uttermost, in the progress of commerce, and in the struggle to accumulate still increasing wealth. The spirit of railroad movement has entered into the very vitals of our rapidly-increasing population; and men are so eager for the possessions of earth, that they are in danger of overlooking the "durable riches and righteousness" of that "kingdom which is not of this world."

And, O dear friends, how formidably active are the powers of evil! It would seem as if they, too, had caught the spirit of the age,—as if Satan had mustered all his forces, because he knows that he has but a short time to reign. Look at the dreadful progress of our Sunday and infidel Press, counteracting a thousand-fold all that the Christian Press has been able to do to stem its polluted torrent. Look at the deadly reign of gin-shops and tea-gardens, and sabbath excursions by railroads and steamboats. Look at the sleepless vigilance by which our rising youth are plied by all the inducements to evil, which can find a response in the inexperience or the corruption of their fallen nature. See the whole hosts of hell, visible and invisible, all struggling to maintain the dominion of sin, and making this fair and beautiful world a scene of "lamentation, mourning, and woe!" Can it be, then, I ask, that, with these ever-active forces around us, some for good and some for evil, we can, as the disciples of Christ, fold our hands in ignoble ease, and leave the world to perish without a determined, combined, and anxious struggle for its salvation? To every friend of *Jerus* the injunction is addressed,—"*Son, go work to-day in my vineyard.*" Let the following observations illustrate the command of service in the text:

1. *The call to labour is individual.* The man in the parable had but two sons; but to each he says,—"*Go, work in my vineyard.*" If there were one of Christ's servants whom he had not redeemed by his blood, and sanctified by

his Spirit, then might that servant have some excuse to plead for his selfish repose. But where is such a servant of Christ to be found? Has he not won his title to the service of all; and if he died for *them*, does he not expect that they shall live to *him*?

As we wish to promote the spiritual progress and advancement of our churches by this appeal, we must faithfully allude to the fact—the mournful fact—that so many of our church-members act as if they had procured exemption from their Divine Master from the toils of his vineyard. How many are there who partake with us of "the body and blood of the Lord," who can never be induced to take any active or self-denying part in the culture of his vineyard, or in the endeavour to plant new vines within the hallowed inclosure! Look at your best churches, dear brethren in the ministry, and say how many earnest workers for Christ are to be found in them? It is and shall be for a lamentation, that so many professors seem never to have heard Christ saying to them individually,—"*Son, go work in my vineyard.*" They admire and commend the workers; they have some sympathy with the results of their toil; but while, by their neglect of duty, "they bind heavy burdens upon their brethren, and grievous to be borne, they themselves will not move them with one of their fingers." This is surely a great evil, and, in so far as it prevails, a serious hindrance to the exercise of Christian fellowship. What with the pleas on the one hand of inability, of unconquerable diffidence, of absorbing worldly occupation, and of selfish and luxurious ease; and, on the other hand, the well-sustained difficulties which lie in the way of active zeal in the church, on the part of many an earnest Christian, it is grievous to think how many there are, in all our circles, who can never be said to be workers in the vineyard of their Lord. This is a subject on which the conscience of the Church needs to be roused, and on which the most spirited efforts of the Christian pastorate need to be exerted.

2. *Our labour must be regulated by the work assigned us to do:* "Go work in my vineyard."—Yes, brethren, we must *all* work; but in doing so, we must remember in whose vineyard we are called to work. It is not every kind of work that is suited to the vineyard of our Lord. It must be right in principle, in rule, and in amount. In *principle* it must be right;—the result of that faith, and that love, and that dependence upon God's grace, without which the most arduous service will lose its reward and its blessing. We can never tax *ourselves* too severely, nor *others* too leniently, in the work to which Christ has called us. With him all depends on motive: "A cup of cold water given, in the name of a disciple, shall not lose its reward." But the most costly offerings will be an abomination in his sight, if they flow not from love to himself and consecration to his cause. We need ever to be judging ourselves, even when we are doing that which has the sanction of Christ's authority,—lest we should be doing it to be seen of men, from motives of personal vanity, from mere dint of habit, and not from supreme and undivided affection to himself. We cannot work in Christ's vineyard with his approbation, but as we devote ourselves to him, in the various labours of our hand, and aim at pleasing him far more than to complete any prescribed quota of service. This is not only right in itself, as essential to acceptable effort; but it is far more likely to be crowned with a blessing, than when the heart is estranged from, or only partially devoted to Christ. And, then, *in rule* it must be right. We must work in Christ's vineyard, but only in ways accordant with the letter and spirit of his word. A right motive can never sanctify a wrong action, as a wrong motive can never produce a good action. We must not only be sincere and upright, in what we attempt for Christ; but we must seek to conform ourselves to his will; and only look for the blessing when our motives and actions are in harmony with each other, and the word of the living God.

No man can have any right to work in Christ's vineyard in a way contrary to the spirit and laws of his kingdom. It is one of the most humiliating facts in the history of the propagation of Christianity, that so many influences should have been pressed into the Christian cause, entirely foreign to the nature of that spiritual kingdom which Christ came to establish. Many of the professed workers have been only Babel-builders, introducing confusion into that fair and lovely plan which Christ has laid down for the culture and enlargement of his spiritual vineyard. Of these adverse innovations upon the sacred model laid down by Christ and his Apostles, the principal of State interference, with all its myriad evils, is one of the most unnatural and pernicious; and must undoubtedly be relinquished in the progress of Christian society, and as the disciples of the cross come to understand upon what the true strength and glory of the Christian Church depend. If in these eventful times, and from what is passing around us, Christ's true followers will not learn that secular Statesmen are not the legitimate guardians of the Christian cause, surely it must be because something like judicial blindness has overtaken them. O when will men learn Christ's great lesson, emblazoned on the portals of his Church: "My kingdom is not of this world."—And then our work must be right, *in the amount of it*. It is not doing *something* for Christ and his cause that will entitle us to the character of workers together with him. When he says: "Son, go work in my vineyard," he intends a description of service the very opposite of occasional and fitful effort. "Go *work*," says he; not go, and do *something* in my vineyard. When we contemplate the state of the world, both at home and in heathen lands;—when we consider what an amount of sanctified service it requires to keep in motion and useful activity the machinery of a single Christian church, we feel discouraged and oppressed by the lack of earnest, enlarged, and devoted workers. The

condition of a Christian's being, while God preserves to him his faculties, is to work till he die;—never to quit his post of labour, or to relax his zeal, till his earthly stewardship is completed, and

the solemn call is addressed to him: "Give an account of thy stewardship, for thou mayest be no longer steward."

(To be concluded in our next.)

### THE RECENT DECEASE OF DISTINGUISHED MINISTERS OF THE GOSPEL.

"They are gone into a world of light,  
And I alone sit lingering here;  
Their very memory is fair and bright,  
And my sad thoughts doth clear."—HENRY VAUGHAN.

DURING the last eighteen months, Death, the universal destroyer, has been very busy among the ministers of Jesus Christ. He has taken away one and another from the scene of their labours quickly and suddenly, and removed, too, some of the loveliest and brightest ornaments from the church of the Redeemer; and at a period, moreover, when we were fully calculating on their continuance with us for years to come, and expecting that we should still enjoy the benefit of their truly valuable labours, not only in connection with the pulpit, but through the medium of the press.

The *great Chalmers* was, in the first instance, removed to eternity—conveyed to paradise—taken to the kingdom of immortal glory, to wear his fadeless crown. His departure was very sudden, very affecting, very admonitory. It spoke with iron tongue; it startled the church; it impressed the empire. His decease occurred under circumstances peculiarly striking and memorable. When his beloved brethren, who so much honoured and revered him, were numerously assembled for calm and united deliberation and discussion, on matters pertaining not merely to their own ecclesiastical communion, but to the wide and universal extension of Christianity, then Death, the pale messenger, suddenly came and carried him away; then, the Saviour himself sent for his faithful and devoted servant, and the angels were commissioned to bear his spirit to "the realms of the blest;" and while the pastors of the

churches, in large gathering, were collected, instead, as they expected, of listening to his voice, of being impressed and animated by his eloquence, and receiving the benefit of his sage and most important counsel, it was announced to them that his lips were sealed in death—that they would behold him *no more* with them in the church below—that his spirit was with God!

O, how did those many brethren feel when the unexpected and startling communication was made to them—Chalmers is dead! Chalmers is dead!—is dead! What emotions must have been awakened—what impressions must have been produced! What tears must have been shed!—what resolutions must have been formed!—what solemn and fervent prayers must have been presented!

When Thomas Chalmers died, a *host* was removed,—a mighty giant fell. His character—his learning, his philosophy, his eloquence, his wisdom, his influence, his power as a preacher, his genius as a writer, his greatness as a university professor, his importance in connection with the free church,—all occurred to us, with amazing vividness, when we heard of his death; and we at once inquired, with intense emotion, Where shall we find *another* Chalmers? As some fine planet, he preserved his own course, steadily maintained his own orbit, and, shining with pure and peculiar brightness. We still look around, and often say, we have no second Chalmers!

Then, John Ely was taken away, and

removed, too, in the prime of his days—when his intellectual energies were in full play—in the midst of his labours, honours, and usefulness.

And, when he died, a *noble spirit* was translated to a brighter and holier sphere. As a man, as a scholar, as a pastor, as a preacher, as a platform speaker, and as a writer—when his mind was fully put forth—few were superior to him. We always regarded him as being one of a thousand. Few ministers among the nonconformists developed greater power, or shone with a holier, brighter, more benignant lustre. His grasp of mind was most vigorous. His understanding was marked by its clearness, breadth, and masculine character. There was nothing little, nothing deficient, nothing feeble or ineffective. His preaching was most energetic: it was always manly, powerful, most telling,—abounding in great principles, in the most fervent and striking appeals,—clear and conclusive in its argumentation, and *full of Christ*.

We have listened to many discourses from him, which, for the most admirable qualities of the pulpit, have never been excelled. How rich, eloquent, and beautiful are his “Winter Evening Lectures”—abounding in passages of the highest order.

How great was John Ely on the platform, especially when pleading the cause of missions!—then he discovered all his eloquence, and put forth all his distinguished and commanding power. Some of his missionary speeches produced a surprising effect; Manchester, Leeds, and London can witness to this. As a pastor, how was he valued, loved, and honoured! He was the friend, the brother, the shepherd, the father, *all in one*; and he was so modest, so unassuming, so amiable, so fraternal, that all who knew him were attracted towards him, and devoted to him. How intensely the death of such a man was felt; but how beautiful, how noble, how consolatory his dying testimony:

“It is on the fulness, freeness, and *sufficiency of Christ*, in his person and

offices, that I repose my *only hope of salvation*. This is the doctrine I have preached, and in this I *now* find my support. Should such a man as I doubt?”

We cannot wonder that the removal of such a Christian, such a minister, such a pastor, such a writer, has created a void, especially at Leeds, which it will be difficult to fill.

Only a short time elapsed from the death of John Ely, when his beloved friend, his college companion, his honoured fellow labourer in the same town—Richard Winter Hamilton—was quickly and unexpectedly taken, absorbing Leeds in sorrow, and occasioning the deepest lamentation throughout the empire. How the entire nonconformist body felt, when it was announced that Richard Winter Hamilton was dying!—what emotions were realized;—what profound regret was expressed, when multitudes read the notification of his death, and perused the journal, edged with black, which furnished a condensed account of his character and history!

He was, in every sense, a *truly great and illustrious* man;—one of gigantic acquisitions, revelling among the writings of the ancient Greeks and Romans, as though he could devour them all. His mind was one of gigantic grasp. He could write on almost every subject. He seemed prepared for almost every intellectual feat.

He was certainly a very different man from his bosom-friend, John Ely. They were devotedly attached to each other; yet how striking the contrast between the two,—between their tastes, their minds, their character. Ely was, by no means so great, so rich and varied in his stores; so original in his productions, so imaginative, so splendid, yet his taste was purer, more correct. He indulged in none of the intellectual eccentricities of his distinguished friend. He was more adapted to the popular mind, as a preacher, especially, and was decidedly more useful. But we will not contrast. *Each* was great in his own style. “There are diversities of gifts, but *one* spirit.”

Doctor Hamilton's *versatility* of mind always struck us. It was amazing. He could write in favour of Catholic emancipation. He could grapple, in keen and logical pamphlets, with the Unitarians. He could lecture on philosophy. He could express fine and most witty thoughts on phrenology. He could pen poetic stanzas of great richness and beauty. He could compose masterly essays on "Education," and "Missions." He could elaborate the most powerful discourses. In nothing did Doctor Hamilton seem to be deficient. For no mental effort did he appear to be unprepared. His humour was sparkling, pungent, original, ever welling forth, and ever new. His powers of sarcasm were surprising. His acuteness of mind was remarkable. His reasoning faculty was great and most striking. His imagination was most splendid and luxuriant—evidently the *master feature*. It was the most beautiful in its developments—the finest in its creations. In examining his discourses, we have been always struck with their richness of thought and illustration,—his lectures, especially, on "Revealed Rewards and Punishments."

His style is perfectly original,—broken, abrupt, sententious, antithetic,—often majestic, yet sparkling, and now and then gaudy and garish. It wants simplicity and repose. His sentences are too short, and frequently want connection. It is a bad style for young ministers to imitate,—a bad style,—especially for the *pulpit*. How much better the style of Hall or Wardlaw,—or the manly and energetic style of Jay.

When Doctor Hamilton died, one of the very greatest men of the country, or the age, expired. It delights us, however, to contemplate *how* he thought and felt in the prospect of eternity. When a friend, who had co-operated with him on many public occasions, stood by his bed-side twelve hours before death, and asked, "Do you hold *all* your great principles clear and firm to the last?" the eye of the dying man kindled and opened wide, and a smile of triumphant con-

fidence played upon his lips, whilst he said, with extraordinary emphasis—"O yes—my *principles*!—if those principles fail, everything fails,—I have always relied upon principle."

Thus died the great Richard Winter Hamilton.

"He was a star that shone apart."

Only very recently were we startled, by reading the announcement of the death of the Rev. G. Payne, LL.D. He, too, was removed, like Dr. Chalmers, suddenly to eternity, and conveyed, in an instant, during "the night watches," to his Father's house above. He was permitted to labour in his beloved employ till the last moment; no months of inaction, no weeks appointed him of lingering, trying, agonizing illness. One day, conducting his lectures with his students, with his accustomed energy, and with more than his ordinary vivacity; on the evening of the following day preaching, with peculiar unction and animation, on the charming words: "God is love!" then, reaching home with difficulty, retiring to rest; and, in the stillness and solitude of the night, passing to the region of unclouded bliss and glory;—a truly enviable transition,—a sudden, but how inspiring and glorious change!

"In one moment waking with his God."

When Dr. Payne died, the Nonconformist body lost one of its ablest and most accomplished divines. He was a man of full mind. His reading, especially in theology, was varied and profound. As a theologian and professor of theology we had few superior to him. He was, as a writer, one of great honesty, boldness, and independence of mind, and though, with some of his theological views we cannot correspond, still we have always regarded him as one of our most accomplished theological authors; and his work on "Human Depravity," and his volume on "Election and Divine Sovereignty," amply confirm this opinion. He was a man, also, of great mathematical and metaphysical acquire-



ment. He was a superior logician, and developed much of the power of analysis. We often examine his compositions with deep interest, and never without being instructed and benefited.

And now, to crown all these affecting events, a few days have only elapsed, since we heard of the decease, by apoplexy, of that eminent minister, the Rev. David Russell, D.D., of Dundee. He, also, had been publicly engaged, only a short period before in his Master's service, rivetting the attention and concentrating the interest of large assemblies, while he poured forth the treasures of his accomplished and superior mind. In losing Dr. Russell, we have unquestionably been deprived of a *master spirit*—one of the *greatest* theologians of the country or of the age. As a writer on theological subjects we know none who surpass him;—not that there is splendour of imagination, exquisite imagery, brilliance of style. These are not his characteristics; but his compositions, and we regret they are so few, discover marked and peculiar excellences, and are a precious legacy to the Church of Christ. There is unusual clearness and precision of statement. There is striking acuteness. There is great and unlimited acquaintance with the Scriptures. There is perfect ease and freedom in the expression of his sentiments on the vital points

of the gospel. There is considerable power of reasoning. There is the most beautiful transparency of style. The writings of Dr. Russell are invaluable. Every minister, every Christian, every intelligent person, wishing to form clear views of the great subjects of Christianity, should be *familiar* with them. We never read them without being struck with the clearness, precision, and breadth of view of the author; and the voice of the religious world will accord with the sentiment we express, that, as a divine, he has scarcely left behind him a *superior*. He, too, has gone to the Saviour, to enjoy his rest, to wear his crown. And now, Chalmers, Ely, Hamilton, Payne, and Russell, meet, in delightful harmony and inconceivable glory, around the throne of God.

There is no tear now to shed,—no burden now to sustain,—no imperfection now to regret—no pains now to endure,—no diversity of opinion, however slight, characterising their beatified minds, perfect in celestial knowledge, in the unveiled presence of God and the Lamb. Let us not, for a moment think, that because taken from us, their light is *extinguished*. Oh no! It shines in its fullest beauty and splendour, before the Great "I AM." They will not come to us,—but may we *all* be ready to meet them above!

October 5.

T.

#### LOOKING UNTO JESUS.

SOME fill their mental vision with vanity and show, some with gold and silver, some with influence and fame; while few there are, who with a single eye are "looking unto Jesus." A profitable inquiry is, How do they look unto Him?

1. They look unto him steadily. As those who strove in the race looked constantly to the goal without turning aside to gaze at the multitude, so those who strive in the Christian course are ever, as well when prosperity shines upon them as when sorrow and darkness o'ershadows them, "*looking unto Jesus.*"

2. They look unto him as their Master. They rejoice to be his servants; with gladness they labour for his glory; and in all things his will is their will.

3. They look unto him as their Guide. They cannot discern the future; they cannot control the present; they are travelling "in a country unknown and dreary." What, then, more welcome than a Guide who knows perfectly how to direct their steps!—and such a Guide is Jesus.

4. They look unto him as their Pattern. Among men all do wickedly and deceitfully, so that the character of the best

man cannot always be safely copied; but in the life of Him in whom there was no guile is an example which those who look unto him ever strive to imitate, and thus only can they maintain a consistent Christian character.

5. They look unto him as their Deliverer, Friend, and Portion. He up-

holdeth them when they well-nigh fall. He sympathises in their sorrows: they come unto him as unto an elder brother, and he satisfieth their longing souls. Truly, great peace and joy are known by those who are thus "looking unto Jesus."  
—*Christian Treasury.*

### CHRISTIAN GLEANINGS.

#### EXHAUSTLESS SUPPLIES.

For these six thousand years, God has been multiplying pardons, and yet free grace is not tired—Christ undertook to satisfy, and he hath money enough to pay. It were folly to think that an emperor's revenue will not pay a beggar's debt. Mercy is an ocean, ever-flowing, yet never full. The saints carry loads of experiences with them to heaven. Free grace can show you large accounts and a long bill cancelled by the blood of Christ.  
—*Manton.*

#### A PRAYERLESS HOUSE.

A good woman used to say that "A family without prayer is like a house without a roof, exposed to all the injuries of weather, and to every storm that blows."

#### THE DIFFERENCE.

God lets the wicked have their portion beforehand, i. e., in the present life, Psalm xvii.; Luke vi. 24; and xvi. 25. A wicked man may give God an acquittance, and write upon it, "Received in full." But the saint's reward is in

reversion: the robe and the ring are yet to come.

#### GOD'S FORBEARANCE.

Of all mysteries, the mystery of God's forbearance with man is the greatest.

#### TRUE REFORMATION.

REFORMATION does not consist in an exchange of one sin for another, but in the renunciation of all sins.

#### REASON.

THE loss of reason is a great calamity; its perversion is perhaps a greater.

#### MENTAL IMPROVEMENT.

It is with the mind as it is with the purse: it must be constantly replenished to bear the daily drafts made upon it.

#### SATAN'S DEVICE.

SATAN is dexterous in his devices. Religion and the Bible are in the world, and he cannot extirpate them. He accordingly invents false religions to counteract the true; and puts such interpretations on the Bible as will encourage men in their "damnable heresies."

## Poetry.

#### ON READING THE ACCOUNT OF THE DEATH OF RAFARAVAVY.

AND Rafaravavy is dead!  
Her labours and trials are o'er;  
Her body midst dust and corruption is laid,  
And the spirit, set free from its fetters, has fled  
Where oppression can reach it no more.  
VOL. XXVL

In the kingdom of Satan she dwelt,  
Where death spreads its shadows around,  
And oft at the fane of dumb idols she knelt,  
And vainly sought pardon for sin, for she felt  
In her conscience its festering wound.

But He who first bade light arise,  
Shed a heavenly ray on her soul;

The scales of thick darkness soon fell from  
her eyes,  
She welcomed the Gospel with joyful sur-  
prise,  
And the sick was made instantly whole!

The zeal on idolatry spent  
To a nobler cause was then given;  
Her heart on the work of salvation was bent,  
She long'd that her neighbours of sin might  
repent,

And be fitted to meet her in heaven!

The god of this world, all enraged,  
Set his armies in hostile array;  
With malice infernal fell battle he waged,  
And the arm of the great and the powerful  
engaged,

The heroine to fill with dismay.

But no art could her progress impede,  
Or her soul's steady purpose subdue;  
A martyr in spirit,—confessor in deed,  
Content for her Saviour to suffer or bleed,  
If glory to Him might accrue.

In the blood of the Lamb, (not her own,)  
Her robes have been wash'd and made  
white;

And now she beholds her loved Lord on  
his throne,

And sings to the praise of the glorious  
Three-One,

In strains of unceasing delight.

O may the free grace that saved her  
Reach the obdurate heart of her foe! \*  
The rites of idolatry soon disappear,  
And the light of the Gospel enliven and  
cheer

Those regions of darkness and woe!

Nottingham.

E. W.

\* The Queen of Madagascar.

#### TO A STEP-CHILD.

THOU art not mine:—the golden locks thrt  
cluster

Round thy broad brow—

Thy blue eyes, with their soft and liquid  
lustre,

And cheek of snow,

E'en the strange sadness on thy infant  
features,

Blending with love,

Are hers whose mournful eyes seem sadly  
bending

On her lost dove.

Thou art not mine:—upon thy sweet lip  
lingers

Thy mother's smile;

And while I press thy soft and baby fingers  
In mine the while—

In the deep eyes so trustfully upraising

Their light to mine,

I deem the spirit of thy mother gazing

To my soul's shrine.

They ask me, with their meek and soft be-  
seeching,

A mother's care;

And ask a mother's kind and patient teach-  
ing,

A mother's prayer!

Not mine—yet dear to me, fair fragrant  
blossom

Of a fair tree,

Crush'd to the earth in life's first glorious  
summer,

Thou'rt dear to me.

Child of the lost, the buried, and the sainted,  
I call thee mine,

Till fairer still, with tears and sin untainted,  
Her home be thine!

## Review of Books.

*AN INTRODUCTION to the NEW TESTA-  
MENT; containing an Examination of the  
most important Questions relating to the  
Authority, Interpretation, and Integrity of  
the Canonical Books, with References to  
the latest Inquiries.* By SAMUEL DAVID-  
SON, LL.D. Vol. I. THE FOUR GOSPELS.  
8vo. pp. 456.

S. Bagster and Sons.

THE more doubtful critics of Germany  
have had an undue advantage thrown into  
their hands, by the lack, in this country,  
of works sufficiently learned to counteract  
the pernicious tendency of many of their  
writings. This has been remarkably the  
case in reference to various important ques-  
tions relating to the authority, interpreta-

tion, and integrity of the canonical books.  
Our protection has hitherto largely de-  
pended upon our want of German scholar-  
ship; but on this we can no longer rely,  
were it even a wise defence; inasmuch as  
the German language and literature are  
every day becoming more accessible to the  
better educated classes in this country, both  
lay and clerical. The Introductions to the  
New Testament extant, in Great Britain,  
however valuable in some points of view,  
are none of them fully adapted to meet  
and dispose of the questions which have  
been mooted by the biblical scholars across  
the water. The learning put forth by them,  
which it is impossible to despise, must be  
thoroughly sifted, that the precious may be  
separated from the vile, and that we may

really know how much is to be retained, and how much rejected. Without such an effort as this, we shall be in danger of a direct or surreptitious infusion into our sacred literature of a vast number of crude and dangerous hypotheses, with which the present state of our knowledge does not enable us successfully to cope; and the probability is, that many minds tending to unsettled notions, and panting after new and strange theories, may be greatly injured, unless a sufficient antidote is provided in our own theological literature, and by men partaking of the sobriety and the orthodox feeling of the English school of divinity. It is vain to attempt to put away from us the evil day; already has it dawned; German laxness is even now, to some extent, in the midst of us; and, before the public mind is largely perverted, it is the duty of our best scholars to meet the crisis, and at least to show the speculative doctors of the Continent that neither the argument nor the learning is all on one side.

Dr. Davidson has well said, that "It is matter of congratulation, that the class of Bible students is rapidly increasing. Amid the conflict of opinions truth must always eventually prevail. The Scriptures will bear and repay the closest investigation. In the light of a true philosophy, guided by an humble spirit, they will shine out with a fairer lustre. And yet there are many well-meaning men, who entirely discourage the reading of such books as contain new researches into the region of theological science, especially those written in the German language. They denounce them as dangerous. They sound the alarm of heresy: they raise the cry of an *infallible anathematizing* ignorance. But in the mean time curiosity is excited. Men's sympathies are drawn in the direction of the accused. The depreciated books are read, in spite of denouncements, or rather all the more eagerly *because* of them: and their essence is reproduced in English works. On this account, it seems to be the wiser course to prepare for all the objections that may be urged against the New Testament. It is better even to anticipate the diffusion of certain subtle evils in the field of Christianity, than to decry them at a distance, or to be overwhelmed by their novelty, when they are fairly imported from other lands."

We agree to all this most cordially, unless it may be to the author's strong language about "*infallible anathematizing* ignorance." We do not think that this style of complaint fairly applies to those who, like ourselves, protest with unrelaxing determination against the importation of a *new* theology, whether from Germany or any other quarter. And we the more incline

to this view of things, because, hitherto, the learned researches of such men as our esteemed friend have gone mainly to prove, that the *new things* of Germany are not to be relied on. We take the present volume as a magnificent proof of the truth of this statement. Our zeal in maintaining orthodox truth must not be relaxed; but we consent gratefully to the principle that we must know what the Germans have said and done. We have yet to determine the amount of gratitude we owe to them; at present we fear they have done us more harm than good. Misapplied learning is a great curse in any age;—sober, holy learning, we admit is its only legitimate antagonist. And just because we believe this, we welcome Dr. Davidson's present effort to place the literary history of the New Testament in the full light of all the actual discoveries which have fallen upon it. We believe that our author has brought to the investigation of his theme a clear head, a warm heart, a sound scholarship, and an honest purpose to reject mere hypothesis, when it would usurp the place of fact, or contravene the decisions of accurate learning, or of sound logical deduction. We have nothing whatever to fear from true learning well directed, but everything to fear from it, when it is steeped in the element of unbelief, and when its resources are devoted to the sad object of lessening our reverence for Divine authority. Of all this Dr. Davidson has shown himself fully aware; and has, in the volume before us, stript many a German biblical critic of the laurels with which he had been previously crowned.

We fear there is some truth in Dr. Davidson's anticipations of the future. "It is the writer's belief that the books of the New Testament are destined, ere long, to pass through a severe ordeal. The translators of various continental works which have recently appeared in England, and the tendency of certain speculations in philosophy, indicate a rapid scepticism, or a pantheistic spirit, which confounds the *objective* and the *subjective*, or *unduly subordinates* the former to the latter. Many are disposed to exalt their *intuitions* too highly, to the detriment of the *historical*, as Kant did his 'Pure Reason.'"

In prospect of such a crisis, which seems a highly probable event, "The author has gone with considerable fulness into objections that have been urged in modern times against the New Testament books, and especially against the Gospels. He thinks it highly probable that such objections will appear in one shape or other in this country. Hence he has partially anticipated their currency. It is true that they are known to a few English scholars even now; but they are destined to be more widely circulated. Perhaps most of those who are

at present acquainted with them, are able to set a right value on them without having their minds injured; but the circumstances of the case must change, in proportion as the sceptical considerations in question are revealed to a wider circle, unless pains be taken to send a sufficient antidote along with them."

Such labours as Dr. Davidson's need no apology. They are to be regarded as a high service to the Christian church. And if he dwells, at times, with considerable minuteness upon topics apparently little deserving of such severe attention, it is because he sees with a clear eye, how, undisposed of, they would tend to breed a heartless scepticism in the popular mind.

The volume before us is confined to the Gospels, and may be regarded as complete in itself. Nothing of importance in the researches of recent years has been omitted. Continentalists can no longer say that their biblical lucubrations have been overlooked, nor will their rash speculations be circulated, at least in this country, without an antidote. We rejoice to know that Dr. Davidson is earnestly at work upon the Acts, the Epistles, and the Apocalypse. We may look for two or three volumes soon, the materials of which are now in a state of forwardness. May the life and labours of the Author be spared, not only to complete his present undertaking,— unquestionably a desideratum of the age,— but also to render continued and extensive service to our rising ministry in that important Institution of which he is so distinguished an ornament!

No one can even glance into this work without feeling that it has been produced at the expense of vast toil to the respected Author. He is entitled to express a wish that the portion of his Introduction now issued may "obtain a fair and candid hearing." He can truly say, that "he has spent much time and thought on its preparation. No available source of information, adapted to render it worthy of the name 'Introduction,' has been neglected. It may not be acceptable to those who are averse to thorough inquiry, or scared by the very appearance of learning, or to such as are willing to float unreflectingly along the current of common notions. But he trusts that *the real students of the Bible* will find in it some assistance in their inquiries, and that they will be guided along a safe path by the aid of its light. If it obtain the approbation of *competent judges*, his time will not have been spent in vain. If it tend to place the foundation of our holy religion in a strong and impregnable aspect, he will be sufficiently rewarded. With heartfelt gratitude to God, who has assisted him thus far, he sends forth the first volume of a work intended to explain and defend that

sacred Book whence his purest consolations are derived."

The typography of the volume, especially the Greek and Hebrew, is exceedingly beautiful,—as might have been expected from the press of Messrs. Bagster. We cannot take leave of Dr. Davidson, without offering to him our most grateful thanks for a production of his pen in every way creditable to his learning and piety, and the first effort of its class in the theological literature of our country.

A MEMOIR of the Rev. THOMAS S. GUYER, of Ryde. By JOHN PARRY LEWIS. 12mo. pp. 428.

Whittaker and Co.

To us the memory of Mr. Guyer will ever be very dear. We knew him in the full vigour of his days, when he showed himself willing to spend and be spent for Christ. With a modesty and humility which never forsook him, he possessed powers of mind and dispositions of heart, which adapted him for extensive and varied usefulness. He was wise and holy, and knew better than most men how to make his instructions and intercourses tell upon the middle classes of society who resorted to his chapel, and shared in his assiduous superintendence and care. Without any claim to originality of genius, his mind was the very reverse of common-place; and his public appeals, if not striking, were at least ingenious, and full of hallowed and almost resistless pathos. He was a most cheerful companion; and, in his sprightliest moments, always said something reviving and animating to those who listened to him.

Greatly was he honoured of God in his public ministry. He gathered around him, and retained to his dying day, a large congregation; and wherever he officiated, whether in the metropolis, or in our provincial cities and towns, he was listened to with breathless interest, and souls were converted to God.

We are much gratified to find that the task of writing Mr. Guyer's memoirs has fallen into the hands of one who well knew him, who appreciated his character and worth, and whose sound judgment and cultivated mind enabled him to do justice to the undertaking. He has used his materials with great wisdom and discretion, so as best to convey to friends and strangers the full idea of Mr. Guyer, in the various aspects of character which pertained to him. The mental portrait, in our judgment, is unusually perfect; and it will be impossible, we should suppose, to look at it attentively without deriving benefit from the contemplation. Ministers, in particular, may here find enough to humble and to stimulate. Mr. Guyer was no ordinary

He was an "able minister of the testament," "thoroughly furnished with good word and work." Members who may read this volume with advantage; for it sets before the record of a good man's life, of those features of character which give joy and grief to faithful and devoted members of the flock of Christ.

There is very little in this memoir which the reader will have occasion to blot. It is a full tribute to the worth and goodness of one who lived for the benefit of the world, and left behind him a reputation unassailed.—the fruit of gracious influences sincerely imbibed, and practically severally exhibited, through a life of more than ordinary activity and use-

EMERARA MARTYR. MEMOIRS of Rev. JOHN SMITH, *Missionary to the Hebrides*. By EDWIN ANGEL WALLACE. With a Preface, by the Rev. J. BARRETT. 8vo. pp. 300. Charles Gilpin, Bishopsgate-street.

It is time that justice should be done to the memory of John Smith. The passions and prejudices which assailed his character, ought him to an untimely grave, and we trust, subsided; and the chief of the awful tragedy have passed to a final account. The most cursory perusal of the evidence produced in his case, and upon which he was condemned to die, must convince any impartial observer of the total lack of integrity which characterized the conduct of that unconstitutional assembly before which he was arraigned. It will be a lasting honour to her Majesty's Government, if they would originate a parliamentary proceeding by which the wrongs against the martyred Missionary might be reversed. As it now stands, it is due to the statute-book of the colony, that it is recorded, and to that House of Assembly which, by a majority, gave its sanction to the arbitrary and unrighteous proceedings. Well did the minister of the day, Mr. (now Sir) James Mackenzie, know that Smith was innocent; he would not have resorted to the question, instead of defending the proceedings of the tribunal of the West. He was glad to see the majority upon any terms; but it would have been a far nobler deed to have been brief, and to have left the cruel fate of its authors to take their fate; and meet the indignant rebuke of the House of Parliament. But no man was debarred by the ministerial majority; it was his shield of a puzzled and perplexed Government thrown over a bad and indecisive case.

We honour our friends Messrs. Wallace and Barrett, for bringing this volume

before the British public. The facts it details will materially aid the cause of civil and religious freedom, and will render it next to impossible that any such iniquity as the condemnation of Mr. Smith should take place in future, under guise of British law and justice.

There is a state of things still going forward in our western colonies which needs to be watched with a jealous eye. The system of taxation, both ecclesiastical and civil, is peculiarly oppressive in its operation on the emancipated Africans. The idolatrous Cooley-importation is also a grievous injustice, and a great moral contamination to the free labourer of the West. Emancipation is blamed as the source of all the evils which have sprung up of late years in the West Indies, when every one well informed knows, that extravagant management of estates, and utterly ruined fortunes, are the chief reasons why our West Indian possessions are not at this moment in a thoroughly prosperous condition.

We regard this well-written volume as an invaluable addition to our missionary literature, and commend it most earnestly to our readers.

NEGLECT of the HOLY SPIRIT a MAIN HINDRANCE to MINISTERIAL SUCCESS; a Sermon preached in St. Philip's Church, Birmingham, on Monday, August 7, 1848, at the Visitation of the Right Reverend the Lord Bishop of Worcester. By the Rev. JOHN MILLAR, M.A., Rector of St. Martin's, Birmingham. Published by request. 32mo., pp. 24.

Hamilton, Adams, and Co.

THIS discourse, preached at an Episcopal Visitation, deserves to outlive the occasion which gave it birth. As delivered by a young clergyman to a large assembly of his brethren in the ministry, it is highly creditable to his faithfulness and zeal in his Master's cause; while the demand, on their part, for its publication shows, we trust, that a majority of them are friendly to the claims of evangelical and Bible truth. Within a very narrow compass, the preacher has clearly and scripturally set forth the doctrine of the Holy Spirit, in reference to the work of the Christian ministry; proving, first of all, that He "IS THE EFFICIENT AGENT OF ALL TRUE MINISTERIAL SUCCESS;" and then pointing out the "CAUSES WHICH TEND TO OBSCURE AND WEAKEN OUR PRACTICAL REALIZATION OF THIS MOMENTOUS TRUTH." Both parts of the discourse are handled with theological precision, and with a warmth and unction equally to be admired and commended. It were indeed well if all public teachers of Christianity, both in and out of the Establishment, would lay to heart the Rector of

Birmingham's earnest appeals on the states of mind which prevent preachers from realizing their dependence on the Holy Spirit for the success of their work. We believe that he has just fixed on the plague spots which deface and vitiate our ministry. The topics insisted on, with great force of argument, and close practical appeal, are the following: 1. *An inadequate estimate of the great end of our ministry, and of the difficulties which are to be overcome.* 2. *Our Self-confidence.* 3. *The perversion and abuse of the doctrine of Divine influence.*

We are glad to find that the author, for whom we cherish the warmest affection and respect, has put forth his visitation sermon in the form of a cheap tract. We could wish to see it in the hands of every young minister; and we can assure our dissenting brethren, that they will find nothing in it but kindred topics. There is not a word in it touching upon disputed ground. May the preacher be long spared to inculcate, maintain, and enforce the precious doctrines contained in the discourse which we now introduce, with peculiar satisfaction, to the notice of our readers.

*LECTURES delivered before the Young Men's Christian Association, at Centenary Hall, and Freemason's Hall, 1847-8. Issued under the sanction of the Committee.* Small 8vo.

Benjamin L. Green.

THE subjects discussed in this course of Lectures adapt them, in a peculiar manner, to the mental and moral improvement of the young men of our age. If the Young Men's Association had done nothing but to bring forth this volume, it would not have been formed in vain. We shall best subserve the interests of this valuable course of Lectures, published at a cheap rate, by simply placing their contents before our readers.

1. *The Natural History of Creation.* By Edwin Lankester, Esq., M.D., with Engravings.

2. *Social Organization.* By Rev. John Harris, D.D.

3. *The Art of Printing, and the effects of the cheapness and facilities of that Art on Society.* By John Tod Brown, M.A.

4. *Mohammedanism; its rise, tenets, and history.* By Rev. William Arthur.

5. *The Acquisition of Knowledge.* By Rev. Joseph Beaumont, M.D.

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7. *The Mythology of the Greeks.* By Rev. John Aldis.

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*Free Church of Canton de Vaud, Switzerland.* By Hon. and Rev. Baptist W. Noel, M.A.

9. *The Truths peculiar to Christianity, and the principal proof of which they are susceptible.* By Rev. C. Stowel.

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11. *The Mysteriousness of Christianity compatible with its truth, and with faith in its verities.* By Rev. Charles Prest.

12. *The Age we live in.* By Rev. John Cumming, D.D.

*COTTAGE LECTURES; or, the Pilgrim's Progress practically explained: being a course of Lectures delivered in the Parish Church of Cottingham, on the first part of the Pilgrim's Progress. By the Rev. CHARLES OVERTON, Vicar. Designed for cottage and family reading. Second Edition. Small 8vo., pp. 420.*

Seeleys.

WE hail every successful attempt to keep before the public mind, and especially the mind of the humbler classes, the immortal work of Bunyan. It is not only an admirable aid to the best views of vital and experimental Christianity, but a powerful stimulus to thought and reflection; and in every way a great comfort in a poor man's house. Mr. Overton has done well in publishing these lectures. He seems thoroughly to have caught the spirit of Pilgrim; and, under appropriate heads, has taken up and illustrated the various stages of the Christian journey, as delineated by Bunyan. We have the "Awakening; the Temptation to draw back; the Mount Sinai; the Backslider restored; the Strait Gate; the Interpreter's house; the Interpreter's lessons; Godly fear, and the sight of the Cross; Formality and Hypocrisy; Assurance lost and regained; the Communion of Saints; Godly edifying; our Adversary, the Devil; the Region of Darkness; the Pope's Cave and Faithful's experience; the character of Talkative; Vanity Fair; the faithful Martyr; By-Ends, or the Double-minded man; the character of Demas; Doubting Castle; the Delectable Mountains gained; Ignorance; Little Faith; Atheist; Hopeful's experience; Ignorance questioned and admonished; the character of Temporary; the Land of Beulah; the passage over Jordan; the Celestial City; and the Conclusion." We should be glad to find this volume in the cottage of every poor man in Great Britain: it would do him and his family incalculable good.

**THE LIFE OF MRS. SAVAGE.** By SIR JOHN BICKERTON WILLIAMS, KNT., I.L.D., F.S.A., and a member of the American Antiquarian Society. A new edition. 18mo., pp. 246.

Religious Tract Society.

THIS most interesting and instructive piece of Christian biography is already well known to a wide circle of devout readers. No work of the kind ever realized a warmer greeting than it did on its first appearance, in 1818. Its own merits as a composition, the light which it threw on the family of the Henries, the depth and sprightliness of Mrs. Savage's piety, Mr. Jay's characteristic preface, all contributed to draw towards it a large measure of public notice, and to render it a deservedly popular work. As it is chiefly, almost exclusively, drawn from Mrs. Savage's own Diary, it is indeed a most pleasing relic of the times to which it relates.

We congratulate the churches on its appearance in its present neat and cheap form; and commend the Tract Society for multiplying, to such an extent, this truly useful class of Christian literature. Nor do we forget our obligation to Sir John Bickerton Williams, for this valuable contribution to the stock of our Nonconformist antiquities.

**DOCTRINAL PURITANS.** *Spiritual Perfection unfolded and enforced.* By WILLIAM BATES, D.D., A.D. 1699. 18mo., pp. 348.

Religious Tract Society.

THIS is one of Dr. Bates's most finished and elaborate productions, though it is less familiar to the admirers of the Puritan theology than some of his other writings. On the subject of personal holiness,—what is it? how it is to be advanced? and by what motives it is to be strengthened and matured to ultimate perfection, there is nothing more instructive in the range of English theology.

**THE HISTORY OF THE VAUDOIS CHURCH,** from its origin, and of the VAUDOIS OF PIEDMONT to the present day. By ANTOINE MONASTIER, formerly Pastor in the Canton de Vaud, and a native of the Vaudois Valleys of Piedmont. Translated from the French. 12mo., pp. 452.

Religious Tract Society.

THE writer of this history is a man of mind and research, and of glowing piety and zeal. This labour of his pen will be very interesting and instructive to many who have become partially acquainted with the Vaudois confessions, but who pant for more ample and detailed information. Speaking of the evangelical churches in general, he says: "The Vaudois Church is

a link that unites them to the primitive church. By means of it they establish the anterior existence of their constitution, doctrine, and worship, to that of the papistical idolatries and errors. Such is the object of the work we now lay before the public. It is intended to prove the fact of the uninterrupted existence of the Vaudois Church, the perpetuity of the primitive church, represented in the present day not only by the church of the Vaudois Valleys of Piedmont, but by all her sister evangelical churches, founded solely on the word of God." In the spirit of these remarks, our author has turned the tables on Rome, and shown, to demonstration, that her historical boast is only the boast of a long line of heretics, which has been protested against through the entire period of the church's history, from the days of the Apostles. The work is replete with most valuable documentary information.

**THE BUSINESS OF LIFE.** By CATHERINE SINCLAIR, author of "Jane Bouverie," "Journey of Life," "Modern Accomplishments," etc. In two vols., small 8vo.

Longman, Brown, Green, and Longmans.

MISS SINCLAIR was always a writer of power, because an original thinker; and, as we have watched her progress, we have been delighted to see her coming more and more into the simple and clear light of the gospel. "The Business of Life," is decidedly the best work, in all respects, and especially in spirituality, which has proceeded from her vigorous pen. As a work intended to aid the daily aspirations of true devotion, it is well adapted to its end; and combining mental vigour with sincere and heartfelt piety, it will commend itself to a class of persons who might not be interested in a less intellectual style of composition.

**THE VOICE IN RAMA HUSHED; or, Consolation for Bereaved Parents.** By E. A. PEARCE, of Manchester.

John Snow.

THIS little volume is a gem of its kind. We have no doubt it will administer the balm of consolation to the heart of many a bereaved parent. It is written in a chaste and elegant style; its pages are enriched with many valuable facts and incidents, illustrating the sustaining power of religion, as manifested by eminent Christian parents, under the loss of their offspring. Like Cecil's "Visit to the House of Mourning," it is precisely one of those kind of books which Christians, who visit mourners in Zion will delight to circulate. We cordially recommend the work, and wish it as large a dissemination as its author could desire.



*THE PULPIT ORATORS OF FRANCE and SWITZERLAND; Sketches of their Character, and Specimens of their Eloquence. By the Rev. ROBERT TURNBULL. 12mo., pp. 320. 1s. 6d.*

William Collins.

In this volume we have specimens of French pulpit oratory, Catholic and Protestant, from the pens of Bossuet, Flechier, Bourdaloue, Fenelon, Massillon, Saurin, Vinet, Monod, Grandpierre, Lacordaire, Merle D'Aubigné, and Gaussen. But the most valuable part of the editor's labours will be found to consist in the sketches which precede the several discourses: they are exceedingly well executed, and contain many historical references of great value. The author's views are in general remarkable for their accuracy and discerning wisdom.

*EVERY CHILD'S HISTORY OF ENGLAND. From the earliest period to the present time. By MISS CORNER, author of "The Historical Library," "China and India," "The Play Grammar," &c., &c. 18mo., pp. 158.*

Dean and Son.

This History of England, for little children, will be found a valuable assistant in the nursery, and in all our Infant-schools. It is a condensation of British history well executed, and with questions appended to each successive chapter of the work.

*CONGRATULATIONS and COUNSELS. A Book for Birthdays. By JOHN COX, author of "Our Great High Priest," "Coming and Kingdom," "Divine Mercy," &c., &c. 18mo., pp. 108.*

Ward and Trego.

WHEN a work answers to its title, it is so far a proof of the author's fidelity to the public. This little volume is strictly adapted to the end proposed. It is a most suitable birthday present to a little child. As such, we cordially recommend it to the notice of parents and others.

*A BRIEF REVIEW of the PLAN and OPERATIONS of the ESSEX CONGREGATIONAL UNION for Promoting the Knowledge of the Gospel in the County. With an Appendix, containing Biographical Sketches. By ROBERT BURLS.*

Jackson and Walford.

WE are really sorry that this interesting little volume has not received from us an earlier notice. Local as it is in the history it relates, and the memoirs it records, it well deserves the attention of all who may be actively engaged in diffusing the knowledge of the gospel in other spheres of Christian labour. Its style is distinguished

by the chaste and simple elegance which we have observed in other productions of the author's pen. As the honoured men who formed this Union for the spread of the gospel have passed from their labour to their reward, and those who survive them are rejoicing in their success and imitating their example, Mr. B. has taken for his motto the appropriate language of our Lord to his disciples,—"Other men have laboured, and ye have entered into their labours."

It appears that as early as the year 1768 an association of ministers was formed for mutual fellowship and Christian conversation. Out of this arose, in 1798, the Essex and Hertford Benevolent Institution, for the benefit of the widows and orphans of Protestant Dissenting ministers, and also of such ministers as through age and infirmities may be incapacitated for public service in those counties. In the year 1795, the Union for Diffusing more extensively the Knowledge of the Gospel was projected. From the following minutes of proceedings it appears that its parent is the London Missionary Society:—"At a meeting of the Association held at Billericay, in May, 1795, a letter from a Committee in London, appointed to correspond on the subject of spreading the gospel in the unenlightened parts of the world having been introduced by Mr. Parry, and considered by the meeting, it was resolved: 'That the introduction of Christianity into those parts of the earth in which it is yet unknown appears to us to be very important and desirable; and that we shall be ready most cordially to co-operate in a plan for that purpose which may be practicable, although a measure of this nature seems liable at present to such difficulties as, we fear, the greatest wisdom, judgment and firmness will not be able to surmount.'" This resolution, so characteristic of the prudence of the excellent men then assembled, was followed by another, equally characteristic:—"Resolved,—That as the advancement of the kingdom of Christ is not less interesting at home than abroad, every member of this Association is desired immediately to turn his attention to this object, and to communicate his thoughts to Mr. Parry before the end of June, who is requested to digest what may be so communicated, and lay it before the next meeting of the Association." Mr. Parry was faithful to his trust, and, after three years' consideration, the commencement of the Union was resolved on. No wonder that so much wisdom should have marked the plan, and so steady a perseverance distinguished the operations of the society. It has been honoured with great success. Sixty places are enumerated as having in a short time enjoyed the benefit of its exertions. In twenty of these, preaching stations

were opened and its labours are now extended to about forty, while some formerly under its care have become self-supported.

The appendix consists of about thirty biographical sketches, of equal pathos and interest; some of ministers, and others of private Christians, who took an active part in carrying out the designs of the Institution. We earnestly recommend their perusal, especially to such as are rising into active life; and to each Christian reader would we say, "Go thou and do likewise." We presume that one copy, at least, of this memorial, drawn up at the request of the Society, will be found in every family connected with it. But we recommend it to general attention. The profits are devoted to the interests of the society, so that the purchaser contributes to the propagation of the gospel. We make room for only one more extract, in which we sympathize, and commend it to the serious attention of our readers:—"The great want of the age appears to be, a *deep devotional spirit*; a return in substance, at least, to those exercises of the closet and of the family, for which the Nonconformists and Puritans of a former age were so honourably distinguished. This is the high road to success in all our enterprises."

*The JOURNAL of PSYCHOLOGICAL MEDICINE, and MENTAL PATHOLOGY. Edited by FORBES WINSLOW, M.D. (Published Quarterly.) Vol. I.*

London: Churchill.

WHEN this periodical was first announced, we brought the editor's prospectus under the notice of our readers, and dilated on the advantages which would result from the establishment of a Journal devoted to the discussion of questions bearing upon the interesting and important subject of the human mind in its disordered state.

From the well-known reputation of Dr. Winslow, the editor, we predicted a successful issue to the experiment: we are glad to say we have not been disappointed. The first volume of Dr. Winslow's Journal is now before us, making nearly 700 pages of closely printed matter, on a variety of topics of deep and absorbing interest, relative to Insanity, in all its various phases. The articles are written with great ability: the subjects of the different essays are happily chosen; and viewed as a whole, the volume deserves our unqualified approbation. Dr. Winslow writes with all the confidence of a man who has been taught in a practical school. The devoted attention which he has paid to the treatment of insanity for many years, enables him to handle, with the pen of a master, the many questions, which, as the editor of such a journal, must necessarily come under his considera-

tion. His subjects are philosophically discussed, and yet are so free from professional and technical phraseology, as to be within the comprehension of all general readers.

In glancing our eye over this interesting volume, we find essays on the following topics:—On the Cure of Insanity by the persevering administration of Opiates—On Religious Insanity—On the Influence of Mental Emotion on the Health—On the Condition of Lunacy in England—On the Physiology of Death—On the Use of Ether in the Treatment of Insanity—On the Effect of Solitary Confinement on the Minds of Prisoners—On the Influence of Music in the Treatment of Insanity—On Feigned Insanity—On the Insanity of Lying-in Women—On Criminal Insanity—On Homicidal Mania—On the Education of Children predisposed to Insanity—On the Paralysis of the Insane—On Political and Epidemic Insanity—On Impulsive Insanity—On Hallucinations—Education of Idiots—On the Organization and Management of Lunatic Asylums—On the Treatment of Criminal Lunatics.

We have in the above enumeration merely selected a few papers from a mass of interesting essays, which the volume before us contains. This Quarterly Review cannot fail to add considerably to the high reputation of the editor as a philosophical and psychological physician. To Dr. Winslow is due the credit, we may add the honour, of being the first person to establish a periodical devoted to the discussion of these all-important subjects. It forms an era in British literature. We cannot be otherwise than much delighted with the high religious tone of the articles,—nothing has yet appeared in the pages of the journal to which the most fastidious person could take an objection. We particularly direct the attention of our readers to the essays on the practicability of curing some of the most formidable kinds of mental derangement by the exhibition of *morphine*; but, as Dr. Winslow observes, the medicine requires to be administered perseveringly, until the system is brought completely under its sedative influence. Dr. Winslow maintains that insanity is more susceptible of cure than is generally admitted, and that if grappled with in its early stages, before the brain becomes organically affected, it may be cured as easily as rheumatism, or any other bodily disease. How gratifying must this announcement be to those whose friends and relatives are suffering from this terrible calamity. Dr. Winslow has great faith in the efficacy of medicine in the treatment of the disorders of the mind. He considers that too much reliance is placed on moral remedies; and without wishing to undervalue in the slightest degree the importance of a strict observance of moral treatment,

he considers that, as insanity is in every case associated with derangement of the physical organs, if a permanent cure is to be effected, it must be by acting on the deranged manifestations of the mind through the material organs with which it is associated, and whose impairment is the cause of the insanity. He thinks we might with as much reason attempt to cure a bilious attack by moral means alone, as to think of re-establishing mental health by an exclusive adoption of remedies, moral in their character.

Dr. Winslow has in his own establishment, (which stands unrivalled among the private asylums in this country for the treatment of insanity,) had full opportunities of testing the efficiency of his views as to the practicability of curing the various forms of mental aberration by a patient and unwearied administration of physical agents, calculated to restore the brain and nervous system to a state of health, and thus, as a consequence, to re-establish sanity of mind. We have been much pleased with the editor's elaborate essay on religious insanity. This should be carefully perused by all persons engaged in the holy office of the ministry. His views are most sound and orthodox. The interest in question is replete with great article.

Dr. Winslow, when speaking of the curability of insanity, observes:

"It cannot but be a matter of the highest gratification to every humane mind to perceive, as the general result of the statistical tables of insanity hitherto published, that at least one-half of the miserable subjects of this most fearful calamity are capable, under proper treatment, of recovery or improvement. This cannot be said of many of the commonest diseases which afflict mankind. And yet how sedulously will friends and relatives watch the earliest germinations of consumption, for instance, and persevere in every remedy till the last gasp; while the caprices of temper, or the changes in character, which are the shadows of coming events far more frightful and deplorable than the excavations of scrofula, or the agonies of cancer, are from ignorance unheeded, or concealed from shame; and when the necessary seclusion has at length been sought for, how impatient for results, how anxious for interference, how wearied of expense, or desirous of change."

In reference to the education of young persons predisposed to insanity, the editor remarks:

"The early education of all such requires much attention. Great pains should be taken to form a character not subject to strong emotions, to passion, and caprice. Among the most frequent causes of insanity, in those not predisposed to it, is the over-indulgence of the appetites and pas-

sions in early life; and to those who inherit a tendency to this disease, such a course is highly pernicious. The utmost attention should be given to securing a good bodily constitution. Such children should be confined but little at school; they should be encouraged to run about the fields, and to take much exercise in the open air, and thus insure the equal and proper development of all the organs of the body. They should not have the intellect unduly tasked. Very early cultivation of the mind, and the excitement of the feelings by the strife for the praise and the honour awarded to great efforts of mind and memory, is injurious to all children, and to those who inherit a tendency to nervous diseases or insanity, most pernicious."

The important subject of the *Education of Idiots* is occupying much attention at this moment. Dr. Winslow's journal contains many valuable essays on this matter. In reference to this point, the editor exclaims:

"What an occupation—the cultivation of minds all but utterly sterile! And what can repay the originators of this Divine work?—unless it be the consciousness that they, and the labourers in it, are permitted to clothe with sense and reason, however limited, those whom a mysterious Providence has placed on the earth clothed with something like brutality! The holy attempt to awaken faculties hitherto dormant, to restore to themselves and to God, as it were, these lost minds, demands the praise of mankind, as the most stupendous of human endeavours,—endeavours happily not without success; gleams of intelligence shine occasionally through the mental darkness, and these, fostered during days, months, and years, have, in certain instances, increased in number, and have even become combined into a steady, continuous, mild light of reason, shining from the crewhile vacant eyes of the idiot."

The following remarks, in reference to the importance of paying particular attention to the minute comforts of those unhappily suffering from disturbed mind cannot be too generally made known.

"If it be necessary for the treatment of pauper patients that such especial attention should be paid to these points, *à fortiori* how absolutely indispensable is it that patients of a higher class, confined in private asylums, should have around them all the comforts and little elegances of life to which they have been accustomed when well, and whilst at home! It is impossible to be too careful in directing that all the service of the table should be in accordance with the habits of the patients. The sense of banishment from home, and of confinement, and the consciousness of mental

infirmity and dependence, are mitigated in the mind of many a silent, uncomplaining patient, by these means. Among the depressing recollections of the insane of the higher classes, when recovering from insanity, none are more frequent, or felt to be more degrading, than those connected with any want of respect shown to them, or any disregard of decent customs as to their meals. Yet, without great attention, they will sometimes be found, when quite well enough to appreciate what is done, sitting down to a dinner of meat, vegetables, and pudding, all sent to them on one plate. Negligences of this kind produce fretfulness and discontent, and tend to retard convalescence. If attendants are allowed to practise this kind of negligence, they soon fall into habits of rudeness, and even of inhumanity,—fancying that the patients do not observe their conduct, and that their feelings are of no consequence."

The above extracts from the pages of the *Journal of Psychological Medicine* will be sufficient to justify the laudatory observations which in duty we felt ourselves bound to make in reference to Dr. Winslow's quarterly periodical.

We augur much good from the circulation of this Magazine.

PRACTICAL SERMONS. *By the Rev. W. FITZGERALD, B.A., Curate of Clontarf.* 1847.

Dublin: M'Glashan.

THE sermon is a form of publication presenting many obvious attractions both for preachers and congregations; nothing so easy for the pastor, few more profitable for the flock. But its facility is its danger. There never was an age, whatever croakers may say, in which there was so much good preaching as now, but at the same time there never was one, we are equally bound to maintain, when so many indifferent volumes of sermons were published. The beautiful volume before us does not happily come under this description: it is sustained by competent learning, biblical and profane; and while as far as possible from common-place, possessing in fact an unusual degree of freshness, exhibits no straining after effect. The discourses have every characteristic to admire. They are evangelical, earnest, and full, while simple and short; logical and consecutive in thought and expression, yet divested of much of the technicality of hacknied modes of arrangement. The topics are various, but the chief prominence is properly given to the work and person of the Son of God. As specimens of enlightened criticism, we commend the two discourses on the *Royal Priesthood of Christ*, from the 110th Psalm,

together with that on the Resurrection of our Lord. There is an admirable sermon also on the duty of searching the Scriptures, in which the author powerfully vindicates the right of private judgment in opposition to the church or the ministry that would impugn or curtail it. He most correctly affirms, that never did God, even to the Jewish priesthood, vouchsafe "such official infallibility as would justify the people in reposing implicitly upon their judgment." We can only indulge ourselves with one sentence more on this point, worthy of being written in letters of gold in these days: "The Jewish church was so far from being infallible, that when He who was the Truth himself came among them, they rejected, condemned, and crucified him. And for the few who did receive him, it was by steadily refusing to be guided by the judgment of the church,—it was by attending to evidence which that church rejected,—by interpreting Scripture to senses which the church condemned,—in a word, it was by an honest and courageous disobedience to the will and authority of their ecclesiastical superiors, that they were preserved from having share in the general treason of their church and nation."

We cannot but rejoice that the Irish church numbers among its divines, and the Irish university among its staff of professors, men who think and write in such a style as this.

MEMOIRS and LITERARY REMAINS of the late Mr. DAVID LANGTON, of Stoke Newington; many years Assistant Secretary to the London Missionary Society. *By the Rev. THOMAS TIMPSON; with a Review of his Character. By the Rev. THOMAS AVELING.* 18mo. pp. 252.

Aylott and Jones.

We had the happiness of a very friendly intimacy with Mr. Langton, for the greater part of the period in which he held office in the London Missionary Society. He was a man of no inconsiderable wisdom, and breathed an ever-fervent and exalted piety. He had fine business habits in his office, and was much and justly esteemed by the church and pastor at Kingsland. We heartily rejoice to see this memoir of our departed friend. His "Thoughts on Religious Subjects" will be greatly valued, for their soundness and their hallowed fervour. Mr. Timpson has performed a very acceptable service to the Christian world, in rescuing from oblivion the memory and the Literary Remains of this truly good and estimable man.

## Obituary.

THE REV. DAVID RUSSELL, D.D., OF  
DUNDEE.

THE removal by death, without warning, of this standard-bearer, in the midst of an unspent course of usefulness, was an event which, with all our early and grateful recollections of him, fell upon us like the shock of an earthquake, or the sudden outburst of a thunder-cloud. We felt awed and subdued, and could only exclaim—"Shall not the Judge of all the earth do right!" Who that saw Dr. Russell in his pulpit, on the third Lord's day in September, and listened to the three effective discourses which he then preached, could have imagined that he was then delivering his last message, and uttering his last warning to his beloved flock? But, alas! it was even so;—his hour was come;—his work was finished; and, without a single pause in his onward and upward career as a herald of the cross, he passed, as in a chariot of fire, to his bright crown and his imperishable reward.

Some of God's servants are called to supplement their public instructions by years of patient endurance, or by long silence in the place where their voice has been melody in the ears of listening throngs; but the sole legacy bequeathed by Dr. Russell to his numerous charge, was a ministry of thirty-nine years, maintained in full vigour to the last, and illustrated by a life of blameless integrity and unwearied goodness. But oh, what a legacy was this!—when we reflect on the surpassing qualities which entered into his pulpit labours, and on the rare virtues which shone forth in his official and private walks!

Our recollections of Dr. Russell trace back for the space of forty years. We heard him, for the first time, in 1808, when he was yet in the novitiate of his ministry, and when he moved in a sphere in which his lofty powers were never fully appreciated; but we can never forget those realizations of heavenly truth which thrilled our spirits, as he laid open the character of the omniscient Redeemer, revealing himself to the woman of Samaria, at Jacob's well. The preacher's figure, at that early period, was lank, his visage pale, and his gestures unimposing. His utterance was rapid, and the cadences of his voice were somewhat harsh as they fell on the ear; but no sooner had he got into his theme, than his rich biblical treasures began to disclose themselves, and for an hour and a half, without the cessation or pause of a single moment, *he poured forth a torrent of sanctified eloquence, conceived and uttered in the very*

spirit of Christ, and directed, with unerring aim, to the single and glorious object of setting forth the matchless knowledge and grace of Him who made himself known to the woman at the well. The impression of that moment when, with all simplicity and Christian gravity, the preacher resumed his seat, will never perish while memory and consciousness hold their seat. On the minds of his breathless audience he had riveted the impression that the Saviour, whose omniscience he had so vividly sketched, could "tell them all things that ever they did."

Since that period, and for more than thirty years, David Russell took the standing which was due to him both as a preacher and an author. He raised Independency in Dundee to its proper rank, and earned for himself a reputation extending far beyond his immediate sphere. His authorship, though not voluminous—having flowed in the direct channel of his own theological tastes—was a fair illustration of the particular cast and complexion of his biblical research. He was a clear and original thinker, without a particle of the affectation which sometimes disfigures the productions of men of acknowledged fervour. To Dr. Russell was vouchsafed, as the result of close study of the word of God, a large and comprehensive view of the several Divine economies; and hence we may assert, without fear of successful contradiction, that there are no works in our language which so satisfactorily and profoundly illuminate this important branch of Christian theology as the two volumes entitled, "A Compendious View of the Original Dispensation Established with Adam, and of the Mediatorial Dispensation Established through Jesus Christ;" and "The Old and New Covenants." A thorough examination of these masterly treatises would clear away half the mists which brood over the teaching of many an evangelical pulpit. The writer of this article can, from experience, commend these works to his brethren as among the freshest and healthiest productions of the age,—evincing an insight into the mind of the Spirit imparted only to men who dig into the mine of Scripture as one who searches after hidden treasures.

To thousands, in both hemispheres, Dr. Russell's "Letters, Chiefly Practical and Consolatory," have been as a light shining in a dark place. They have rendered definite their perceptions of the great plan of Divine mediation, and have taught them to seek and find their consolation in the truth of God and in the work of Christ, rather

than in the frames and feelings of an ever fluctuating personal experience. We never meet with a perplexed Christian without recommending these letters; and seldom has the experiment failed to produce the result of settled religious comfort.

We might refer, with equal satisfaction, to Dr. Russell's other works; for there are none of them common-place. His essay on "Infant Salvation" is a triumphant refutation of the heartless and almost Satanic theory of the perdition of departed babes, and a most substantial demonstration of the grounds upon which afflicted parents may conclude, with scriptural certainty, upon the beatitude of their little ones whom God has taken from the evil to come. His "Hints to Inquirers" are full of practical wisdom and scriptural pathos; and his appeal, entitled "The Present Position and Urgent Claims of the London Missionary Society" shows how ardently he loved that glorious institution, how little he sympathized with its querulous friends, and how eloquently he could plead its noble cause. But we refer with earnestness to one of his productions, which we long to see as a class-book in every family, and as a standing exercise in every school for the instruction of the young: we need scarcely add, that we allude to his well-known little volume, entitled "A Catechism of the First Principles of the Holy Scriptures," which deserves to be printed in letters of gold, and circulated all the world over.

There can be no doubt that Dr. Russell's penetrating insight into the meaning of Scripture, was the great power which pervaded alike his ministry and his writings. Without any parade of a scholarship which he never possessed, he was so conversant with all the modern aids to Biblical interpretation, and knew so well how to use or to reject the materials which came before him, that few who ever listened to his expositions, or perused his works, could venture to criticise his masterly unfoldings of "the living oracles." In him was fully demonstrated the fact, that a preacher or a writer needs no other quality to render him interesting to the public, than that he should learn with dexterity and power to educe the simple and sublime teachings of the Divine Spirit in the written word. With no remarkable powers of pulpit oratory, and no extraordinary graces of human diction, who ever listened to Dr. Russell, who ever read any production of his pen, without being thoroughly interested in his trains of thought?

The loss of such a man is a heavy calamity to the Christian church. He was the common property of his age and nation. Though in a sect, there was a sense in which he was not of it; but the catholic representation of all, in every place, who call upon

the name of the Lord Jesus, multitudes of whom have been indebted to him for the light and consolation which he has shed upon their path. We weep with his faithful, loving companion, now in the vale of years; but, with her, we rejoice in the prospect of soon meeting him in the undying and unclouded regions of eternal day: "The night is far spent—the day is at hand;" may we follow him, as he followed Christ, that we may at last share in his rest and partake of his glory. We commend Dr. Russell's church at Dundee to the generous sympathy and the fervent prayers of all the disciples of Christ who can appreciate the calamity which has overtaken them. May the God of peace be with them! May the spirit of peace and love preside over all their assemblies, and guide them in all their deliberations, and may the Great Shepherd and Bishop of Souls raise up for them an "able minister of the New Testament," who shall be honoured of God, to carry on that work which his distinguished predecessor had so nobly begun!

To this brief, but heartfelt tribute, we only subjoin a few dates, for the sake of notifying the epochs of our departed friend's career of beauty and brightness. He was a native of Glasgow; was born on the 10th of October, 1779, and died on Saturday, the 23rd of September, 1848, in the sixty-ninth year of his age, and the fortieth of his ministry. In 1803, he entered Mr. Haldane's academy, as a student for the ministry, where he evinced all the perspicacity of mind which he afterwards displayed. In March, 1807, he was ordained pastor of the then newly-formed church in Frederick-street, Aberdeen; but relinquished this discouraging charge in August, 1809, upon receiving an invitation to Dundee, where God had reserved for him all the successes and the joys of a most efficient and happy pastorate, continued without a single interruption of hallowed feeling for the space of nearly forty years.

His celebrity as an author drew from the senatus of the University of Vermont, in the United States, in the year 1834, the honorary degree of Doctor in Divinity, and never was such distinction less cared for, or more worthily sustained. The event, which has deprived the church and the world of this "burning and shining light," was occasioned by a seizure of apoplexy, followed by erysipelas in the head. The symptoms, though occurring in a most healthy subject, defied all medical skill. But he retained consciousness to the last, and bore a noble, but humble and unostentatious testimony to the all-sustaining power of those glorious doctrines which had been the cherished and almost exclusive themes of his ministry. We say farewell, for this little night of life, to our much-loved friend.

We hope soon to meet him where there will be no parting sighs, but where death-divided friends shall meet to part no more.

#### MISS E. M. FUCE

Was the only daughter of Mr. Thomas Fuce, coal-merchant, Bankside, now left alone, in his eighty-fourth year. She was the support and comfort of her remaining parent,—died of a cancerous disease, and was buried in the same grave as her mother, in Bunhill-fields, Sept. 27, 1848, by the Rev. S. Berne, of the Poultry Chapel.

The writer of these few lines wishes to deposit on her tomb, not a wreath of fading flowers, nor a poet's mournful elegy, but an offering of grateful praise to God, for a friendship of long standing in the Christian world,—a feeble expression of sincere sorrow for the loss which the interests of religion and philanthropy have sustained, and a frail memorial of heartfelt affection for departed worth.

Miss Elizabeth Fuce became early impressed with the importance of Divine truth, under the ministry of the Rev. W. Jay, at Surrey Chapel, and for many years united with that church and congregation, in connection with her parents, in every good and holy work. Their house, like that at Bethany, where Martha, Mary, and Lazarus dwelt, was the resort of the pious. There the first friends and founders of the Village Itinerant and London Missionary Society were accustomed to meet; and there the supplies that regularly occupied, year after year, the pulpit of the venerable Rowland Hill, and many of their children after them, have ever found a welcome home. The bearer of gospel tidings and "the beg-

ging case" were never sent empty away. To succour the aged, and keep the young from temptation was the study and joy of our departed friend. She was eyes to the blind, feet to the lame, and a succourer of many. She made the widow's heart rejoice; thus securing the love and esteem of a wide circle of friends, and exemplifying the truth of the adage, that

"Kindness is the key to the human heart."

Benevolence was her ruling passion, and, under the most unfavourable circumstances, showed itself strong in death. While her afflicted nature was struggling with pain and disease, and in the prospect of dissolution, her heart was still panting for opportunities of usefulness; and the wish was expressed to subscribe to a charitable institution, that she might be able to aid in securing an annuity for a poor and an afflicted individual.

She is gone to receive her reward! Will no sisters of mercy rise up to call her blessed, and imitate her example? Our fathers and friends, where are they?—we are fast following them to the grave! The millennium of the world is not yet come! The village itinerant will still go forth weeping, and bearing precious seed, and will need to be encouraged. The cause of the perishing heathen and of missions must still be sustained. The young, the aged, the afflicted poor, still need a benefactor. Arise, O God, plead thine own cause! Remember thy former loving kindness. Rouse us all from selfish apathy and torpor, and raise up multitudes to imitate the faith and charity of our beloved and departed sister.

PETER SIBBEK.

Birmingham, October 6, 1848.

## Home Chronicle.

#### VOLUNTARY TESTIMONY TO THE EVANGELICAL MAGAZINE.

MY DEAR SIR,—The claim generally put forth for the *Evangelical Magazine*, and which you have advanced in your August Number, though very good, is not that which I feel disposed to place in the foreground when advocating the claims of this periodical. I would notice—

First. The cheapness of the *Evangelical Magazine*. The price places it within the reach of every family.

Secondly. The soundness of its theology, united with deep-toned piety. I do not know any other periodical that matches it in this respect.

Thirdly. Its unsectarian character. In an age distinguished for its sectarianism, it is refreshing to read the pages of the *Evangelical Magazine*, where the heavenly spirit of Christianity is diffused, and where we are reminded that all who love the Lord Jesus Christ are one in him.

Fourthly. Its admirable fitness to produce serious impressions on the minds of the young. As the head of a family, I can speak from observation. I can truly and thankfully certify the great influence which it is fitted to exert in this department of usefulness.

Let each subscriber to the *Evangelical Magazine* procure one additional subscriber, and the circulation is at once doubled!

Your twelve applicant widows would thus be provided for.

I remain, with great regard,  
My dear Sir, sincerely yours,  
D. DEWAR, LL.D.

*Marischal College, Aberdeen.  
Sept. 23rd, 1818.*

#### AUTUMNAL MEETINGS OF THE CONGREGATIONAL UNION.

THESE important meetings were held at Leicester, on the 16th, 17th, 18th, and 19th of October. The attendance of pastors and delegates was large, and the services were peculiarly animating and refreshing. Though the weather was unpropitious, the preparatory prayer-meeting on Monday evening was such as to promise well for the character of the subsequent sittings of the Union. Dr. Morison presided, and, after suitable prayers by Messrs. Mays and Goode, delivered an address introductory to the deliberations and solemnities which were to follow. He paid a just tribute to the memory of Drs. Payne and Hamilton, which indicated strong personal regard.

On Tuesday morning, at half-past nine, the regular proceedings of the Union were entered upon, in Gallowtree Gate chapel. Mr. Binney, as chairman for the year, presided, and after prayer and praise, delivered an address remarkable for its acute discrimination and touching beauties. It was wholly devoted to the recent losses which have been sustained by the Congregational body, and furnished striking portraits of the men who have been so suddenly removed from the midst of us. We sincerely hope that Mr. Binney will be induced to comply with the earnest request of the assembly to commit it to the press. The remaining portion of the morning sitting was occupied in listening to papers, by the Rev. Messrs. Martin and Poor, on questions connected with the improvement of our Sunday-schools, particularly in reference to special services for the children, and the more extensive formation of classes for senior pupils, with a view to retain them in connection with our schools at the period when they generally retire from them. After dinner, at which Dr. G. Legge presided, an interesting discussion arose on the subject of *Regium Donum*, when a committee was appointed to prepare a resolution which should express the strong disapprobation of it by the Union, and their earnest desire that its present distributors belonging to the Congregational body, would no longer receive it at the hands of Government, nor convey it to their brethren. The resolution was unanimously adopted. On the evening of Tuesday, Dr. Harris preached the annual ser-

mon, in Bond-street, to a crowded assembly, from the words: "The kingdom of God is in power." It was one of his happiest efforts, and was listened to with breathless attention. On Wednesday morning the Union resumed its sittings at the same hour as on Tuesday. After worship, three interesting papers were read by Mr. Wells, Edward Swaine, Esq., and Dr. Massey, on the methods to be pursued by Congregationalists, most calculated to draw the artisan population of our country into contact with our churches. A most important discussion followed, which, with the printing of the papers, will, we trust, lead to very beneficial results. After dinner, steps were taken to adopt vigorous measures for preventing the proposed endowment of popery. On the evening of Wednesday, the ordinary meeting on behalf of British missions was held, at Bond-street, G. Leeman, Esq., of York, in the chair. The speakers were Messrs. Binney, Smith, Wells, Reed, James, and Dr. Massey.

On Thursday morning the last session of the Union was held, and after devotional exercise, a free and fraternal discussion took place, on the present state of the Congregational Denomination in England and Wales, at which many deeply affecting details were entered into, greatly calculated to fan and extend the spirit of vital godliness. On the evening of the day, a public meeting for the promotion of purely voluntary education, as conducted by the Board of General Education connected with the Union, was held at Bond-street chapel; George Leeman, Esq., in the chair.

The spirit which pervaded all the meetings was devout and fraternal, and cannot but be followed by the happiest results to the denomination. The great hospitality of the Leicester churches to the pastors and delegates assembled, will be long and gratefully remembered.

#### ECCELESTON CHAPEL, ECCELESTON-SQUARE.

THIS elegant structure, built for the accommodation of eleven or twelve hundred hearers, was opened for Christian worship on Wednesday, the 11th of October. The day was fine, and the attendance was large, both morning and evening. The interesting services of the day were opened by the Rev. Dr. Morison, who first read a paper announcing the doctrines and ecclesiastical order to be maintained in connection with this new and commodious sanctuary, and then offered up the dedication prayer. The Rev. James Hill, of Clapham, read the Scriptures, and presented the general prayer; when Dr. Raffles, of Liverpool, preached a most animated and appropriate discourse, full of evangelical truth, from



2 Cor. ix. 15. The Rev. John Stoughton, of Kensington, concluded the morning service.

A large company of ministers and Christian friends, from various parts of the metropolis, ladies and gentlemen, then sat down to dinner in the spacious school-rooms below the chapel; when Dr. Raffles presided, and, with his ordinary tact and benevolence, imparted a measure of his own kind and generous spirit to all around him. Addresses were delivered touching on the events of the day, by the Rev. S. Martin, Dr. Morison, W. Piper, Esq., Roger Cunliffe, Esq., the Rev. George Smith, of Poplar, W. Walker, Esq., and the Rev. Mr. Gilbert, of Islington.

The evening service was opened by the Rev. J. Harrison, of Camden Town, when a very ingenious and effective discourse was preached by the Rev. S. Martin, of Westminster Chapel, from Luke vii. 5. The delightful engagements of the day were closed by the Rev. Thomas Greenfield, of Salisbury. Hymns were read by the Rev. Messrs. Goulty, James, and Greenfield.

We cannot but rejoice in the circumstances connected with the erection of this sanctuary. First of all, it is built at the entire cost of Seth Smith, Esq., (a member of Dr. Morison's church,) who declined a collection even at the opening. Secondly, it is placed in the midst of a dense and increasing population, where no other place of worship at present exists. Thirdly, it is so fine a specimen of the style of architecture to which it belongs, and is, moreover, so beautifully and tastefully finished, that it is peculiarly adapted to the genteel neighbourhood in which it stands. We trust a blessing will rest upon the undertaking, and that the example will be followed by other wealthy Congregationalists.

#### RECOGNITION SERVICE AT THE TABERNACLE, GREENWICH.

By the decease of the late amiable and respected Mr. Chapman, for many years pastor of the church and congregation assembling in the Tabernacle, Greenwich, Mr. Lucy, late of Bristol, who had been his associate in office before his death, has now succeeded to the entire pastoral charge, by a careful ballot of members, and was publicly recognized in his new position on Thursday evening, the 12th of October, in the presence of an overflowing assembly, evidently deeply interested in the man of their choice. Mr. Jeula opened the delightful service, by prayer and reading the Scriptures. The Rev. J. Watson, President of Hackney College, commended the pastor and flock to the care and sympathy of the great Shepherd. Dr. Leifchild delivered a powerful address to his friend, Mr. Lucy, and the members of the church, from Eph.

iv. 11, 12,—"And he gave some pastors and teachers, for the perfecting of saints." After prayer by Mr. R. (Baptist,) Dr. Morison addressed seasonable counsels to the general he from Rom. x. 17, and James i. 22. "cometh by hearing;"—"not hearers deceiving your own selves." Mr. P. closed the interesting engagements of evening by prayer and the apostolic diction. Mr. Lucy's ministerial benediction in the neighbourhood were all present greet him in his work. The service truly refreshing. May God now send prosperity!

#### BISHOPSGATE CHAPEL, LONDON.

THE Rev. J. C. Galloway, A.M., formerly of West Bromwich, and late of St. New Brunswick, having been constantly by domestic affliction to relinquish his connection with the Colonial Missionary Society, has accepted a unanimous call to pastoral office in connection with the H. Townley, at the above place of worship, and entered upon his labours on the 10th of September last.

#### ACADEMIC HONOURS.

THE Senatus Academicus of the University of Giessen, in Prussia, has conferred the degrees of Master of Arts and of Philosophy upon the Rev. Samuel Galloway, late of Lancaster. In this case, the degrees conferred are not merely honorary, in order to obtain his diploma, Mr. Galloway to pursue a prescribed course of reading and then to proceed in person to Giessen, where he passed through a regular examination before the faculty of professors.

#### ORDINATIONS.

On Wednesday, the 4th Oct., Mr. J. Wight, late student in Highbury College, was ordained as pastor of the Congregational Church assembling in Blackfriars Chapel, Aberdeen. The solemn and interesting services were commenced by Mr. Wallace, of Frederick-street Chapel, who led the devotional exercises, and appropriate portions of Scripture; the readings were put by Mr. Arthur, one of the pastors in the church in George-street, who were answered most satisfactorily by Mr. Wight, who witnessed, indeed, a confession before many witnesses. Mr. Thomson, the senior pastor of the church in George-street, offered up the ordination prayer, accompanied with the imposition of hands, in which he was joined by the ministers present; the young pastor then solemnly and faithfully addressed his father, the Rev. Henry Wight, of Edinburgh; the Rev. James R. Can-

of Edinburgh, addressed the church from Romans i. 11 and 12; both the charge to the pastor and the address to the church were characterised by the peculiar excellences that severally distinguish the two gentlemen who delivered them; the services were concluded by the Rev. Mr. M'Niel, of Elgin, who engaged in prayer, and pronounced the benediction; the chapel was crowded by a most respectable audience, and the young pastor received a cordial welcome from the members of the church as they retired from the chapel at the close of the services.

On Thursday, July the 6th, the Rev. J. Ewing, late of Spring-hill College, Birmingham, was ordained to the pastoral office over the church and congregation assembling at Grove-street Chapel, Boston. The Rev. A. Creak, M.A., of Lincoln, commenced the service by reading a portion of Scripture and prayer; the Rev. T. R. Barker, of Spring-hill College, Birmingham, delivered a most elaborate and luminous introductory discourse; Rev. P. Strutt, of Spalding, asked the usual questions; the Rev. E. Brookes, of Sleaford, offered up the ordination prayer; and the Rev. A. Ewing, M.A., of Gosport, (father to the minister,) gave a most solemn, affectionate, and faithful charge.

After the services, about sixty ministers and friends partook of a cold collation, in the lower school-room, when addresses were delivered on the duties devolving on Christians; and more particularly urging the necessity of union and co-operation among the churches in the southern division of the county.

At five o'clock about 200 sat down to tea in both school-rooms, after which they retired into the chapel; when the Rev. J. Kennedy, M.A., of Stepney, London, delivered an eloquent and powerful discourse to the church and congregation.

Among other ministers present were the Revs. Dr. Hillier, of Spilby; Gladstone, Horncastle; Gallsworthy, Pinchbeck; Rose, Alford; Dickinson, Kirton; Metcalf, Lincoln; with other ministers of various denominations in Boston and its neighbourhood. The services of the day were well attended, and deeply interesting.

On Tuesday, September 5th, the Rev. Joseph William Griffiths was ordained pastor of the Independent church at Grays, Essex. The usual services were conducted by the Revs. R. S. Bailey, F.S.A., of Sheffield; J. B. Talbot, of London; J. Young, M.A., of Poplar; S. Smith, T. Adams, and others.

There was a good attendance on each occasion. After the first service, the mini-

sters and friends of the cause, to the number of fifty, partook of an excellent repast, provided for the occasion.

THE ordination of the Rev. T. E. Drover, late of Newport Pagnell College, to the pastorate of the Congregational church assembling in Mill-street Chapel, Wincanton, Somerset, took place on Tuesday, the 4th of July. The Rev. Josiah Bull, A.M., of Newport Pagnell, delivered a most suitable introductory discourse. The Rev. E. P. Erlebach, of Mere, asked the usual questions; the Rev. W. Skinner, of Bruton, offered the ordination prayer; and the Rev. John Watson, Theological Tutor of Hackney College, (late of Newport Pagnell College,) gave a very affectionate and excellent charge to the young pastor. In the evening, the Rev. Henry Quick, of Taunton, preached a striking and appropriate sermon to the church and congregation. The Rev. J. Nunn, of Shepton Mallet, and the Rev. J. Whiting, of Wareham, with other ministers, took part in the services of the day, which were of a deeply interesting character. The attendance on the services was good, and it is gratifying to state that the prospects of the newly-ordained pastor are of a very encouraging nature.

THE public recognition of the Rev. William Shaw, late of Highbury College, as pastor of the Independent church assembling in George's-street chapel, Cork, took place on Wednesday, the 13th of September last.

The services of the day were commenced at noon by the Rev. James Gailey, of Cove, (Presbyterian,) who read the Scriptures and prayed. The introductory discourse, a clear and comprehensive statement of the great principles of Congregationalism, was delivered by the Rev. John Burnet, of Camberwell, the former pastor of the church in Cork.

The usual questions to the minister were proposed by the Rev. William Tarbotton, formerly of Totness, now of Limerick. The ordination prayer was then offered up by the Rev. Samuel Shaw, of Moy, father of the young pastor. The charge was delivered with much affection by the Rev. William Urwick, D.D., of Dublin, from 2 Tim. ii. 1.

In the evening, Mr. Burnet addressed the church and congregation, on their duties and obligations, from Phil. i. 9.

On Thursday, 5th October, the Rev. Samuel Hebditch, late of Highbury College, was publicly recognized as pastor of the Independent church, Ashburton, Devon. The Rev. Dr. Allcott opened the service.

by reading the Scriptures and prayer; the Rev. E. Jones, of Plymouth, gave the introductory discourse, in which the principles of Congregational Nonconformity were set forth with great clearness and force; the Rev. J. Pyer, of Devonport, asked the questions; the Rev. E. Paltridge, of South Petherton, offered the designation prayer; after which a most affectionate and impressive charge was given to the young pastor by his late tutor, the Rev. J. H. Godwin. In the evening, the Rev. W. Spencer, of Devonport, ably stated and enforced the duties of the church and congregation.

Mr. Hebditch settled in this town in April last; and both pastor and people appear to be enjoying the smile of the chief Shepherd.

#### CHAPEL OPENED.

AN exceedingly neat village Chapel, reflecting great credit on the architectural taste and talent of Mr. Woodland, Ramsgate, was opened for Divine worship, on Sept. 13, at Upstreet, near Canterbury; on which occasion sermons were preached by the Rev. D. Harrison, Whitstable, and the Rev. H. J. Bevis, Ramsgate.

#### HEREFORDSHIRE CONGREGATIONAL ASSOCIATION.

The first Congregational Association for the county of Hereford was formed at Ledbury on the 6th of October last; the ministers present were,—Revs. J. Hyatt, of Gloster; White, of Hereford; Owen, of Bromyard; Buck, of Ross; Pinn, of Whitchurch; and Chancellor, of Ledbury. Several lay delegates assisted on the occasion. Interesting and encouraging statements were given respecting Ledbury, Ross, and Bromyard, at which towns a hopeful revival in religion has taken place.

The cases of several other towns and villages comparatively destitute of the means of grace were considered. It is confidently expected that the Association just formed will be the means of facilitating intercourse between the few Independent churches at present scattered about the county, and of producing more vigorous exertions among all Christians on behalf of the thousands in Herefordshire, who have so long lived in darkness and in the shadow of death. Their claims on the Christian church are urgent, and require prompt attention. All religious and statistical information respecting the various Independent churches in Herefordshire, as well as respecting those places either in want of ministers, or entirely destitute of the preaching of the gospel is earnestly solicited by the Secretary, Rev. H. J. Chancellor, of Ledbury. The Treasurer to the Association is Mr. Abley, Hereford.

#### NEW INDEPENDENT CHAPEL, LEDBURY.

THE Independent Chapel in this town is now so old and inconvenient, that it is absolutely necessary to build a new one. It has been built about 150 years, and will not hold more than 150 persons. The number of hearers has so considerably increased, that on sabbath evenings there is not sufficient accommodation for them. The friends now assembling in the present place of worship are exceedingly anxious to raise a new one, in a more open and convenient situation, and have determined, with the assistance of others, to commence the work at once.

The parish of Ledbury contains a population of about 5,000; but there is not church and chapel accommodation for even 2,000. It is therefore proposed to build a chapel that will seat about 500; together with school-rooms for sabbath and day instruction.

The low state of religion in the town, the inadequate provision made for the spiritual and secular instruction of the people, as well as the inconvenient size, dilapidated state, and obscure situation of the present chapel, have induced the friends assembling in that place of worship, to make the present movement, and to solicit attention to the present appeal.

Signed, on behalf of the church and congregation of Independent Dissenters,

HENRY JOHN CHANCELLOR, *Pastor.*  
JOHN BURDEN, *Deacon.*

CHARLES EDWARDS, *Treasurer.*

This case is recommended by the Herefordshire Congregational Association of Ministers: viz.—Edward White, Hereford; D. W. Owen, Bromyard; W. Pinn, Whitchurch; W. P. Buck, Ross. Also by John Wyatt, Gloster; A. M. Browne, Cheltenham; W. V. Ellis, Esq. Gloster.

P.S. Contributions to be sent to the Treasurer.

#### SUFFOLK CONGREGATIONAL UNION.

THE autumnal meeting of this Union was held at Woodbridge, on the 4th and 5th of October last. There were present twenty-two ministers, belonging to the Union, and the Rev. J. Lord, Baptist, of Ipswich. The attendance on all the services was truly cheering and satisfactory. The introductory sermon was preached on Wednesday, Oct. 4th, at the Quay Meeting-house, by the Rev. J. C. Bodwell, of Bury St. Edmunds, from 1 Cor. xiii. 13.

A prayer-meeting was held at Beaumont Chapel, on Thursday morning, from seven to eight. The Union sermon on "The Influence of Prayer on Christian Character and Usefulness," was delivered at the Quay Meeting, by the Rev. W. Notcutt, of Ipswich, from Psa. lxxiii. 28, "But it is good

for me to draw near to God." After which the Rev. J. Whitby, of Ipswich, presided at the Lord's supper. A conference of members of the Union took place at 3 P.M., in the Quay vestry. The concluding service was held at Beaumont Chapel, at seven, when a large assembly was addressed by the Rev. G. L. Smith, of Halesworth, on "The obligation of Church Members to promote each other's Spiritual Advancement;" by the Rev. W. Warren, of Wattisfield, on "The obligation of Christians to seek the Salvation of Men;"—and by the Rev. J. Tyndale, of Needham-market, on "The importance of immediate decision for God."

The excellence and impressiveness of all the engagements forbid the special mention of any. A spirit of deep devotion, solemnity, and holy pleasure, eminently pervaded all the services.

#### HALF-YEARLY MEETING OF THE WEST MIDDLESEX ASSOCIATION.

THIS recently-formed and rising Association held its half-yearly meeting at Finchley, in the chapel of the Rev. Mr. Birch, on Tuesday, the 26th of September, when the Rev. Dr. Morison preached the half-yearly sermon from Matt. xxi. 28. Though the weather was very unfavourable, the attendance of pastors and delegates was remarkably encouraging. The great topic of the day was the new chapel at Isleworth, built by the Association, which has been full from the day of opening. As 400*l.* remain yet to be provided, in order to clear off the debt, it is hoped that liberal friends will come forward, at once, and aid this noble undertaking, upon which God has so peculiarly smiled. Mr. Birch and his friends, with a most commendable generosity, provided ample refreshment for the whole company assembled. To many, the day was very edifying. Let Congregationalism cultivate more practical union, and its strength will be greatly increased.

#### EALING, MIDDLESEX.

THE chapel erected for the use of the church and congregation under the pastoral care of the Rev. G. J. Adeney, at Ealing, Middlesex, was opened for public worship on Wednesday, the 4th of October.

The Rev. Dr. Morison, of Brompton, preached in the morning from Acts vii. 49, and the Rev. Dr. Leifchild in the evening, from Eccl. ix. 10.

After the morning service, above 100 of the friends dined together at the Assembly-room, which was tastefully decorated for the occasion. After the dinner, addresses were delivered by the Revs. Dr. Morison, W. C. Yonge, J. W. Richardson, J. T.

Cumming, E. Miller, J. Dickinson, E. Davies, and Dr. Leifchild.

The attendance at the services was most encouraging; and the contributions during the day, including a few promises, amounted to upwards of 91*l.* The devotional exercises were conducted by the Revs. J. Mather, J. W. Richardson, T. W. Gittens, E. Miller, J. Davies, J. Dickinson, J. T. Cumming, T. Smith, and E. Davies.

Among the other ministers present in the course of the day were the Revs. W. B. Leach, T. G. Stamper, J. Edwards, W. A. Popley, G. Newbury, and T. W. Dawson.

The chapel, which is a neat and commodious edifice in the Gothic style, is erected on the site of the former place of worship, which was too small to accommodate the increasing congregation.

#### CALL ACCEPTED.

THE Rev. James Roberts, late of Ebenezer Chapel, Birmingham, has succeeded the late Rev. William Moore, at Bethesda Chapel, Truro, Cornwall, having entered on the pastorate there on the 13th of August last, with very gratifying prospects of successful ministration and pastoral comfort.

#### BINGLEY, YORKSHIRE.

THE Rev. William Atherton, who has sustained the pastorate at this place with increasing respect and usefulness for nearly eight years, having accepted the unanimous invitation of the church and congregation assembling in Upper Chapel, Idle, formerly the scene of Professor Vint's labours, and recently that of the Rev. J. Stringer, Secretary to Airedale College, to become their pastor, resigned his charge at Bingley on the 26th Sept. On which occasion, amid a numerous attendance of friends, all expressing but one feeling,—that of sympathetic regret and affection,—he was presented by the senior deacon of the church with a valuable piece of silver plate, bearing an appropriate inscription, as a memorial of their regard and esteem to him whose labours they prized, whose counsel they valued, and whose best earthly and everlasting good they earnestly supplicated. The people retired deeply moved, and cannot but long remember the parting scene. It was truly gratifying to witness the strong attachment that existed between the pastor and his people. Mr. Atherton entered upon his new sphere on the 1st of October, 1848, with most encouraging prospects of comfort and usefulness. May his valuable ministrations be succeeded by the "Spirit poured out from on high!"

## General Chronicle.

### THE DISHONESTY OF ROMANISM.

THE *North British Review* for February has well exposed this, in the person of Dr. Wiseman, the Roman Catholic Bishop for the metropolis:

"It is a melancholy fact, that the most respectable divines of the present day in the church of Rome do not hesitate to quote passages in favour of their doctrines, as the most decisive authorities, knowing them to be false. This sort of dishonesty taints the whole religious literature of that church. They seem to think it perfectly innocent. We make this remark with pain, but we make it deliberately, being obliged to advert to one glaring instance of it in connection with our subject. Bellarmine quotes a homily ascribed to Athanasius, in which there is a prayer to the Virgin, and gives it as a proof that the great champion of orthodoxy invoked the mother of Jesus. Yet, when pronouncing his judgment on the different works assigned to Athanasius, he condemns the treatise containing this homily as a forgery, declaring the evidence against it to be irresistible! Ever since Bellarmine, it has been excluded from the works of Athanasius, and condemned by the most strenuous defenders of the church of Rome. The Benedictine editors, in 1698, classed it among the spurious works ascribed to him. They begin their preface thus:—'That this discourse is spurious, there is no learned man that does not now adjudge.' They prove from the style, and other internal evidence, that it must have been written three hundred years after the time of Athanasius.

"And yet," says Mr. Tyler, 'after the utter repudiation of the whole homily, as a work falsely attributed to Athanasius; after its unqualified condemnation by Bellarmine, after the Benedictine editors have declared that there was no learned man that did not adjudge it to be spurious, the forgery being self-condemned by evidence clearer than the sun; after Baronius has expressed his assurance that all learned men desirous of the truth would agree with him in pronouncing it to be spurious,—after all this, we find it quoted in evidence as the genuine work of Athanasius, in the middle of the nineteenth century, without the faintest shadow of an allusion to the combined judgment by which it has been condemned, or even any suspicion ever having been entertained of its being a forgery.'—p. 170.

"The author referred to is no less a personage than the Right Rev. Dr. Wiseman, recently appointed by the Pope, Bishop of the *Metropolis*, and well known to be the

most distinguished champion of Romanism in the United Kingdom,—an accomplished scholar and an eloquent writer. Could he be ignorant that he was deceiving his readers? He refers to a work as the production of Athanasius, (Serm. in Annunt. tom. ii., p. 401,) the irrefutable proof of whose spuriousness 'is drawn out at large by the Benedictine editors in the very edition and identical volume of the works of Athanasius to which Dr. Wiseman refers for his authority when he quotes the passage as genuine!'—(Dr. Wiseman's *Lectures*, vol. ii., p. 108. London, Booker. 1836. See also Berrington and Kirk, pp. 430, 431.)

"There are many other instances in which Dr. Wiseman has been convicted by Mr. Tyler, the Rev. W. Palmer, and others, of adducing quotations in evidence which betray either the most unaccountable ignorance or the most culpable fraud. But in such a case ignorance would not be disgraceful, it would be highly blameworthy."

### THE CHURCH CAN ONLY LOOK TO HER HEAD.

"THE Church," says D'Aubigné "ought to look for her subsistence only to her Head. I fear that the more she looks beyond herself for the treasures by which she must live, the more she will dry up those in her own bosom; whilst, on the contrary, the more that the life of the Church shall be appealed to, the more will that life be seen to develop itself in her, and to bear precious fruits. Wealth, then, abounds in all quarters. 'Never were we so rich as after having given everything,' said to me once a layman of the Free Church of Scotland, who gives to it the third of his substance. I believe that this will hold true in the things of the Spirit still more than in regard to the good things of this life: 'To him that hath shall be given, and he shall have more abundantly.'"

### AFRICA.

#### PROGRESS OF CIVILIZATION AT LATTAKOO.

AT Kuruman, or New Lattakoo, the scene of Mr. Moffat's labours, the progress of civilization is astonishing. The merchants upon the stations during the past year, disposed of 1,000*l.* worth of goods, consisting of haberdashery, hardware, and tools; besides what was sold by other traders. Since the receipt of the Bechuana New Testament, nearly 100*l.* worth have been sold, and a sum above 30*l.* has been received for hymn-books. The number of

church-members is 246: six native assistants are employed in missionary work. A great portion of the Scriptures has been rendered into their language, and other portions are in progress. Besides school-books, an edition of 10,000 copies of the Assembly's Catechism has been printed, and the missionaries are carrying through the press a version of the "Pilgrim's Progress." The schools are in an efficient and prosperous condition, and the number of readers is rapidly increasing.—*Christian Spectator*.

### TRACT SOCIETY.

#### THE JUBILEE FUND.—THE AMOUNT OF CONTRIBUTIONS.

THE Committee gratefully acknowledge that the receipts of this special fund rather exceed 2,000*l*. They look at the present contributions as an earnest of the intentions of their friends, and they entertain a sanguine hope that their future generous offerings will raise the Jubilee Fund to an amount which will enable them to devise liberal things for Ireland and the opening countries on the continent of Europe, without entrenching upon the Society's ordinary income.—*Ibid*.

#### WHAT HAS THE TRACT SOCIETY DONE SINCE APRIL LAST?

THE following grants have been made to the countries specially noticed in the Jubilee appeal since the close of the Society's last year's accounts in April:—Austria, 150*l*.; Germany, 355*l*.; France, 310*l*.; Switzerland, 41*l*.; Italy, 40*l*.; Ireland, 186*l*.:—Total, 1,082*l*.—*Ibid*.

#### WHAT DOES THE TRACT SOCIETY INTEND TO DO SPECIALLY FOR IRELAND?

THE Committee intend to publish a few brief, practical, evangelical tracts, by competent writers thoroughly acquainted with the Irish character. Such tracts to be as much as possible in the peculiar style and manner of the people; they will have a new form, and differ in appearance from the general tracts of the Society.

The Committee also intend to publish small books for Romanists, to counteract, if possible, the evil tendency and influence of the books entitled, "The Path to Paradise," and "The Key to Heaven,"—two highly popular Roman Catholic books; and also a cheap edition of "The Life of Martin Boos," a useful work for extensive circulation in Ireland.

Some of the Society's correspondents are anxious for the publication of short portions of Scripture in small tracts, and in a neat form; such as Scripture narratives, the Parables, or particular chapters which

may tend to counteract Popish errors. One friend writes: "They should be headed with a wood cut on the subject, or something which, as a picture, or for its sake, the people would like to keep. Such pictorial portions would be excellent things to give to children, through whom large portions of Scripture might be carried into Roman Catholic houses." These scriptural tracts the Committee hope to undertake.

The Committee have maturely considered the importance of employing *colporteurs* for the sale of the Society's works in Ireland. There are many difficulties in the way of efficiently promoting the plan; yet, looking at the great want of religious books in many parts of Ireland, and the painful indifference of the people to evangelical truth, the Committee think that the plan should be fairly tried. They hope to secure ten pious, devoted *colporteurs* to itinerate through the country, under careful superintendence.—*Christian Spectator*.

#### WHAT DOES THE TRACT SOCIETY INTEND TO DO FOR THE CONTINENT OF EUROPE?

THE Committee have determined to offer prizes for good, evangelical tracts, not exceeding two sheets, to be adapted to the present circumstances of France, Italy, and Germany. Prizes of 25*l*. will be given for each of the best tracts in French, Italian, and German; and prizes of 15*l*. for each of the second best tracts in such languages. The subjects of the tracts, and the parties to adjudicate them, will be shortly arranged.

The Committee have made liberal grants of tracts for *colporteurs* in different parts of the Continent, and intend to continue their aid, believing them to be the means of most extensive usefulness.

The Committee are arranging other plans for the efficient circulation of Divine truth, partly by the publication, in a neat form, of portions of the Scriptures, with suitable notes. These plans the Committee hope to be able soon to mature.

These statements they hope will induce many friends to increase their efforts for the Jubilee Fund, without which the usefulness of the Society in these eventful times will be greatly impeded.—*Ibid*.

#### WILL THE CLERGY AND MINISTERS OF OUR COUNTRY ASSIST?

THE Committee have made to them the following special appeal.

"Can you be the Society's advocate to your own congregation, by preaching a collection sermon, the proceeds to be specially devoted, as your people may wish, to Ireland, France, Italy, or any other European nation to which access can now be obtained? If it be impracticable to secure

a sabbath-day collection, may we ask you to plead our cause at a week-day service, or by a lecture in your school-room?"

The Committee trust that many of the Society's ministerial friends will kindly make the suggested effort. A small collection from many congregations, will greatly swell the Jubilee Fund.

The Rev. Algernon Wells, of Clapton Chapel, has announced a collection after a sermon by the Rev. James Sherman.—*Christian Spectator*.

#### TRACTS IN CHINA.

"We spent," say Messrs. Stronach and Pohlman, "two days in an excursion to the towns and villages in this vicinity, the most interesting of which was a trip to the large city of Chiang Chin, (about thirty-five miles distant,) during which we had frequent opportunities of addressing large crowds in the villages on the side of the river which leads to the city, and in the city itself. It is perhaps twice as large as Amoy, and is surrounded on every side by considerable villages. We were, as usual, well received, the whole population seeming anxious to see us; and we were followed by great multitudes in our visits to the large and ancient temples, which are the boast of the city. In these, and at the very feet of the gigantic images worshipped in them, we addressed attentive audiences on the great topic of our mission, and met with not a single interruption, while demonstrating the folly of idolatry in scenes where it had so long reigned, and the glory of that Saviour who came to abolish all worship but that presented in spirit and in truth to the great Father of our spirits. Tracts were sent to the residences of the principal mandarins; and before we left, one mandarin, who had not received any, came down himself to the river-side to ask us to send him some."—*Ibid*.

#### GENEVA.

##### SKETCH OF MERLE D'AUBIGNE.

(From the Rev. Robert Turnbull's *Pulpit Orators of France and Switzerland*.—See *Review Department*.)

GENEVA has been celebrated for centuries as the residence of great and good men. Rising, with a modest and unpretending aspect, amid the rich and varied scenery of Lake Lemman, parted by the blue waters of the Rhone, and protected, at a short distance, by the Alps on the one side and the Jura on the other, it has sheltered more men of genius and scholarship than any other city of its size in the world.

Among these Dr. Merle, usually styled D'Aubigné—a name borrowed from his maternal ancestors, and highly distinguished in the annals of France and Switzerland, is among the most celebrated at the present time. At once a historian and a preacher of extraordinary genius and eloquence, he deserves a high place among the pulpit orators of France and Switzerland. His remote ancestors were Huguenots, who fled from France to Geneva in the reign of Louis the Fourteenth. His father, Amie Robert Merle D'Aubigné, a worthy citizen of Geneva, had three sons; the oldest and youngest of whom are respectable merchants, one in the city of New York and the other in New Orleans, and the second is J. Henry Merle D'Aubigné, the subject of this sketch.

He was born in the year 1794, on the margin of Lake Lemman, just beyond the city walls, where he yet resides, in the house which belonged to his father—a charming retreat for a man of genius. He was educated at the Academy, or University, as it is sometimes called, of his native city, and was destined for the ministry of the Protestant Church. But we must go back a little, and introduce him to our readers, as the Providence of God introduced him to the work of the ministry, and the field of literary and religious enterprise, which he so worthily fills.

In Scotland were two Brothers, James and Robert Haldane, the sons of a wealthy country gentleman, who lived, as too many are apt to live, without any distinct recognition of their relations to the unseen world, and wholly engrossed with the engagements and pleasures of time. Both had received a liberal education, and gave indication of high talents and great energy of character. The youngest was captain of an "East Indiaman;" but on one occasion, when making preparation for a voyage to India, was delayed longer than usual, and, as he had little to do, was induced to study the Scriptures. The consequence was, that he found his heart engaged, before he was aware, in the great and thrilling truths of the Gospel. Other circumstances conspiring, he was induced to abandon his commission, and, instead of going to sea, gave himself to study and the preaching of the Gospel, in the suburbs of Edinburgh. He subsequently became the pastor of a large Baptist church in that city, and has been the means of accomplishing an untold amount of good.

His conversion, of course, greatly affected the mind of his brother; who, it is said, was not altogether pleased with the change. But skating one day upon a deep pond in his pleasure-grounds, the ice gave way, and he sunk, without the power of extricating himself. He continued in this situation for

some time, and would have been drowned, had not one of his servants, passing that way, come to his relief. This, concurring with the impressions received from his brother's conversion, gave a new current to his thoughts. He was induced to investigate the subject of Christianity, and yield his heart to its high claims. He sold a large portion of his property, and devoted it to benevolent uses; and what was yet better, he devoted his fine talents to the cause of Christ. He became the author of several religious works, which evince great talent and piety, and, among others, one on the Evidences of Christianity, which is among the best ever written upon that subject.\*

Subsequently Mr. Haldane made a journey to the continent of Europe, and took up his residence for some time at Geneva. He was much affected with the low spiritual condition of the Protestant Churches there, which had become infected with the rationalistic and neological views prevalent in Germany. Indeed, the clergy themselves had so far departed from the faith of the Reformation, as to reject nearly all the fundamental doctrines of the Gospel, particularly the divinity of Christ and the doctrine of atonement. Mr. Haldane made himself acquainted with the students attending the Theological School in Geneva, and invited a number of them to his house, and, by free conversation, endeavoured to teach them the principles of Evangelical truth, and the nature of vital religion. At the same time he formed them into an association for prayer, in which exercise they spent much time at his residence. This course was continued for some time, till at last quite a number of the young men abandoned their scepticism, and yielded their hearts to the claims of a pure and elevated faith. Among these were Felix Neff, subsequently pastor in the high Alps, and one of the purest and most devoted men that ever lived; Henry Pyt, another well-known and truly pious man, and Henry Merle D'Aubigné, the author of the "History of the Reformation," and President of the New Evangelical School of Theology in Geneva.

We had the pleasure, a few years ago, of meeting Dr. Merle, at his residence in Geneva, and at the house of Colonel Tronchin, on the south-western shore of the lake. He is a noble-looking man, with much dignity and affability of manner. He has the appearance of robust health, although, like most other hard students, he frequently suffers from indisposition. His

complexion is dark, and somewhat florid; his hair black and massive; forehead broad and capacious; eyes dark and piercing, overshadowed with immense bushy eyebrows, and his whole countenance indicative of intelligence, decision, and energy. He speaks with rapidity and force, much in the style that he writes, evincing great enthusiasm and imagination. Intermingled with all this, is a vein of sobriety, discrimination, and good sense, exceedingly racy and refreshing. Occasionally, he seems dogmatic, and almost intolerant; but this arises from the clearness and decision of his views—the depth and fervour of his feelings. In his family and among his friends, he is distinguished by his amenity and kindness. Simple-hearted as a child, he loves his home and his kindred, and takes great delight in long rambles and tours among the mountains. His family is large and interesting; and one of the most pleasing sights that one sees, on entering his house, are the caps, hats, and playthings of the children, hanging in the hall, surmounted by a large and well-used map of the United States.

We have already mentioned his conversion to vital Christianity, while a student in the Theological Seminary of his native city. Soon after his ordination, he travelled through Germany, visiting the various places renowned in song or story, and above all, the scenes of the Reformation under Luther. He traced the steps of that stern old hero, at Eisleben, Erfurt, and Wittenberg. He penetrated the depths of the Thuringian forest, where Luther had long wandered in disguise, near the old town of Eisenach; ascended the abrupt and conical mountain on which stands the venerable castle of Wartburg, and entered Luther's room, in which the master-spirit of the Reformation wrote and meditated, "wrestled" and sang.\* Here are shown an old arm-chair, in which Luther sat, and a broad, old-fashioned table, much notched and worn, on which he wrote, with his Bible on one side, and his ink-stand on the other. One can easily imagine how the spirit of a young and enthusiastic scholar and Christian, like Merle D'Aubigné, must have been stirred within him while gazing at the relics of the stern but glorious old Reformer. It so happened that, at this very time, (1817,) the Germans were about to celebrate the third Centenary Jubilee of the Reformation. All the youth of the German Universities met, some days before the Jubilee, at the Castle of Wartburg, to celebrate the memory of Luther. The old town of Eisenach presented a strange but gay spectacle. It was filled with young

\* Our authority for the statement respecting the Haldanes is the Rev. David Sutherland, of Maine, a venerable and worthy clergyman, who was educated in Scotland, and was intimately acquainted with both brothers. A different version of the affair was published some years ago, which was inaccurate in several particulars.

\* Luther had a fine genius for music; and nothing interests a stranger more than the large old "Grossg Bucher," which are shown in his room at Wittenberg.



men, in singular costumes, making speeches and singing songs to the memory of Luther. D'Aubigné, as a Genevese student, took part in the proceedings. He attended Divine service in the church at Eisenach, and afterwards celebrated at Leipsic the festival of the Jubilee itself. Wherever he went, memorials of the Reformation welcomed him; the bells rang out their merry peals, and the people were rejoicing. The idea of Luther and his times took powerful possession of the mind of D'Aubigné, and it was then that he formed the design of writing the "History of the Reformation." He subsequently visited all these places afresh, and the various other scenes of the Reformation in France and Switzerland, making himself familiar with the localities, and peopling them anew with their distinguished actors. In this way, his history has all the vigour and freshness of personal annals. He introduces his readers to the very scenes in which the facts transpired, and makes us personally acquainted with Luther and Melancthon, Jonas, Cruciger, and Pomeranus, Hans Sachs, and the Elector of Saxony, and a hundred more who figured in the drama of the Reformation.

Dr. Merle D'Aubigné is familiar with many languages, and not only speaks French, his native tongue, but German, Dutch, and English, with great facility. He spent considerable time, as a student, in Berlin and Leipsic, examining the public libraries, and making himself familiar with the annals of the period upon which he proposed to write.

Subsequently he was invited to take charge of a French Protestant Church in Hamburg, in which place he resided four years. Thence he was invited to Brussels, by the King of Holland, to preach in a church which he had caused to be erected for the benefit of French Protestants in that city. In 1830, a revolution took place in Belgium, which compelled the Dutch and all those who were favourable to the king, or considered such, to leave the country. On this account Dr. Merle made his escape, and returned to his native city. This event happened to be most opportune, as the friends of truth who, since Mr. Haldane's visit, had been gradually multiplying, had desired to found a theological school, where candidates for the ministry might pursue their studies, under an evangelical influence. The arrival of Dr. Merle decided them to proceed immediately to carry this plan into effect. The Geneva

Evangelical Society was formed, and one of its first acts was to form the contemplated seminary. In this Dr. Merle took a prominent part, and was appointed President of the Institution, which has been the means of accomplishing much good.

It may be added, that Dr. Merle is as much distinguished for the depth of his piety as the splendour of his talents. He is a truly humble, spiritual man. His creed is decidedly Calvinistic. He dwells, with intense reliab, on the strong and often picturesque and eloquent language of the old Reformers, and rejoices in their stern and honest advocacy of the grand doctrine of justification by faith alone; the test, as Luther said, of a standing or a falling church."

His History has attracted much attention among the literary men of Europe. Guizot regards it with high admiration, and advised the author to extend it at least to six volumes. The narrative is glowing and picturesque, the descriptions clear and lively, and invested with a rich, warm colouring. His brief, condensed observations flashing like lightning gleams from a darkened sky; his dramatic energy, rapid narration, and vivacious style; his abundant facts, anecdotes, and quotations, so striking and appropriate, forming, so to speak, a piece of the most beautiful "literary mosaic," impart an extraordinary charm to his History; make it, in fact, a household book for Christendom.

His discourses and homilies have the same general characteristics; but in our judgment are inferior to portions of his History. They are gemmed, it is true, with the same striking thoughts and lively illustrations; but are less free from mannerism and declamation. Indeed, our author needs a wide range in which to expatiate with perfect ease, and reveal all the resources of his learning, sensibility, and imagination. Still, his discourses are amongst the best of their kind that have appeared on Continental Europe, and deserve the attention of all who can appreciate genius and virtue. They are inferior in depth and grandeur to those of Vinet, but they sparkle with fine conceptions, lively imagery, and striking expressions. They are penetrated, moreover, with a spirit of the deepest piety, which imparts the hues of heaven to the whole, as the azure of the sky is mirrored in the clear depths of his native lake. This forms their true life, and gives them a beauty and worth far transcending that of mere literary polish and oratorical display.

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AND  
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THE VICTIM OF CANNIBALISM.

“The father asked the son, ‘Whether he should be killed?’ The son replied, ‘Let him be cut up in pieces alive!’”—*Vide* p. 603.

## CANNIBALISM IN NEW CALEDONIA.

THIS revolting practice, which has happily been abolished in every Island of the Pacific where the Gospel has taken root, still prevails in some of those Groups from which the darkness of heathenism has not yet been chased away. "The dark places of the earth are full of the habitations of cruelty."

IN NEW CALEDONIA, the barbarous practice continues; and, though very limited in extent, yet it there assumes a form, and is accompanied by circumstances, which greatly aggravate its intrinsic horrors. For some years, attempts have been made to plant the Gospel in that Island, but the extreme barbarity of the natives has hitherto prevented any European Missionary from settling; and, with the exception of occasional visits by some of our brethren residing in the nearer Groups, the work has been entirely carried on by Native Evangelists.

The Teacher at present stationed in this Island is a devoted Rarotongan Christian, whose moral heroism and spiritual compassion, in labouring to bless a race of people so fierce in manner and so savage in disposition, are worthy of all commendation. The horrifying event described in the following article, and of which he was an eye-witness, was related by this zealous and faithful messenger of Christ to our esteemed brother, the Rev. Charles Pitman, from whom the account has been received. It is a deeply affecting consideration that the terrible scene, of which our native brother was a spectator, and which he sought in vain to prevent, originated in the desire of one who is a perfect child in years, but whose horrid wish, sanctioned by the customs of the Island and yielded by parental indulgence, would seem to betoken a more than common maturity in the attendant cruelties of Cannibalism.

In reflecting on this sad occurrence, the Christian will be more forcibly impressed with the value of revealed truth, not only as the means of saving and civilising the nations of the earth, but of training up the children of heathen parents in the way that they should go; imbuing their minds with right principles, and filling their hearts with tenderness and benevolence, so that they may prove to society a blessing, and not a curse. We are assured that many a prayer will be offered for this poor child—the son of the New Caledonian Chief—that the power of converting grace may reach his heart—that his cruel and sanguinary spirit may be taken away—and, instead of continuing to be a devourer of human flesh, that he may, under the teaching of the Rarotongan Evangelist, soon become a follower of the Saviour, and one of the gentlest among the lambs of his flock.

"The dreadful scenes," says Mr. Pitman, "witnessed by Taunga, living so long amongst wretched cannibals, were, as related by him, enough to harrow up all the feelings of humanity, and suffuse the cheek with tears of compassion for the poor perishing Islanders. The Teacher visited many districts in that island, and wherever he went he was well received and invited to remain amongst them: when he left they entreated him to send some one to instruct them in this new word—this he promised to do as soon as he could. Several Chiefs travelled a great distance to see him and to inquire into the nature of the doctrines he published; and to them he made known the Saviour of sinners. They all invited him to accompany them to their districts.

"Taunga afterwards travelled to a distant part of the island, and arrived amongst a people whose language he could not understand; but he witnessed, whilst there,

a most horrible transaction, such as he had not seen in any other part of New Caledonia.

"In the district of Eugene, the locality under notice, a feast was held, and the people of the Chief, whose name is Pasan, brought him food. The son of the Chief, a lad about six years of age, observed amongst the offerers a very corpulent man, and asked his father for that man. The father complied, and, when he sent the people away, he ordered the man to stay behind. Poor fellow! he well knew for what purpose. Accordingly the Chief soon sent for him. On his arrival the father asked the son, Whether he should be killed? The son replied, Let him be cut up in pieces alive! (p. 601.) The father instantly ordered it to be done according to the wish of his child. The man, who acted the part of executioner, then cut off one arm, soon after the other, next a leg, then the other leg, till only his head and trunk remained; notwithstanding this dreadful mutilation the poor victim lived, until his head was severed from the body.

"Taunga was horrified at the dreadful spectacle, and wept at the cruelty of these cannibals. The poor fellow winced at every stroke, but resistance was useless. The Teacher remonstrated as well as he could with the Chief, and interceded for the poor sufferer, but to no purpose. He inquired if this was a common practice, and found it was a privilege only granted to the son of a Chief during his minority. But, as often as the tenants of the Chief bring food and the son desires any individual amongst them, his wish is granted, and the victim is either killed as food for him, or cut up in pieces alive, as in the instance described.

"Many horrid scenes which he witnessed during his travels in that land of darkness, Taunga disclosed to us, but the above is the most tragical. He could not do much in that district owing to his ignorance of their language, but he intends at some future time to attempt the acquisition of it, in order to convey to them the glad tidings of salvation.

"Oh! ye youths of Britain, think of the blessings you enjoy in that happy land of light and liberty! Prize your privileges! Bless God for your spiritual advantages, and for pious parents and teachers! Magnify and extol the blessed God that you were not born in the district of Eugene in New Caledonia; and, when you bow your knee to the great Author of all your mercies, oh, remember and pray earnestly for the wretched cannibals of that land of darkness, and forget not to pray for the Native Evangelist, Taunga, who has again left his native shores to visit that poor deluded people, for whose salvation he ardently pants!"

#### CHINA.

We rejoice in being able to present the following intelligence from our esteemed brethren at Amoy and Canton. The statement of Mr. A. Stronach, who writes from the latter station under date of July 1st, supplies most encouraging assurances of the progress of the Gospel in that city, and also brings to view some gratifying facts which exemplify the improved tone of feeling that has been produced among its inhabitants, especially the upper classes, towards the teachers of Christianity. The establishment of social intercourse with the higher ranks of the Chinese is a circumstance peculiarly favourable to the future prospects of the Mission. While it may thus be hoped that many may be won to the Saviour from the more elevated grades of society, their association with the Missionaries of Christ will help to commend the Gospel to the acceptance of the poorer classes,

and to encourage all the secret disciples of the Saviour in the lower walks of life to an open profession of their faith.

#### ENCOURAGING PROSPECTS AT AMOY.

A few months ago (writes Mr. S.) I transmitted an account of two Chinese whom the Divine Head of the Church has been graciously pleased, through my instrumentality, to add to the number of his disciples at this place. I am thankful to say that both of them, father and son, continue to give us much joy. They are most regular in their attendance on all the means of grace, and their lives and conversation are calculated to commend the Gospel to all who are at all acquainted with them. I trust they are daily "growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Every Lord's Day, at the close of the afternoon-service, they both assist me in endeavouring to enforce the truths preached on the earnest attention of those hearers who remain, and in explaining the way of salvation to others who may afterwards come into the chapel. They manifest an ardent desire to see many others of their countrymen brought to a knowledge of the Saviour. Go-to's younger son has ceased to oppose, and now comes constantly with his father and brother to the chapel.

At our Daily Chinese Services, as well as those on the Lord's Day, the attendance is generally very encouraging. Often, while expounding divine truth to the large and earnestly-listening congregation before me, the presence of the Lord is powerfully realized. The hearers attend with peculiar earnestness and feeling, and many of them evince the conviction of their minds that the Gospel is indeed from Heaven. I think myself warranted in believing that a goodly number of my hearers are now "receiving the love of the truth that they might be saved;" and that, ere long, through the divine blessing, we may expect to be gladdened by hearing them saying one to another, "Come and let us join ourselves to the Lord by a perpetual covenant that shall not be forgotten." We know that the Lord is able to fulfil this our ardent desire, and that he has graciously engaged to hear the prayers of his people.

From the various towns and villages near Amoy, a good number of persons come occasionally into the chapel, and hear the word of God: they also receive books to take home with them on their return. Occasionally, also, natives of different parts of the Empire, who come to Amoy in the trading junks, visit me in the chapel. Some of these men, after listening with wondering interest to the revelation of redeeming love, earnestly request, and receive Scriptures and Tracts to carry back with them for their families and friends.

On Saturday, the 6th of May, a respectable and intelligent Chinese, of the name of Lin, a native of one of the northern districts of

the province of Canton, on passing the chapel and seeing there a number of men solemnly listening to my discourse, came in and sat down beside them. He soon evinced great interest in the truths discussed, and at the close of the meeting accompanied me home. He came very often to us afterwards, and attended all our religious meetings. He also read diligently in private the various books I gave him, and made rapid progress in the knowledge of divine truth. After some time he earnestly, and repeatedly entreated me to baptize him, as he wished to profess himself a disciple of the Lord Jesus. But, as he was soon to go north, with the vessel in which he came to the port of Peking, it was judged better to defer his baptism till he should more fully consider the nature of the profession which he desired to take upon himself. The vessel sailed northwards last week. While at Amoy, he repeatedly received supplies of religious books to distribute among his friends; and he has taken a good many Scriptures and Tracts on board with him. Should he return to Amoy, and be still steadfast in his determination to profess himself a Christian, we shall then gladly receive him "in the name of the Lord."

The members of our mission circle paid a visit, on April 24th, to the Chinese Commandant. He and his family, who are natives of this province, wished to see us all at their own house. There our female friends were admitted into the ladies' apartments, and were received very kindly by the secluded inmates. As my sister can now talk a little in Chinese, she tried to tell them something about the Gospel; and, seeing one of the Commandant's daughters peculiarly intelligent and fond of reading, we sent her afterwards a variety of interesting religious books in their own language. We hope that, amidst the abundant leisure which they possess, they may feel interested in reading the glad tidings concerning "the true God, and eternal life."

On Friday, May 26, the five high Mandarins of Amoy unitedly invited all the members of our Mission, expressly including the female portion, and also the ladies and gentlemen of the Consulate, to dinner at the Admiral's large house, within the citadel. It was a new thing to see these great men sitting at the same table with persons of the other sex, and those, too, foreign ladies; and giving up to them what they regard as the most honourable seats. The females of the party were taken by the Admiral to the ladies' apartments of his house, and remained conversing with them a considerable time; the Chinese and the Foreigners appearing to feel mutually interested in each other.

## PROGRESS OF THE MISSION AT CANTON.

THE re-opening of this station by the Society was communicated in our number for September. By the ensuing statement, dated in June last, since received from Dr. Hobson, it will be seen that the resources of the medical art are proving a most powerful auxiliary to the success of Missionary labour in Canton, and that a firm foundation has been laid in this city for the maintenance and extension of the Gospel:—

I am happy (writes Dr. H.) to inform the Directors that I am now settled in my new house at Kun-le-fou. I moved in with all my furniture and boxes on the 8th instant, in open day, without any loss, trouble, or annoyance. After three days every thing was arranged in its proper place; and, on the Sabbath following, we were enabled to enjoy and sanctify that holy day by calling the little church together, and joining them in celebrating the Saviour's dying love. There were fourteen men and women, including Mrs. H. and myself; and a few spectators. A-fa conducted the service solemnly and feelingly. I handed round the elements, and closed with exhortation and a song of praise. In the evening I conducted a religious exercise for the benefit of my servants and the few patients in the house.

On the Monday I re-opened the Dispensary, which for a week had been temporarily closed, and 200 persons applied for medical relief. I receive the sick three times a week, and each inspection occupies five or six hours. This, with the weather so hot, is no light task; but I go through the duty with care, comfort, and joy, as I see and feel that I am thereby promoting the best interests of the Mission.

The Directors will, I am sure, be pleased to hear that the Lord has opened the way to conduct a Missionary Hospital in the new and important neighbourhood in which I am now located. All the Missionaries in this city are surprised and delighted at my success, as they know the difficulties of such an undertaking; and some have tried in vain to rent a house in this neighbourhood.

The order of our arrangements in the Dispensary is as follows:—On the arrival of

A-fa at 9 o'clock, the native assistants assemble in my study and lecture-room for prayer and reading the Scriptures. We then go below, where a number of patients are assembled, and A-fa addresses them on the practical truths of the Gospel. A tract is given to each patient; and women and men alternately, eight or ten at a time, are admitted into the Dispensary. While I am healing, A-fa sits near me and speaks appropriately to those waiting their turn. After six hours' hard work, the whole are prescribed for and attended to. The Dispensary then closes, and we each return to our rooms exhausted after the labours of the day.

Our labours in healing and teaching go on admirably together—the one draws large numbers of patients to the place, who are, for the most part, relieved and cured; and the other publishes unto them the Gospel of peace and salvation. If any of our friends in England could be present, they would be pleased, I think, to see the arrangement and order everywhere observed. The room, that I have fitted up as a waiting-room and chapel, answers its purpose admirably. It will seat 200 persons. Last Sabbath was our first public preaching-day. About 100 were present; among others, several Chinese ladies and gentlemen from our vicinity. A-fa spoke warmly and well; and I endeavoured to commend and apply what he said.

Has not the Lord evidently been with His servants? for how can we explain the success of our plans and operations thus far, if His presence had not come up with us, giving us favour in the sight of the people, and stopping the mouths of ill-affected and wicked persons prejudiced against foreigners and hating their religion.

## INDIA.

## SALEM.—ENCOURAGING VIEW OF THE MISSION.

THE following statements from our brother, Mr. Lechler, under date of March last, will be read with great interest and thankfulness. It will be observed, on the one hand, that divine mercy is multiplying its triumphs among the people; and on the other, that the most encouraging efforts are in progress for the advancement of the Native Christians in their social and secular interests. The difficulty of making temporal provision for converts from Hindooism has long proved a source of great anxiety and embarrassment to our Missionary brethren, and acted as a serious

drawback to the development and prosperity of their work. But the statements of Mr. Lechler shew that the obstacle is not insurmountable. He exhibits in promising operation the means by which it may probably, to a great extent, be overcome; and we trust that this encouraging example may stimulate to similar attempts in other parts of the Missionary field in India.

#### *Fruits of the Gospel.*

On my journey last month (writes Mr. L.) into various parts of this district, I had the pleasure of baptizing thirty-three persons, small and great, in three villages—Muteloor, Aruloor, and Samathanapooram. Amongst them were some whole families. Most of these individuals are the fruit of several years' hard labour, but it is hoped also a kind of first-fruit and the beginning of a future church. Considering the depth of ignorance, vice, and consequent misery from which they have so recently emerged, they have made creditable progress in Scripture knowledge, and have evidently exercised a simple and steady faith in the Redeemer. I was particularly cheered and edified by the language of a widow woman who very lately lost her husband and two of her children. I had first some fear that she would not be able to stand her trials, but she was induced by her numerous relatives to go back to heathenism. But the Lord has been better than my fears. She manifests an humble and strong faith in Jesus which it is very pleasing to witness. "Had I remained in ignorance of Him," she said, "what should I have done? I should be without hope and comfort, like other heathen; but now I know that this affliction came from the Lord—I know He sent it that I should give my whole heart to Him."

#### *Youthful Disciples of the Saviour.*

Most of the candidates evinced similar simplicity and confidence in the Saviour. Much of the good work, no doubt, must be ascribed to the instrumentality of their teacher, *Andrew Grantham*. He has lately very much improved himself, though he regrets that he does not know a useful trade in order to be in this respect also an example to the people. I observed with great satisfaction that he and his wife (the latter brought up in our school) have been active and faithful in their Christian labours.

There were among the candidates for baptism two children—brother and sister—the one about 10, the other 12 years of age, whose parents are residing in the Christian Village, but are yet unbaptized, not having given evidence of a change of heart and conduct. As it is not generally my custom under such circumstances to baptize young children in the presence of their parents, I wished to let these two children wait until their father and mother by the Lord's grace

might come with them; but their beseeching looks and petitions, and the testimony their teacher gave of them, made me change my plan. It appears they often unite in prayer for their parents privately, and with their school-fellows; and when they see their parents doing anything wrong they tell them of it, and repeat the text of the Bible which they have learned on the subject at school. Their parents also wished them to be baptized. May the lesson which their young children have thus taught them, not be in vain!

When I left the village, the boy just mentioned prevailed upon his parents, though the eldest of five children, to let him come with me to Salem, that he might obtain more knowledge, and learn a trade.

#### *The power of Christian Humility.*

Last Sabbath, after administering the Lord's Supper to thirty persons at the morning-service—in the afternoon I baptized a widow, whom Mrs. Lechler and myself brought in from the above villages some years since. She was then in a state of great wretchedness, but soon increased in knowledge and industry. Her activity and honesty (qualities certainly not common in India) made her a complete Pharisee among our people, whom she thought (though erroneously) she far surpassed. The Lord has brought down her pride, and she is now as humble and amiable, as she was before proud and scornful. Two ear-jewels and a nose-ring which she had worn, she took off on Saturday, saying, "Give them to the Missionary Society, I do not want them any more."

#### *Anniversaries of local Societies.*

I will now give you a short account of our two annual meetings, held last week. The subjects of the first were our little Bible and Tract Association, and the efforts which have been made among us in collecting money and in distributing Tracts and Scriptures. Some of the readers gave an account of the Bible and Tract Societies, and the means required for their advancement; and shewed that it was the duty of Christians to support them. Some interesting statements were also made, by our lads, of the benefits they had received from the word of God, and of the conversations they had with the heathen when at their work, or while engaged in distributing Tracts. The meeting

was truly interesting and edifying; the speeches were simple and to the point, and superior to those we ever had before.

Our second meeting, though of a more secular nature, was likewise interesting. The subjects were our Industrial Engagements, or what we used to call *the Philanthropic Society*, and our Savings Bank. The former was originally designed to set up poor farmers in the three Christian Villages, and to assist them by loans, &c. We have found, however, that those who have not been brought up and trained as Christians, should seldom, if at all, be entrusted with money, and that the safest and perhaps only way of improving them is to induce them, by the word of God and example, to become active and industrious, and bring their children up in the same way. As it is we have some very pleasing fruits from this little society, which more than compensate for the disappointment, trouble, and expenses connected with it.

#### *Plans of Temporal Improvement.*

About a Savings Bank I never thought, or even wished to do so, before I came to India, and particularly to Salem. The custom of the poorer classes is, to spend all, whatever their income is, little or much; or to make their savings up into jewels, at a very great loss—at least one half. So it was with the few Christians I found here; and not only so, but some were deeply in debt. It was about two years before I could get them out of debt; and then the Savings Bank was set on foot. At first, very few availed themselves of it—some were disinclined to relinquish their former habits, and others suspected this novelty altogether. Perseverance, however, and the example of the few, wrought a favourable change. Some of the teachers, and those who had the smallest pay, have now a little money in this Bank, and are able to render some assistance in the Lord's cause; while the capital of the whole, though still small, is in the hands of a dear native Christian, who was thus set up in business, and at the same time enabled to spend at least one half of his time in distributing Tracts, selling Scriptures, and speaking the word of truth to those who came to him, without being dependent on European support.

But to return to the public meeting. The people, and especially our school-children, were greatly animated. One of the lads rose, and said with much feeling, and with tears in his eyes, "When our minister first commenced these various institutions among us, I thought it was all for his own profit, but of late I have seen that it is all for us—I therefore publicly ask his pardon, and the pardon of all present." This, as well as the rest of his short speech, was

said in evident sincerity, and made a deep impression. He is the son of a carpenter, now dead, with whom our industrial school originated.

#### *Good Effects of the Introduction of Trades.*

Another of our lads, who learns bricklaying, came to my room after the meeting, saying, "When you first told me to work I was much displeased, and for a long time I did not like my trade, but now I see the advantage of it, and feel truly thankful. In future I will always do as you tell me."

One of the Teachers who addressed the meeting said, somewhat in these words: "Friends and children, when our Teachers first introduced these trades among us, I did not like it—I thought it was wrong, because it is not done so in other Mission-stations, but now I see that it is *not* wrong. I see a spirit of activity and industry diffused among us—I see that in some measure our large school of nearly 70 children is supported by your work, and you may support it still more. When I think of the Apostles and our Saviour himself, how they at times supported themselves, how the Apostle Paul, by means of his trade, found an entrance for the Gospel in Corinth—when I think of Mr. Williams of the South Sea Islands, how he introduced the Gospel there, and how he sent forth native teachers, I feel grieved and ashamed because I know no trade. If a famine were to take place in Europe, or if a war should break out, what would become of us, who have hitherto lived on the bounties of the London Missionary Society, and of other children of God in distant lands? We have got up upon their shoulders and are carried by them. It is high time that we should use our own legs, and show to them, and to the people of this country, that Indian Christians have learned to stand and walk alone. Let us be thankful for the many great mercies we have received from the Lord through our kind friends of the Society, and let us obey our minister, and cheerfully co-operate with him. They have done all they could for our temporal and eternal welfare—let us mind this, and go and do likewise."

#### *The Arts of Life auxiliary to the Gospel.*

From the few facts I have stated you will observe that this station is gradually acquiring some new features, which, in the course of time and by the blessing of the Lord, may prove important. You must not, however, think that we give all, or even our first attention to secular concerns. The preaching of the word of life to small and great, and the education of the young, is my chief and dearest work, and I trust ever will be. The eldest of our lads, the Schoolmasters and Readers of the station, study the Bible, Theo-



logical Lectures, &c., with me two hours a day. Nearly every one of the boys, who learn trades, has either joined the church or is a candidate for church-fellowship. Their studies keep pace with their work. You will be able to form an idea of this improvement in knowledge when I state, that one or two of the old Readers shew reluctance to preach before our eldest lads, because they feel them to be their superiors. Should the Lord open more effectual doors before us, as we hope He will, one of these young men is ready, and others are preparing, to go forth with the Bible in one hand, and their carpenter's adze in the other, to be witnesses of Christ.

You will say it is very natural that I should be sanguine regarding my own plans and ways. I can truly say that I never sought or even thought of teaching trades—all was put into my way, and I trust by a wise Providence. We have boys of our own training, who, with their masters, are

competent to undertake the building of a house, and make furniture for it. This I believe has never been done before in Southern India, though it is by a friend of mine at Agra, and much more extensively. A few days ago, when a gentleman of the Civil Service paid me a visit and commended the plan of the brethren at Mangalore of introducing trades in that station, from which he had just come, I told him that we had done so here for the last six years, and he expressed himself highly gratified.

From what I have seen in India of the work of Missions, I feel convinced that something material is wanting, and I believe it is *civilisation*. We want such men as your Williams and Philip to show us the way—men who are able to say *Come* instead of *Go*. The climate certainly is not in our favour; still the Indians must be roused from their native lethargy, and be more instructed in the beneficial effects of physical energy and practical Christianity.

### FRUITS OF THE GRIQUA MISSION.

THE facts recorded in the succeeding statement from Rev. E. Solomon, dated April 7, are highly interesting and encouraging. To many of the native tribes, included in the extensive field of labour occupied by the Griqua Mission, the Gospel has evidently come not in word only, but in power. A great and blessed change is taking place among multitudes, from whom the shadows of death have scarcely yet departed: they are beginning to walk in the light of truth, and to enjoy the purity and freedom it bestows on all who love its brightness. Many of our readers will remember the Bechuana girl who visited this country with Mr. and Mrs. Moffat, and will rejoice to learn, from the communication of our Missionary brother, that she has now become like Lydia, whose heart the Lord opened. Mr. Solomon writes:—

I have much pleasure in stating, that the work among the Batlari Tribe of Bechuanas is still advancing. The interest excited among them remains unabated, and individuals are still coming forward to profess attachment to the Redeemer. I paid them a visit about a month ago, and was much gratified by what I saw: their eager desire to attend the means of grace was most pleasing, and the prayer-meetings were especially well attended. At Gossiep, a small village with a population not exceeding 400 at the most, there was an attendance of above 150 worshippers at the Sabbath-morning Prayer-meeting held before sun-rise. At the Monday-evening Missionary Prayer-meeting about the same number were present.

At Gossiep and Tsantsaban I received 17 additional members: amongst these was *Sarah Roby*, a young Bechuana woman, who, when an infant, was rescued from the grave by Mr. Moffat, whom she accompanied on his late visit to England. Notwithstanding the privi-

leges she enjoyed in the family of Mr. Moffat and during her visit to England, her mind does not appear to have been much impressed; and, on her return to this country, her conduct was so unbecoming that Mrs. Moffat was obliged to part with her. She then came for a short time to Griqua Town, and, during her residence here, she manifested such levity and carelessness that I trembled lest she should become a total wreck.

Sarah then went to her father, who lives at Gossiep, and before long appears to have felt her guilt and responsibility. When she saw so many young Bechuanas coming forward to give themselves to the Lord, her conscience smote her, she felt that if she, who had enjoyed such superior privileges, remained impenitent and unbelieving, while so many with fewer advantages embraced the Gospel, an awful responsibility would rest upon her. She therefore resolved to seek pardon for her past neglect, and grace to enable her in future to serve the Lord. She

accordingly entered the class of candidates, and, having continued to give satisfaction, was received, together with her husband, into church fellowship. I have no doubt you will be pleased to hear this account of one in whom many friends at home feel interested.

At Griqua Town itself I hope there is a slight movement among the Griqua females. Six of them have come forward as candidates for church membership, amongst them are two daughters of our chief Waterboer, the younger of them is an interesting girl. She was formerly a sad trial to us on account of her temper, which was of the most violent character, but in this respect she is indeed a new creature, being now remarkable for her mildness and gentleness. After having had so long to grieve over the spathy of our

Griqua friends, we rejoice over these few, and regard their coming forward as a token for good.

I also had lately an opportunity of visiting the Coranna village of *Cupido Witboog*, where we have a Native Teacher, of whose labours I have written on former occasions. Owing to the want of a suitable locality, the people of this village have been long wandering about, and have consequently become much scattered. They are at present living near Tsantsaban, but their number is much smaller than it was about two years ago. The work of God, however, appears to be prospering among them. I received six members into church-fellowship, and there are several young people as candidates for this privilege.

### SPREAD OF THE GOSPEL AMONG THE BECHUANAS.

Our devoted brethren in the Bechuana country continue to enjoy an ample share of the divine blessing on their labours. In season and out of season, they break the bread of life among the native tribes; and it is their reward and their encouragement to see, as the result of these endeavours, Ethiopia stretching out her hands more widely unto God. From the latest communication of our brother, Mr. Moffat, dated in March last, we take the appended extract, by which it will be observed, that not only the spiritual, but the social blessings of Christianity are becoming more diffused and fixed among the tribes to whom, either personally or through the instrumentality of Native Evangelists under his superintendence, he unceasingly ministers the word of life:—

In the month of January, (writes Mr. M.), I left Kuruman to visit our stations on the Kolong River, namely, Borigelong, Lingopeng, and Boochap. Having spent several days at Borigelong, I informed myself thoroughly of the circumstances of the people. The forenoon of one day I devoted to the examination of about 20 candidates for baptism, and in the afternoon held a church-meeting when about 90 members were present.

On the following Sabbath we had an overflowing congregation, and in the afternoon about one hundred sat down to commemorate the death of our Lord and Saviour. I felt and others felt the season to be peculiarly refreshing.

In the Sabbath-school I found 291 scholars—adults and children. In the day-school, from which many were absent watching the native grain, I found 130 children in various stages of progress.

On the whole I was greatly delighted with what I saw of the progress of the Gospel, and the diligence and faithfulness of our Native Teacher Morisanyane, at Borigelong. By far the greatest portion of the population is still heathen; but their influence is fast declining, and one after another is coming out from among them and joining themselves to the people of God.

The Chief has been guilty of great severities against the poor friendless Bushmen; and, in addition to this, he has increased the turpitude of his crime by taking some of the captives and selling them to the Boors. I did not fail to lay these things before him, and to urge home the enormity of his guilt. He listened with respect, and admitted the truth of all I said, adding, "I know I am living like a heathen!" As we pray, so do we hope, that he may yet be a brand plucked from the burning. Mahutu, his venerable old mother, continues rejoicing in hope. Though feeble and nearly blind, neither wind nor weather keeps her from the house of God; and one cannot be long in her company without being assured that the word of God dwells in her richly.

Tlapi, or *E. H. Nolan*, our Native Teacher at Lingopeng, labours among a considerable population. The church-members number about fifty, and the candidates ten. Both the Sunday and Day-schools are exceedingly well attended; and, taking everything into consideration, the aspect of this out-station is such as to cheer our prospects and animate our hopes.

During the days I spent at Lingopeng, there was a Christian marriage, the first in that place—the ceremony hitherto having

been performed at the Kuruman. Many of the heathen, who were curious to witness it, attended; and, during the discourse which preceded, some of these heard the Gospel for the first time, and to its message lent an attentive ear. The bride and bridegroom, and man and maid, all in their best attire, standing before the rustic pulpit, receiving instruction how they ought to live in their

new relationship, was to them a novel scene. The heathen portion of the congregation, instead of laughing as was expected, walked away in perfect decorum, remarking that the sight was very fine. Tlapi remarked that he thought a marriage every week would be a very good thing, as affording occasion for addressing the people on subjects of the highest importance.

### DEATH OF REV. J. KITCHINGMAN.

WE have this month to record the death of another devoted Missionary in South Africa—the Rev. James Kitchingman of Bethelsdorp, who terminated his earthly course at Port Elizabeth, June 25th. He died of dropsy in the chest; and, in his last illness, endured the extremities of human suffering. But his end was peace—his departure triumphant.

For more than thirty years our lamented brother laboured faithfully as a Missionary of the Cross—first in Namacqualand—afterwards at Bethelsdorp—then at the Paarl, from whence he returned to Bethelsdorp, where, for the last seventeen years, he devoted himself steadily to the spiritual and temporal interests of the coloured population. He died at the age of fifty-six, after a life distinguished for fidelity to his Saviour and usefulness to his fellow-men.

Mr. Robson, of Port Elizabeth, has communicated the following particulars of this afflictive dispensation:—

My fears respecting him have been realised. Yes, our worthy brother has departed from this world, and his mortal remains are now sleeping side by side with those of Mrs. Grant, in Bethelsdorp churchyard. I watched his expiring agonies from about one o'clock on Sabbath-morning till half-past seven, and then closed his eyes. It is just five weeks yesterday since he came to Port Elizabeth for medical aid, and he felt satisfied that everything had been done that was practicable to arrest the progress of disease and preserve his life.

The first mortal symptoms appeared on Thursday, the 15th instant; and on Sabbath, the 18th, Dr. Chalmers informed him that his end could not be far distant: he then sent for those of his family who were at Bethelsdorp, as he was desirous of giving them his parting advice and blessing. Our dear brother's sufferings were very great. From the 15th instant to the hour of his death on the 25th, he seemed just like a person kept breathless under water for a season, and then allowed again for awhile to respire. "My brother," he said to me, "my sufferings are unspeakable—I cannot tell what I feel." Under his severest distress, his humility, patience, submission, resignation, and fortitude, were eminently displayed. When he first mentioned his own presentiment respecting the issue of his sufferings, his mind was a little depressed. "The following lines," said he, "are expressive of my sentiments and feelings;" but there was an emphasis in

the manner in which he uttered them which it is not easy to conceive:—

"Great Author of my being,  
Who seest my inward care,  
The ills of thy decreeing  
Enable me to bear;

The justice of thy sentence  
With meekest love to own,  
And spend in deep repentance  
My last expiring groan."

As his end approached, his prospects became brighter and brighter; and, as his sufferings increased, proportionate aid was afforded him. Once, after respiration had been for some time suspended, and I was anxiously watching to see what the result would be, he emerged from deeps into which he had sunk, and raising his eyes to heaven, repeated, in a very earnest and feeling manner, the following lines:—

"While sore afflictions press me down,  
I need thy quickening powers;  
The word that I have rested on  
Shall help my heaviest hours."

On a similar occasion, he exclaimed, "My Lord, though he slay me, yet will I trust in him. The way, brother Robson, is long and hard; but why should a living man complain? all is mercy—all is right. Were I to consult my own feelings, I would rather depart, and be with Christ, which is far better; but I wait his time. Why tarry the wheels of his chariot, and why is he so long in coming? Come, Lord Jesus, come quickly."

After ceasing to breathe for some time, when respiration and articulation returned, he gave utterance to his feelings in the beautiful language of Pope :—

"Cease, fond nature, cease thy strife,  
Let me languish into life."

And he often repeated, with much feeling, the following lines :—

"A guilty, weak, and helpless worm,  
On thy kind arms I fall;  
Be thou my strength and righteousness,  
My Jesus, and my all!"

"Ah!" said one, "you fall into good hands, my dear brother! His heart, His love, His hands, are omnipotent: He will not let you perish." To which he replied—

"His honour is engaged to save  
The meanest of His sheep;  
All that His heavenly Father gave,  
His hands securely keep."

He has left an humble and decided testimony to the power of religion to sustain the mind under the severest sufferings and the most painful death. When cold as death to the touch, he himself felt as if burning. "Brother," said he, "cold water seems mixed with fire." He was afraid of impatience. Oft he would pray, "Keep me from a murmuring thought or word." He was dumb with silence. Oft had the billows of Jordan nearly overwhelmed him; and oh! tremendous was the swelling surge that bore him to Canaan's shore. He is now entered into rest.

### MISSIONARY OFFERINGS OF THE POOR.

An interesting Missionary meeting, in aid of the London Missionary Society, was lately held at Cannock, in Staffordshire: The following is an extract from one of the speeches delivered upon that occasion, and we present it to our readers as recording an act of christian liberality, on the part of a very poor man, equally deserving of praise and imitation :—

I have now, (said the speaker, a native of the Principality), a story to tell—a true story. There are true stories, and I believe this to be one.

Within twelve miles of this platform, there lives a poor lame man. He is single, earns 13s. a-week, and is a member of a sick-club. Moreover, he is a simple and affectionate disciple of the Saviour. If you were to visit the engine-house where he works, you would always see one thing there, namely, his Bible. Two or three years ago, this poor lame man became deeply interested in the case of the heathen, who are ready to perish! Now and then he would give his minister 2s. 6d. for the Missions. The minister once said to him, "Are you sure you can afford these half-crowns?" He replied to the effect, that if he could not live honestly without them, he would keep them. "But say nothing," continued he, muttering as he limped away, and looking up to heaven, "it's between Him and me." Last year the minister gave him a Missionary-box. Sometimes he was seen going about, with this box under his arm. But he obtained little in that way: most of what his Missionary-box produced, he put in himself, out of his own hard earnings. And how much will the meeting suppose this same poor lame man's Missionary-box had in it when it came to be opened last Lord's day? 7l. 16s. 6d.! By the request of brother Nickson, of Brownhills, I now present it to the Rev. Mr. Knill, for the London Missionary Society—a whole burnt-offering.

One more story, and I have done: it happened a great many years ago, but it is perfectly true.—The Lord Jesus and his disciples once met in the house of Simon the Leper. Now while Jesus sat at meat, a poor sinner came in who loved her Saviour. She also had a box: it was her *Missionary-box*, full of very precious ointment, which cost at least 7l. 16s. 6d.; all to be expended on her Redeemer. She approaches, and breaks the box over His sacred head. Instantly the place is filled with the rich perfume. But the disciples scowled upon her; and began to talk of waste and want. Alas! for them. Had these censorious disciples viewed this anointing aright, they might well have blushed to see this dear woman show more faith in God, and more love to the Saviour, than they felt or fancied. Jesus looked at them with a mixture of indignation and pity, exclaiming, "Verily I say unto you, whosoever this Gospel shall be preached in the whole world, there also shall this, that this woman hath done be told for a memorial of her."

### DEATH OF THE REV. T. BULLEN.

WE deeply regret to state that intelligence has been received, through Dr. Ross, of Sydney, of the death of the Rev. Thomas Bullen, after an illness of three weeks, at his station in Tutuila, Navigators Islands. We have not received any details of this sudden and mournful event, but these may shortly be expected.

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### ORDINATION OF MR. W. KENT.

ON Wednesday, September 27th, Mr. William Kent, appointed to British Guiana, was ordained to the Missionary Office at Trevor Chapel, Brompton. The Rev John Davies read the Scriptures and prayed; Rev. W. G. Barrett described the field of labour; and Rev. J. J. Freeman, Home Secretary of the Society, asked the usual questions. The Ordination Prayer was presented by Rev. J. A. Miller, and the Charge by Rev. Dr. Morison, by whom the Concluding Prayer was also offered.

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### SETTLEMENT OF THE REV. T. JOSEPH.

OUR esteemed brother, the Rev. Thomas Joseph, late of Tahiti, has accepted an invitation to the Pastorate of the Church and Congregation assembling in the Congregational Chapel, Upminster, Essex; and appropriate Recognition Services were held on Thursday, Oct. 5. He is followed by the warm esteem and affection of the Directors, combined with their best wishes for his prosperity and progress in his new sphere of labour.

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### ARRIVAL AND DEPARTURE OF MISSIONARIES.

**HOMEWARD.**—The Rev. William Clarkson and Mrs. Clarkson, from Baroda, Oct. 7; Rev. D. G. Watt, from Benares, Oct. 2; Rev. Robert Dickson, from Jamaica, Oct. 6.—  
**OUTWARD.**—The Rev. William Kent and Mrs. Kent, per *Apollo*, Capt. Peake, for George Town, Demerara, Oct. 18.

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\* \* THE Rev. J. J. FREEMAN gratefully acknowledges several valuable packages of stationery, apparel, &c., for distribution in South Africa, the particulars of which will be given in the *Missionary Magazine* for December. As it is arranged for Mr. F. to sail for the Cape about the middle of November, it will be an additional kindness if those friends, who yet purpose to respond to the appeal of the Society, will forward their contributions to the Mission-House by the 4th of the present month.

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### ACKNOWLEDGMENT FROM MRS. ADDIS.

Mrs. ADDIS desires to return her sincere thanks to the kind friends who have responded to her appeal of February last, on behalf of her *Native Female Boarding and Orphan School*. The donations were very opportune, and she assures the donors that the money shall be strictly and economically applied to the purpose intended. This timely assistance has taken away much of her anxiety, and will prove a stimulus to further exertions on behalf of the degraded females in this place.

## MISSIONARY CONTRIBUTIONS

From the 20th September, to the 18th October, 1848, inclusive.

<b>H. C.</b> .....	£ s. d.	<b>Mrs. Sugden</b> .....	£ s. d.	<b>Hampshire.</b>	
<b>Ditto for Mrs. Porter's</b>	50 0 0	<b>Mrs. H. Ormerod</b> .....	0 2 6	<b>Titchfield</b> .....	£ s. d.
<b>School, Cuddapah</b> .....	10 0 0	<b>Mrs. Freeman</b> .....	0 1 0		7 0 0
<b>60L</b> .....		<b>A Friend</b> .....	0 0 6	<b>Ile of Wight.</b>	
<b>Colossians III. 23</b> .....	2 0 0	<b>Mr. Jos. Barker</b> .....	0 0 6	<b>Newport, per Rev. E. Giles,</b>	
<b>M. T., aged 9 years, 1d.</b> ..	1 19 0	<b>Mr. Jas. Denham</b> .....	0 2 0	<b>for the College at Cal-</b>	
<b>Week for that period</b> ..	1 19 0	<b>Miss Hoyle</b> .....	0 2 6	<b>cutta</b> .....	1 0 0
<b>Miss Collie</b> .....	1 0 0	<b>Miss Ellen Hoyle</b> .....	0 2 0	<b>Lancashire.</b>	
<b>Clapham Auxiliary, on</b>	17 17 6	<b>Mr. Jos. Rattye</b> .....	0 1 0	<b>Mid-Lancashire Auxiliary</b>	
<b>account</b> .....		<b>Children of the Sabbath-</b>	0 0 6	<b>Society, per T. Eccles,</b>	
<b>Holywell Mount Aux-</b>	19 17 9	<b>school, per Mr. Ormerod</b>	0 7 4	<b>Esq.:-</b>	
<b>iliary, on account</b> .....	12 19 5	<b>38L 4s. 10d.</b>		<b>Lower Chapel, Darwin</b> ....	15 0 4
<b>Juvenile Branch, ditto</b> ...		<b>Buckinghamshire.</b>		<b>James-street Chapel, Black-</b>	
<b>Kingsland Sunday-school,</b>		<b>Stony Stratford</b> .....	3 4 6	<b>burn, per Rev. E.</b>	
<b>for a Chinese Boy at</b>	3 15 7	<b>Cheshire.</b>		<b>Jukes:-</b>	
<b>Hong Kong</b> .....	0 8 7	<b>Nantwich, a Class of Boys'</b>		<b>Collected by the Misses</b>	
<b>For the Missionary Ship</b> ..		<b>Congregational Sunday-</b>		<b>Briggs</b> .....	5 0 0
<b>4L 4s. 2d.</b>		<b>school</b> .....	1 0 0	<b>Ditto by Miss Rock and</b>	
<b>Latimer Chapel Auxiliary,</b>	9 3 8	<b>Derbyshire.</b>		<b>Miss Wraith</b> .....	6 19 0
<b>on account</b> .....		<b>Chesterfield, Soresby-street</b>		<b>Ditto Rev. E. Jukes's</b>	
<b>Poultry Chapel Auxiliary,</b>	73 16 6	<b>Chapel</b> .....	19 16 6	<b>Missionary Box</b> .....	0 18 10
<b>in addition to 270L, pre-</b>		<b>Chinley</b> .....	5 0 0	<b>Collections after Ser-</b>	
<b>viously acknowledged</b> ..	17 10 0	<b>Derby, London-road</b> .....	37 19 0	<b>mons, per Rev. G.</b>	
<b>Stepney, Ladies' Branch,</b>		<b>Glossop</b> .....	10 6 6	<b>Clayton, and Rev. A. J.</b>	
<b>on account</b> .....	80 0 0	<b>Marple-bridge</b> .....	5 0 0	<b>Morris</b> .....	30 16 11
<b>Mrs. A. C. Blagrove, for</b>		<b>Devonshire.</b>		<b>Ditto at Public Meeting</b>	15 17 3
<b>the enlargement of the</b>		<b>Bideford</b> .....	24 10 0	<b>Elizabeth Jane Eccles,</b>	
<b>Chinese Chapel at Hong</b>	1 5 7	<b>For the College at Cal-</b>		<b>Missionary Box</b> .....	1 11 5
<b>Kong</b> .....		<b>cutta</b> .....	1 10 0	<b>Park-place Sunday-school</b>	2 0 0
<b>Master Carter's Missionary</b>		<b>26L</b>		<b>Mill-hill Chapel, per Rev.</b>	
<b>Box</b> .....		<b>Plymouth, Devonport, &amp;c.</b>		<b>H. H. Scullard</b> .....	4 14 6
<b>To purchase Presents for the Stations</b>		<b>Auxiliary Society, per W.</b>		<b>Chapel-street Chapel, per</b>	
<b>in Africa.</b>		<b>Stuart, Esq., on account</b>	101 0 0	<b>Rev. A. Fraser</b> .....	63 6 1
<b>J. Foster, Esq.</b> .....	1 0 0	<b>Totness, Collection in</b>		<b>Marsden, Missionary Boxes</b>	2 10 4
<b>A. B., South Shields</b> .....	1 0 0	<b>Bridgetown English Free</b>		<b>Ditto, for Mary Walton,</b>	
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THE  
EVANGELICAL MAGAZINE,  
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**Missionary Chronicle,**  
FOR DECEMBER,  
AND  
THE SUPPLEMENT FOR THE YEAR 1848.

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Communications have been received, during the past month, from Drs. Ferguson, Styles, and Burder; and from the Rev. Messrs. Thomson, Slater, Wallace, Orme, Bevan, Sibree, Davie, McNeil, Morron, Compton, R. Spence, J. Spence, Wetford, Griffiths, Rice, Saunders, Jones, Jenkyn, Davies, Thomas, Jenkins, Farbottom, Clark, Hull, L. Thomas, and Young.

Also, from Joseph Cripps, W. R. Wellman; Richard Blenkeron; John Gardner; Samuel Bradley; Charles Williams; An Old Subscriber; W. Finch, William Fugh; S. Shepherd; Alfred; An Admirer of the *Evangelical Magazine*; A Suffering Tradesman; One Tempted; A. P. S.; P. S.; R. W.; S. S.; L. D.; T. D.; A. W.; N. R. S.; E. R.; T. M.; E. B.; C. T.; F. K.; M. M.; and J. J.

"A Church Member" must refer, upon reflection, that our pages ought not to be implicated in the legal controversy to which his letter refers.—"A Judge of the Judges" is too partial to us, and too severe on others for our taste.—"An Enemy of Ecclesiastical Despotism and Democracy" expresses our views; but we hesitate as to the benefit of publishing his Essay. Certainly the facts he records are most deplorable, and we fear they are not of rare occurrence.—"A Perplexed and Sorrowful Spirit" cannot do better than read Dr. Russell's "Letters, chiefly Practical and Consolatory."—"A Student" would do well to lay open his mental perplexities to his Tutors.

N. B. We beg to acknowledge the receipt of *Ten Shillings* to the Widows' Fund, from "A Subscriber to the Magazine and a Friend to the Widow."

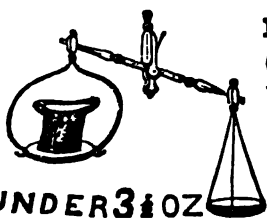
ERRATUM.—In page 389, second column, line 14 from the top, for "JOHN PARRY LEWIS," read "JOHN PARRY, Lewis."

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## P R E F A C E.

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BORROWERS of Magazines, unless egotistically tending, dislike exceedingly to write their annual Preface, just because it compels them to speak of their own imperfect labours. And yet something answering to a Preface is necessary, according to present usage, to complete the periodical series for the year. Always reluctant, as a matter both of taste and moral feeling, to talk of ourselves, we intend that, for 1848, others shall talk for us. We love our Old Magazine so well, that we should be prepared to make any sacrifice for its prosperity which conscience did not forbid; but we have lived long enough to learn that self-commendation can only produce effect upon minds of an inferior mould, and that nothing can or ought to be relied on for the prosperity of a Religious Periodical of large circulation, but the sterling worth of the contributions which enrich and adorn its pages. We can only ask of the discerning public that they will do us justice; and, if they approve our labours, we confidently look to them for that measure of support to which they may deem us fairly entitled. In promoting the circulation of the *Evangelical Magazine*, they will at least have this consolation, that they are essentially contributing to sooth the unutterable anguish of widowed grief; and to comfort the sorrowful hearts of ONE HUNDRED AND FIFTY of the bereaved Companions of faithful and devoted Pastors of the Flock of Christ.

We are thankful, amidst the daily announcements of something new from the Periodical Press, to find that the *Evangelical Magazine* is not forgotten,—that it has not lost its firm hold of the public mind,—that its pages are read and valued,—and that, in many respectable quarters, there is an earnest effort to increase its sale, not more on account of its benevolent object, than for the religious benefit it is fitted to confer on the Christian community at large.

The following Testimonies, received during the past year, will speak for themselves. They are all absolutely voluntary, unasked for, and without so much as a hint thrown out, on the part of the Editor, to procure them.

The last Letter but one written, by the honoured and deceased Principal of one of our Colleges, contained the following paragraph:—"I have no misgiving as to the growing merits of the *Evangelical Magazine*, which I sincerely regard as an unspeakable blessing, both in sentiment and spirit, to our churches; my only hesitation in contributing to its pages so frequently is, lest my style of writing should be less adapted to them than that of other men whose aid you can readily command."

"I have to thank you, dear Brother," wrote one last spring, whom all admired and loved, "for your perhaps over-partial critique on my '*Horæ et Vindicte Sabbaticæ*.' You have always done me justice; but whoever had to complain of petty or unjust treatment from you? I look upon your review department as a credit to your theological trust-worthiness and critical skill. We always know where to find the Editor of the *Evangelical Magazine*. He is no uncertain oracle—no weathercock-divine. In truth, Brother, you are doing a work for which posterity will bless you. Never again appeal to the public on the ground of charity. Place the work on its own proper merits. They will sustain it; or shame be upon our churches?"

A most venerable minister, whose favourable opinion we greatly value, thus expresses himself:—"I cannot forbear conveying to you the strong impression I feel



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	12 6 6	Redditch—Rev. H. Humphreys.	
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Highbury Chapel	14 5 9	Boxes	6 10 0
Collection, Town hall	43 11 8	Public Meeting	6 3 0
Capt. C. R. Moorsom, R.N.	1 1 0		14 3 0
The Annual Offering of a Wesleyan	1 0 0	Less Expenses	0 19 0
	682 13 8		13 4 0
Less Expenses	13 8 9		
	669 4 11		
Hartshill, near Atherstone	6 11 0		
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Bishnash	5 1 6	Rev. James Richards	1 0 0
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		Thank-offering, per Mr. Stand	1 0 0
		Day and Sunday-schools	5 4 0
		Congregational Collections	19 6 4
		Less Expenses	35 11 3
			0 11 3
			25 0 0
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		Angel-street Chapel:—	
		Annual Subscriptions.	
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		Mr. R. Padmore	1 1 0
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		Mr. W. Hill	1 0 0
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		Mr. R. Gillingham	0 10 6
		Mrs. Flower	0 10 6
		Mr. J. B. Baugh	0 10 0
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		Donations (add.)	0 5 0
		Sacramental Collection, for Widows and Orphans	5 1 5
		Leigh Sinton, Collection Children, by tag, bones, &c.	6 15 11
		By Mary Powell	6 10 4
		Birdport Chapel, Rev. G. Hewlings, Collection and Missionary Boxes	2 2 0
			16 7 8
		Less Expenses	191 14 6
			8 0 0
			113 14 6
			334 8 9
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		Elloughton, Sunday-school, for the Missionary Ship	0 13 0



Our politicians may perchance carry their favourite measure; but if, by doing so, they should place Great Britain in the same category with the other nations which have "given their power to the Beast," and which must share with it in the plagues which are utterly to waste and consume its strength, the men of a coming generation will look upon them as the greatest foes of their country's weal.

We are well aware that this will be deemed little better than raving by the patrons of a religious liberalism. But we are content to feel that it is the raving of Milton, and Stillingfleet, and Newton, and Baxter, and Doddridge, and all the great Commentators on Scripture which our country has produced. It is not the superior wisdom of our statesmen that makes them set light by this view of Popery, but their neglect of that study of God's word, which would restrain them from pursuing a line of policy which might bring them and their country into direct collision with its most fearful warnings.

But if our statesmen do not read with sufficient care their Bibles, some of them do read history; and surely its stern lessons might teach them that they owe nothing to Popery and Romanists but *political* justice. With this they ought to be content. They are entitled to nothing more. There will be foul play to England if more is awarded to them. From the system of Popery we must stand aloof as a nation. It has wrought ill for the peace of States, and the improvement of mankind. History reveals it as the parent of superstition, the incentive to infidelity and atheism, and the tyrant or the troubler of every land on which it has planted its foot.

The present is not surely the fitting season for statesmen to impose new ecclesiastical burdens upon our over-taxed country; when men are beginning, in all intelligent circles, to see that State-connection only degrades all that is *true* and *divine* in religion; and ought never, therefore, to be made the buttress of that which is *false*.

In the Tractarian demonstration of late years in this country, we have but too plainly seen how easily a masked Popery can take shelter even in the bosom of a professedly Protestant Establishment, and bid defiance to the voice of public opinion. Let Popery be endowed; and will not the immediate result be an increasing sympathy between our Anglo-Catholics and Romanists, perilous alike to the future liberty and prosperity of our beloved country?

As Nonconformists, therefore, we are deeply interested in the all-absorbing question of the proposed endowment of Popery. We feel that it would be a heavy *political wrong* inflicted on us; that it would be a grievous oppression of our conscience; that it would band Romanists and High-Churchmen against our common liberties; and that it would increase and embitter all the evils which we already suffer from the existing forms of the endowment principle.

But we are Englishmen as well as Nonconformists; and our patriotism forbids us to look with favour upon the endowment of Popery. Such a measure we regard as fraught with infinite peril to the land which gave us birth. Irrespective of the crying injustice of taxing all the honest and earnest Protestants of this country for the support of anti-Christian doctrines and forms of worship, we believe that the obnoxious endowment contemplated would place the British nation in an entirely new position in relation to the Divine government. Popery is a doomed thing; and nations which take part with it, in its direct support, will undoubtedly share in those judgments which are to bring it low even to the dust.

With these solemn convictions, every day gathering strength from the events of Divine Providence, we solemnly call upon our statesmen to beware of inflicting an injury upon their country which they can never repair. Great Britain is, at this moment, the wonder of the world,—the monument of God's mercy among the nations. Can any thoughtful man

fail to perceive that the spirit of our Protestantism has been, under God, the source of our national security and strength? But let that spirit be extinguished,—let Popery become a State-sustained religion in the midst of us,—let the public mind become indifferent to the all-important question, *whether Popery shall be established or let alone?* and who shall be able to assure us that our children may not be doomed to see our country sinking amidst the wreck of nations, which have symbolized with the anti-Christian foe,—the mystic Babylon destined “to sink as lead in the mighty waters?”

If our readers think with us on the subject of the proposed endowment of Popery, they will bestir themselves, in all Christian and constitutional ways, to resist it, and to form a public sentiment in opposition to it which Parliament will be compelled to regard. We pronounce the measure to be unjust, uncalled for, and, in the truest sense of the term, *revolutionary*. Emphatically we affirm, that the endowment of Popery will be the setting sun of England's glory!

Brompton.

J. M.

## TRACTARIAN TACTICS.

### PART II.

IN the year 1841, when the Tractarians were high in hope, from the unexpected success which had marked their progress, the *British Critic* for July, a periodical of their own, frankly stated their object to be, “the unprotestantizing of the National Church,” and adds, “We cannot stand where we are; we must go backwards or forwards,—and it will surely be the latter. It is absolutely necessary towards the consistency of the system which certain parties are labouring to restore, that truths should be clearly stated which as yet have been but intimated, and others developed which are now but in germ; and as we go on, we must recede more and more from the principles, *if any such there be*, of the English Reformation.” If it be asked what that system is which these parties were then labouring to restore? the only reply must be,—the system which prevailed in England at the Reformation,—or that which obtained prior to the usurpation of the bishop of Rome,—ante-Nicene Christianity; a thing so monstrous that its admirers have not yet dared to unveil its hideous features before the eyes of a British public, and which elicited from Constantine, at the first œcumenical council held at Nicæa in the year of our

Lord 315, the extraordinary declaration, “that the errors of a clergy condemned to celibacy ought to be concealed, so that no scandal might be brought upon the church.”\* This system, which the Tractarians tell us, when pressed hard with their predilections for the Church of Rome, is that which they wish to restore, is thus described by one who has fathomed all the depth of its “filthiness of flesh and spirit.” “There is no degradation of the intellect, no substitution of forms for realities; there is no drivelling belonging to the monkery of the middle ages, that may not be matched to the full in the monkery of the bright times of Chrysostom, Ambrose, and Augustine.”† Away, then, with the attestations so recently put forth, of shrinking from all contact with Rome! Look at her colleges and cloisters. Anglican priests are everywhere seen, not only symbolizing with the priests of Antichrist, but occasionally assuming the cope and the tonsure.

Some, however, may charitably acquit the Tractarians of any deliberate purpose

\* “Si suis oculis episcopum alienæ uxori struprum inferre forte videret, facinus illud nefandum suo paludamento se obtecurum.”—*Baron. An.*, 325. xvi.

† Taylor's “Ancient Christianity.”

or intention in this matter. They admit the fact, but ascribe it wholly to the tendency of the arguments employed in defence of the Anglican establishment. This charitable construction, though plausible, places the Anglican theory in no very enviable predicament. It seems to justify the conclusion of Mr. Jephson, (Dr. Hook's late curate, now a priest of Rome,) that "weakness and inconsistency are not accidental qualities of the Protestant Church, but its very essence." Of this, all who attempt to defend it, whether against Romanism or Dissent, soon become painfully conscious. Dr. Hook's peculiar theory of a church, is not only a miserable failure, but a shocking impiety, and one, too, which has not even the merit of originality. In spite of Tractarian sophistry, "Anglicanism is Popery half-reformed, or the Reformation half-papalized. It is Protestantism without its vital faith, its free spirit, and its scriptural evidence. It is Romanism without its specious though fallacious catholicity, its historical prestige, its infallibility, its meretricious splendour, and its alleged miracles." "The Bible, the Bible only, is the religion of Protestants." Popery cannot stand against it. But whatever system interposes "the Church" between God and the conscience, between the word of God and the faith of every individual, is essentially popish and anti-scriptural. The popish controversy, as between Anglican disputants maintaining church principles, is sure to end in the triumph of Romanism; and the only question now is,—Are the present pseudo-Protestant assailants of Popery the mere dupes of their own sophistry, or the deliberate and traitorous betrayers of their church? We think their sinuous tactics, from the beginning up to the present moment, prove beyond a doubt that their intention is by every unscrupulous method to effect a total revolution in the Church of England, which, as they hope, will bring her and her erring Latin sister into happy union, absorb the papacy in the catholicity of the Nicene age, and thus *restore a corrupt and debased form of*

Christianity, with all its demoralizing institutions, from which popery itself was a reformation. We trust that the free spirit and the Protestant mind of England will be aroused to a sense of danger before this threefold plague, in the form of priestcraft, deluge the land. Egypt had its darkness, its locusts, and its other loathsome abominations in succession. The Christianity of the Nicene period unites them all. A competent witness, already quoted, says of the much-vaunted catholicity of this period,—"Our ears are stunned with the outcry against the corruptions of popery. I boldly say that popery, (foul as it is—has ever been in the mass,) might yet fairly represent itself as a reform upon early Christianity." Again,—"The Church of Rome has done *the best it could* to bring the cumbrous abominations bequeathed to it by the saints, and doctors, and martyrs of the pristine age into a manageable condition; and if we are to hear much more of the corruptions of popery, as opposed to primitive purity, there will be no alternative but freely to lay open the scenes of the early church, and to allow them to disgorge their contents upon the wholesome air."

This is the ultimatum of the Tractarians,—but Rome is their present destination. The spirit of Loyola is upon them. His sworn disciples are in their councils, and their operations are in strict accordance with their character. Tract XC. is their charter. The laws of their order,—especially their fundamental principle, that the end sanctifies the means,—are the code and the soul which guide and actuate them in their conspiracy against Protestantism.

With us the new zeal which maintains the catholic sufficiency of the Anglican Church, the apostolicity of her priesthood, the inspiration of her prayer-book, and the efficacy of her sacraments, as opposed to the exclusive assumptions of the Roman pontiff, amounts to nothing. Taking the preceding history of Tractarianism into consideration, the Jesuitical character of its early progress, the tactics of its leaders up to a certain period, the

position they now occupy, and the methods they adopt in making their ostensible object subservient to their real designs, we think ourselves warranted in coming to the conclusion we have thus broadly announced.

Our conviction is not weakened when we know the influence which Jesuitism, in times past, has employed for inoculating the University of Oxford with the errors of popery. Archbishop Laud, in a letter to the Vice-chancellor, Dr. Frewen, dated Feb. 7th, 1639, says, "You had need be very careful of the University; for while none of you think of it, the Jesuits and their instruments are busy. At this present they have seduced a young youth of Exeter College." Crosthwaite affirms, "that there is positive proof that, for a considerable period, Jesuits were regularly trained on the continent, and sent over to these countries, to enter into the ministry, not only of our church, but of every sect in the nation." Several quotations to the same effect are given in a very able pamphlet, entitled, "Jesuitism traced in the Movements of the Oxford Tractarians," by Henry Fish, A.M.,\* the writer of which states his own persuasion, "that there is another conspiracy against the Protestant religion organized and at work, on an extensive scale, in which the Oxford Tractarians, either as chief, or subordinate agents, sustain a prominent part. Nor do we assert this without sufficient reasons." Since 1842, how have these reasons accumulated! The Tractarians have been for several years preparing a race of clergymen for the pulpits of the nation, whose views and opinions are within a hair's breadth of popery. But are they therefore Jesuits? We are sure that the line of conduct which they pursue might reasonably be prescribed by a Jesuit chief, bent on the destruction of the Church of England. And let it not be forgotten, that Jesuits are not only allowed to become heretics and schismatics *for the good of their Church*, but it has ever been deemed by

them an honour, and is a privilege granted to them by several popes. What can be more appropriate to the present state of things in England than the boast of the Jesuit, Pellavicino: "By these principles," that is, by condescending to mingle with heretics as adherents and brethren, "we have gained so much authority with the wisest of the reformed clergy, that we are in no small hopes, at present, to see very soon those apostolic lovers of our doctrines, and the heroic promoters of church authority, *even beyond what we can pretend to*,—to see them, I say, openly become one flock with us, and restored again to the unity of their holy mother, (as they themselves acknowledge,) the Roman Catholic church?"\*

Baxter informs us, "The Jesuits crept into *all societies*, and acted *all parts*, (save the peacemaker's,) and being a foreseeing generation, they looked further than the short-witted men whom they overreached." Dwelling in the midst of us, and living on intimate terms with many of the clergy, is it to be supposed that they have changed their principles or relaxed their activity?

It has been one great object with the Jesuits, ever since their order was instituted, to obtain such a position as to have the formation of the minds of youth. Part of their vow of obedience runs thus: "and therein peculiar care in the education of boys." Father Petre, in a letter to Lechaise, who was confessor to the king of France, says, "I have gained a great point in persuading the king, (James II., to whom he was confessor,) to place our fathers, (the Jesuits,) in Magdalen College, in Oxon, who will be able to tutor the young scholars in the Roman Catholic religion." And is there nothing which ought to alarm the nation, nothing ominous in the fact, that the Tractarians have their established colleges and private seminaries, marked with every character of Romanism, both in Ireland and in England? The tutor of Exeter College boasts of being the founder of two. A writer in the *Church and State*

\* Published by Hamilton, Adams, and Co., Paternoster-row, 1842.

\* Popery against Christianity. Intro., p. 28.

*Gazette* throws some light upon these insidious institutions, accompanied with the astounding statement which we quote as an extract from the *Patriot* of Sept. 7: "Take the new missionary college at Canterbury. True, its statutes are approved by the present excellent primate; but who does not know that a system depends for its effect less upon the laws and its officers—that the master is the school? And when I see the principal among the supporters, at Oxford, of Mr. Ward; and its Vice-Principal, Mr. Pearson, among the aiders and abettors of Mr. Monro's semi-popish seminary at Harrow Weald, I can have no doubt that for years the effect of such an institution must be to send out clergy to the colonies of the complexion of those who are now leaving the Church in Australasia for the Romish schism. At New Shoreham, again, Mr. Hope and Mr. Wheeler, apparently under episcopal sanction, are organising a school to instruct the young in those 'church principles' which have already led one hundred and twenty members, (chiefly clergy,) of our Universities into the more congenial fold of the Romish Church; while at Radley Hall, near Oxford, Mr. Sewell has established a school with a system of compulsory fasting, and a chapel decorated by the notorious Pugin; and this, too, it is said—though it is to be hoped falsely said—under the patronage of the Bishop of Oxford!—in the face of the fact that a former institution of the same parties, St. Columba's, Stackallan, is now tottering to its fall through the discouragement given by the Irish primate to its Popish features." Mr. Sewell has published a "Journal of a Residence at the College of Columba in Ireland, with a Preface," which makes strange revelations. It says nothing indeed of the decline of the institution in Ireland, but a great deal of the encouragement afforded to that of St. Peter's at Radley Hall.

The Reformation it seems has given too much of a Protestant character to our public schools and universities, and if Romanism is to be restored, colleges must be

established better adapted for the accomplishment of this object. This is not in so many words avowed, but the *animus* is too plain to be mistaken. An Anglican priest may be a Jesuit in disguise. He may well be suspected of a sinister design against a Reformed Church who labours to restore and revive all the Popery which necessity alone compelled the Reformers nominally to retain in its rubrics and canons. These new colleges, uncalled for, by the Church of England, whose public seminaries are sufficiently numerous, are *created*, to use Mr. Sewell's significant term, at the present time for this express purpose. "The person," he says, referring to himself, "responsible for framing the statutes of St. Peter has stated to the proper authority (*i. e.*, to the Bishop,) and has no hesitation in stating to the whole world, 'that no earthly consideration should induce him to *create* at this time a place of education in which the public uniform observance of *the fasts of the Church* by the masters and teachers was not an essential condition.'" Further on he complains that the fact of this being a command of the Church is disputed in these days: he then proceeds, after the manner of his order, to win confidence by a communication which in Protestant minds ought to excite suspicion and alarm. "Knowing that the question on the very first fast day must be brought under the discussion of the college, that a difference of opinion on such a point would be fatal to the entire harmony and mutual affection of the society; that it could only be prevented by an external decision; that nothing so clears the duty of self-denial from temptations to extravagance, or vanity, or spiritual pride, as to regard it as a *simple matter of obedience to external authority*; having before him instances of disunion introduced into collegiate bodies by differences of opinion and practice on this very question; knowing that whatever laxity of practice may exist at present in the Universities, it is not only a source of regret and difficulty to good men, but is

daily diminishing, and is directly contrary to the spirit and practice of former days—the days nearest to the Reformation;\* being able to account for the absence of any rule upon the subject in the statutes of our existing collegiate bodies, by the recognised, undisputed existence of such a rule in ancient times externally in the church;† and lastly, knowing well the tendency of all societies to sink gradually into *self-indulgence*, from which they can rarely be extricated with safety except by some clear acknowledged external law in their own statutes to recall them to their duty; upon all these accounts he did think it not only expedient but absolutely necessary to prescribe in the statutes of the college that the fasts of the Church, no less than the festivals, should be regularly observed by the warden and the fellows. Of the boys no mention was made, because the practice of the church seems to extend the obligation only to adults. It was prescribed also that the observance should be public. The very object of the institution is to set before the young the full system and image of the Church in its discipline as well as in its doctrine;—that is, Tridentine Theology and a Popish and Anti-Nicene Ceremonial. An excellent preparation for the celibate with monkery, asceticism, and all the social abominations which they naturally generate. This is Mr. Sewell's *beau idéal* of an Anglican Church. What a salutary horror he must have of Romanism! The fast days at St. Columba are kept with exemplary and edifying strictness. "After much deliberation the fast days are now marked by there being no butter or eggs served up at breakfast, and no high table for the fellows at dinner; and those whose health does not allow them to conform rigidly to this rule can have what they

require in their own rooms." But, alas! where is perfection to be found? An arch-intruder found his way into paradise. Can it be matter of surprise that a wolf in sheep's clothing should enter the Hall of St. Columba? Here, again, we must allow the Tutor of Exeter College, Oxford, to speak in his own language: "One of our first elected fellows, whose opinions we knew did not exactly coincide with our own, and who had some peculiar notions, had always declined turning to the east on the recital of the creed. What a spectacle was thus exhibited to the boys every day in the chapel! of one of the teachers in the service of God, proclaiming significantly that he believed their other teachers were directing them to commit a sin, and were themselves committing one!" Conform or resign, was the alternative held out to this practical heretic. He would resign and he would not. "While things were in this state, the primate's visitation arrived; and even then, in the evening services, when the primate, the bishop, a number of clergymen of station, and all the congregation turned at the Creed, \* \* \* \* alone persisted in keeping his former posture. The thing was so marked, that the governors present could not help observing, and *being shocked with it*; and after a discussion, it was resolved that the warden should signify to him the wish of the college that he would comply with their usage." This he declined; and he was formally "requested to resign."

The Jesuits sought the guidance and control of literature throughout Europe during the golden age of their paramount influence; and this they did because letters could not be suppressed, and by these means they hoped to render all that kind of knowledge which advances civilization and the real enlightenment of society either stationary or useless. The patrons of taste and the fine arts were the enemies of science and true philosophy. The Tractarians would fain walk in their footsteps. Within their own Church this is impracticable. They

\* The whole of this paragraph requires to be read very carefully. More is meant than meets the eye. It is drawn up with great subtlety. The italics are ours.

† Does not this apply equally to all the prevalent abuses and corruptions of Christianity ancient times as well as to fasts and festivals?

can only hope to succeed where there is an infallible Church and a supreme universal bishop; and the one the oracular voice of the other. In his commendatory preface to "Amy Herbert," the Tutor of Exeter College, Oxford, thus expresses himself: — "The editor has willingly undertaken to revise the publication, under the impression that books intended for the young should *as much as possible be superintended by some clergyman*, who may be responsible for their principles." This may do in the Church of Rome, but in the Anglican Establishment it can only produce confusion and every evil work. In this Church every wind of doctrine blows, and there are almost as many conflicting opinions as there are pulpits. A father of a family, let us suppose, in his choice of books for his children, adopts Mr. Sewell's principle. One has undergone the revision of Archbishop Whately, another bears the imprimatur of Daniel Calcutta, a third is sanctioned by the Chaplain to the Bishop of Oxford, and a fourth by Dr. Hampden the Bishop of Hereford; while Dr. Hook cries out at the top of his voice, "Hear the Church!" Under this aspect let us take a view of Church Principles. The father, whose case we have imagined, is involved in deep perplexity. All the books he has purchased speak a different language, and are at variance on doctrines which he deems of vital importance. The question is, Can he obtain satisfaction in his own Church? Who can impart it? The Church? But, where is the Church to be heard? Who is to be the organ of communication to tell him what is erroneous and what is orthodox? By their ordination vows the clergy are bound to obey the Church; and the laity ought to receive the truth as explained by the clergy. The tradition preserved by the Church is the authoritative interpreter of Scripture, and this is committed to the clergy for the benefit of their hearers. Moreover also every layman is in duty bound to admit the explanation of the clergyman of his parish, who in

fact is the voice of the Church speaking to him. If that clergyman be a curate and in any doubt, he must consult and subscribe to the explanation of his rector; if a rector, he must in like circumstances follow his bishop; if a bishop, his metropolitan; and if that metropolitan be the Archbishop of York, then he must appeal finally to the Archbishop of Canterbury; and here is the pinch, if the Archbishop of Canterbury be in doubt, what is to become of him? He must appeal, says our oracle, to antiquity,—that is, to be left floundering among the fathers,—to find out, if he can, "*the quod semper, quod ubique, quod ab omnibus.*" Foiled in this, in vain he refers to Holy Scripture. Unless he can make the Church and the Bible agree, he must place his soul in jeopardy by rejecting the one or the other. His only refuge, we repeat it, is an infallible Church and a universal Bishop. But no; says the Rev. Francis E. Paget, M.A., and Chaplain to the Lord Bishop of Oxford, it is expedient that henceforth we renounce all connection with our erring Latin sister. My "Tales of the Village" are "written expressly to illustrate the working of Church Principles as opposed to those of Romanism and Dissent:" and declarations of similar import are made by the Sewells and Gresleys, and the other novel writers of the Tractarian party. It is amusing to trace in these volumes the different working of real and assumed hatred. Dissent and Dissenters are in the gall of Tractarian bitterness; and the bonds of iniquity would not be wanting were they within the reach of their mighty malice. But Rome and Romanists are regarded with gentle love, censured and then praised, scolded and fondled in the same breath. These novels are doing their nefarious work in the drawing-rooms and boudoirs of the wealthy and the fashionable; and indeed too readily do they obtain admission and welcome to humbler dwellings. They contain the germ of that heresy which polluted the early church with its filthy celibate; and should they succeed as well as their predecessors, they will sow

asceticism and reprobation. The twofold perversion of Christianity and human nature, implied in forbidding to marry, and thus virtually passing a severe and practical censure upon domestic virtue and the social religion which blesses families and renders them a blessing, must lead to results similar to those which disgraced the Nicene Church, and which are to this day a standing reproach to the Church of Rome.

Be it remembered, that on the young women of England these Romanized Anglicans are at this moment practising their most insidious arts. Protestantism has raised our fair countrywomen to a high state of intellectual and moral culture. Where they possess piety it is of a healthy and ennobling character. A true Englishwoman is neither a plaything nor a slave. She is a help meet for man, and not the tool of a meddling and bigoted priest. Sufficient indications are given in these Tractarian missiles, that the degradation of woman, so as to bring her into a state of abject subser-

viency to the Church, is their principal object. It behoves therefore all the natural guardians of the daughters of England to counteract the poison so insidiously administered. Let the fair embroiderers of capes and other priestly vestments, and who so learnedly discuss Church Principles in their little working coteries, think whither they are being allured. Do they prefer sisterhoods to families?—would they be nuns rather than brides?—married virgins according to the practice of the Nicene Church, or affectionate wives? Will they be mothers, or the mere automata of womanhood? What is a *sœur nativité*, or a *sœur* of any other class, with her matins and vespers, her fasts and vigils, but a melancholy exhibition of a monstrous and useless existence? while a Christian mother, with all the domestic and social virtues clustering around her, belongs to the noblest order of sanctified humanity. Let our Angelicas and Angelinas ponder this and consider! The Novels of the Tractarians we reserve for a separate notice.

## THE WORKING CHURCH.

[The substance of the following Discourse was delivered before the Half-yearly Meeting of the West Middlesex Association, held at Finchley, on Tuesday, the 26th September, and was unanimously voted to be printed in the *Evangelical Magazine*, by permission of the Editor.]

"Son, go work to-day in my vineyard," Matt. xxi. 28.

### PART II.

3. *Our labour must be directed to specific objects.*—The office which has been assigned to some in the vineyard, indicates the express character of their work. Thus it is with *Pastors* at home, and *Missionaries* abroad. Theirs is the solemn trust to "watch for souls, as they that must give account." Nothing do we need more in these times than a thorough *working* ministry. To all who have undertaken to be the instructors of others, all of the Master is loud and imperative: "Go work in my vineyard." They so "preach the word, to be instant season, out of season; to reprove,

rebuke, exhort with all long-suffering and doctrine." The times upon which we have fallen are strikingly peculiar; and if our ministers are found lagging behind them, and yielding to self-indulgence, instead of taking the lead in that high order of service, which is now demanded, we may expect a reaction, which will be crushing in its influence upon the denomination to which we belong. Within the limits of Christian rule, every minister of Jesus Christ must be permitted to labour in the way most consonant with his own predilections and tastes; but, dear brethren, let us all be



so entirely consecrated to our work, and so diligent and energetic in the performance of it, that no man shall dare to think of us as loiterers in the vineyard of our Lord.

The *deacons*, too, of our churches have a distinct sphere of service allotted to them, by the office which they sustain; and using that office "*well*," upholding the hands and cheering the heart of the pastor, and ministering with diligence and kindness to the prosperity of the Christian cause, they shall "purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." To you, dear fellow-labourers, the Master is saying, in a voice of beseeching earnestness,—"*Go work in my vineyard.*" The aspect of events, and the state of the churches, require a new order of service in those who undertake the office of deacon. They must, in all cases, be men of business and detail, that the secularities of our churches may be conducted with a strict mercantile propriety;—but they must be more than this, if the cause is to advance;—they must be men of enlargement and intelligence,—men of generous sympathies,—men who can look out with compassion upon the state of the world,—men who are prepared to make sacrifices,—men who will not quench, but always enkindle the ardour of the churches.

Sunday-school teachers, that important class of agents in our day, have a definite line of occupation marked out for them. They move in a commanding sphere. Their responsibilities are great. Their work is solemn. The Master's eye is upon them. And results are testing the fruit of their labours. The great demand upon them is *work*,—intelligent work,—appropriate work,—earnest work,—cheerful work,—untiring work,—prayerful work;—work that shall be ever renewed and continued under the hallowed impulse of love to Christ, and compassion for teeming thousands of children, "who are as sheep without a shepherd." Then, and only then, will they be prepared for their momentous service, when they hear

Christ saying to them, with all the emphasis of his own authority and love: "*Son, go work in my vineyard.*"

But many there are among us, who, of necessity, have no *official* designation pertaining to them;—but are *they* to stand by "*idle all the day*," as if nothing had been assigned them to do? Forbid it, conscience,—forbid it, every dictate of Christian benevolence,—forbid it, all the pressing interests of "*a world lying in the wicked one*," and of a church languishing for the lack of earnest and consecrated effort! Definiteness of purpose, and holy-resolved action, must summon thousands to their Master's service, who now content themselves with their church-standing and their church-privileges, and have no distinct walk of usefulness to which they addict themselves. With a voice, full of authoritative rebuke, Christ is saying to thousands of such professors in our day: "*Go work in my vineyard*;"—shake off your unhallowed sloth;—wake up to the obligations of the Christian calling;—rouse yourselves to some definite service for ME; the world is perishing; the Church calls for your aid; the hour of final account draws nigh, when the *unprofitable* will be ranked with *wicked and slothful servants*."

If aught beside these plain and truthful appeals needs to be urged, to enforce our Lord's command, to all who value his appeal, "*Go and work in his vineyard*," it is,

III. THE SEASON OF EFFORT.—"*Son, go work*," says Christ, "*to-day in my vineyard.*" It is not *to-morrow*, but *to-day*, that our service is required. Our season of effort corresponds to the season of the gospel call: "*To-day*, if you will hear his voice harden not your hearts, as in the provocation, as in the day of temptation in the wilderness;" "*to-day*," says Christ, "*go work in my vineyard.*"

While we are resolving and preparing to do something for Christ, the lamp of life is being rapidly spent, the destinies of eternity are hastening on, fresh hindrances are springing up in our path, the

fields to be cultivated are neglected, the Spirit is grieved, and the Master regards us as disobedient and ungrateful servants. It is *now*, emphatically, with Christ and the church, that "is the *accepted time*." I have no right, while present and pressing claims are neglected, to be dreaming over the proposed doings of "a more convenient season." I may never live to see it; and how shall I account to Christ, if he calls me before it arrives, for the unoccupied intermediate space of precious time which he has afforded me?

Promptitude of action is at once the demand of conscience and the word of God, and of the times upon which we have fallen. Ours is not the *future*, but the *present*. In a sense, indeed, we labour for posterity and for eternity! but the effort and the action must ever be a present thing; and the consequences must be left with Him who will overrule and adjust all; so as that when we are dead and gone, not a single well-directed and well-principled effort shall have been found actually to be in vain.

If the parable before us is calculated to rouse to greater intensity the labourers in our Lord's vineyard, it is surely no less fitted to bring those to deep and serious reflection who, under the guise of the Christian profession, have hitherto been living at their ease, and doing but little or nothing to help on the cause of a world's salvation. If I could speak to them, in a voice of thunder, I *would*; to remind them of opportunities for ever lost, of the "talents they have hid in a napkin," of the brethren in Christ they have grieved, of the sickly notions of Christian obligation they have cultivated, of the sad moral they have conveyed to the world, of the barrier they have placed in the way of their own comfort, and of the fearful subtraction they have made from the quota of service to which Christ and his cause were entitled. But did I say I would speak to them "*in a voice of thunder*?" No, dear friends, I would lead with you in accents of love; I could remind you of the claims of your

Lord; I would tell you of the heights and depths of his immeasurable love; I would take you to the garden and the cross, and in sight of his tears and his blood, I would call upon you, with melting tenderness and affection, to listen afresh to the words which drop from his earnest and beseeching lips, "Son, go work *to-day* in *my* vineyard." Oh let not your decision be delayed: "The night is far spent, the day is at hand." "Work," then, "while it is called *to-day*;" the night cometh when no man can work."

IV. THERE ARE THE QUALIFICATIONS OF THE LABOURERS.—But here I must not, dare not dwell: they have been, in a measure, implicated in the other parts of our appeal. We have supposed the existence of Christian principles and Christian character. How, in the absence of these, can men "serve Christ with their spirits in the gospel?" The thing is an impossibility: no man can serve two masters. If the world claims you, and you are yet whirling round and round in its vortex, you cannot be the servants of Christ. We want to see a bold and a holy church, standing out from the spirit of the world, instinct with light, and love, and purity, and zeal.

1. *You can only serve Christ in the spirit of faith.*—The lesson of genuine activity must be learnt at the cross. Legitimate obedience to Christ's will can only flow from faith in his Person, and realizing dependence on his sacrifice. It is this only that will raise you above the life of sense, and prepare and enable you to make those sacrifices for him which the selfishness of the worldly principle will never dictate. A true faith in Christ, produced by a full and practical recognition of his claims upon you, as an individual disciple, will lead you in child-like submission to say: "Lord, what wilt thou have me to do?" and as, in this spirit, you examine the various precepts which he has addressed to his willing disciples, you will say, with a full heart, "His commandments are not grievous."

2. *You can only work in Christ's vine-*

yard, as you are constrained by the power of his love.—In his vineyard there are no slaves; but all are willing servants. They are bound to their Master's service by the tie of unquenchable love. They have vowed obedience at the cross. They are thrilled by the thought of infinite obligation. They owe their eternal all to Him in whose vineyard they are called to work. They love their service, just because they love their Master; and they see, too, that all he is calling them to do is but to spread abroad the savour of his own precious name, that others may partake their felicity, and that the world may come to know how free and how blessed are they who serve Christ.

3. *You can only serve Christ by determining to be wholly and undividedly his.*—Of those whom he will recognise, he demands that they should "forsake all and follow him." There must be no rival claims where *his will* is concerned. Where he leads, we must follow. Where he interposes his interdict, we must pause and refrain. Other lords must not have dominion over us. Other masters must not have our subjection. We are *his*: he claims us; he is entitled to us; and we must yield him an undivided homage and an unshrinking service. There is no other principle upon which we can prosecute the Christian life. Our allegiance cannot be shared. He who died for us must be the Sovereign of our hearts. There he must reign supreme. There he must find his temple, and there he must have his kingdom. This will secure an unflinching, a joyous, and a productive Christianity. Compromise will detach us from the Master and from his cause; and when we have finished our course, the reflections will be painful and the prospect dark and foreboding.

Such, dear brethren, is the faint outline of a train of thought, which would require the elaboration of a volume to do it even partial justice. I offer it as

a feeble, but grateful contribution on the altar of our associated labours. I know that the principles advocated will work well for our personal Christianity, and for the prosperity of our individual churches. And I am yet to learn that if these are raised to a state of healthy action, we shall yet be lacking in the qualifications for a wide-spreading Christian fellowship. Combination will then be most hallowed and effective when the materials of which it is composed partake in the largest measure of the mind of Christ. We are not, as Independents, owning no foreign ecclesiastical control, a series of selfish little republics, bound by no tie to our brethren, and caring nothing for the good of sister-churches; but we own an immediate and direct allegiance to Christ, that, under him, we may exercise the more freely the love of brethren, and make the principles of his kingdom tell upon the regeneration of the world.

It is with us, in this fellowship, "the day of small things." But who shall despise it? We have begun to cultivate communion with our sister-churches, and with this act of homage to Christ, we have combined our humble endeavours to enlarge the borders of his empire.\* If we are but prepared to "go and work to-day in his vineyard," we shall be drawn towards each other in generous bonds of Christian union; for he who loves his Master's work will love his fellow-labourers in the field, and will feel that the union of parts is the strength of the whole.

And "now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory, with exceeding joy; to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever! Amen."

\* In the erection of the chapel at Isleworth, opened on the 19th September.

## INDIRECT TEACHING; OR, HINTS TO SCHOOLMASTERS.

[A VERY able Journal has made its appearance, under the auspices of the British and Foreign School Society, entitled, "The Educational Record." If the future numbers are equal to the first, it will render eminent service in the cause of scriptural education. The article which we now introduce to our readers is so well adapted to tell advantageously upon the minds of schoolmasters in our schools, and, indeed, upon teachers of youth in general, that we shall have the thanks of a large class, for giving it a place in our widely-circulated columns. As we intend, every month, in future, having something for our readers on the subject of education, we think we cannot better begin our labours than by the insertion of the following paper.—EDITOR.]

It is scarcely credible how large a portion of our mental impressions are made unconsciously, both on the part of ourselves, who are their subjects, and of those by whom they are made. Some of the most enduring and influential effects on the moral characters of men are thus produced. Trivial circumstances, even words and glances, if they happen to strike a mind which is in the right posture for receiving them, often produce an irresistible impression, which, though sometimes instantaneous, is frequently concealed for a long time, and afterwards reappears under another shape, having become for ever incorporated with the mind into which it had been received.

In the season of childhood, the human soul is peculiarly susceptible of such unintentional impressions. The eye, the ear, and all the mental faculties are ever on the watch, and the results of childish observation go far to fix the stamp of the habits which are then in process of formation. Hence, in discussing the matter of popular education, it has been frequently said, and with much truth, that the question does not lie between education and no education, but between good cation and bad. No man lives a

single day without receiving some impressions which help to mould his character, and he is continually subject to the operation of processes which are either making him better or worse. Aristotle says, that a sculptor does not *make* a statue from a block of marble, he only *finds* it—it was there before—but its full perfection depends upon the manner in which it is sought out and brought to light; and its goodness or badness, its beauty or deformity, results not so much from inherent excellence or defect, as from the skill and care with which the chisel is used. The conceit is ingenious, and applies aptly enough to the formation of the moral image of man: circumstances are arising every hour which do something to improve or to mar, to embellish or deface it. How nameless and imperceptible many of these are, we may all fully understand if we recall the events of our life, and the occasions which have given it its tone and direction. We receive the finer polish or the rude disfigurement from many incidents which do not come within the range of what is called teaching; yet by them we are as surely taught, our moral nature as surely affected, and our future happiness as surely advanced or retarded, as by all the items which are comprised in the "curriculum" of school education.

We are led from such thoughts to consider the vast amount of indirect teaching which must necessarily be going on in every school, and which depends on the personal qualities of the teacher: his habits, manners, and general demeanour, may either impart lessons of the highest kind, or neutralize the effect even of the best routine instruction. We are convinced that more is done indirectly, by the conduct of a schoolmaster or mistress, to educate the child, than is commonly understood, and we are led to this belief by two considerations:

First: The extreme keenness of a child's observation. A great moralist has said, "The proper study of mankind is man;"

and children often evince, if not a knowledge of this aphorism, considerable facility in its application. They do not, indeed, think they are studying; but, because their powers of perception are on the alert, they are ready to become the subjects of any new impulses, and, without knowing it, they are receiving into their half-awakened minds notions of right and wrong, and rules of behaviour, which will probably abide with them through life.

Secondly: Because these powers of observation are peculiarly likely to be directed towards the teacher. A child, on first entering school, is commonly predisposed to look up to his master with a strange mixture of fear and reverence. He comes, for the first time, into the presence of a person whose knowledge he supposes unbounded, and whom he is taught to regard as the ultimate appeal in all cases requiring wisdom and discernment. There are no heights of learning which he can hope to attain, which his instructor has not already reached: in him the youthful pupil perceives the embodied representation of all that is just, and wise, and good; he knows no higher type of the character of a scholar and a gentleman, and supposes that all the results of education, all the ends towards which his youthful energies are to strain and struggle, are comprehended in the attainments, and exhibited in the character of his teacher. With such ideas in his mind, it is not surprising that he watches his conduct with a scrutinizing eye, and that if, after a while, he becomes able to detect imperfection or weakness, he prides himself on his discovery, and thinks his vigilance rewarded.

A thoughtful consideration of these things should, we think, lead tutors and teachers to watch narrowly over those minor developments of their own character, from which, when they least expect it, so many conclusions are drawn, and which go so far to elevate or depress the standard of moral propriety existing in the consciences of the children under their tuition.

The management of temper forms one of the most important as well as the most difficult problems for the solution of a teacher. Among the varied and perplexing occurrences which the history of every school presents, how many have a tendency to disturb the equanimity of its superintendent. Some of the most trying of these are connected with his unsuccessful efforts to reach the understanding of his pupils. In such cases, when wounded pride and just anger are excited together, it requires a great effort of moral courage to adopt the course which is strictly right. Throughout the whole of the school-hours he is liable to be interrupted and vexed as cases of disobedience occur; complaints come before him when his mind is busily engaged, or at other unsuitable times; at one moment he must reprove an offender, at the next he must use language of encouragement and kindness to a learner who has been diligent. For one who is not amenable to any superior for the exercise of his authority, and who, within his little kingdom, is a perfectly arbitrary monarch, it is very difficult to preserve a serene temper, in the midst of the many harassing annoyances to which he is daily subject. It requires a large amount of discrimination and self-command, to distribute smiles and frowns throughout a whole day exactly in the proportion in which they are deserved, to dispense equal justice to all, to subdue all traces of passion, and to restrain that disposition to act tyrannically which will occasionally rise within the mind even of the most earnest-hearted and patient teacher. "He is fit," said Bishop Hall, when describing David's gentle behaviour to his elder brother, just before the conflict with Goliath, "he is fit to be God's champion, who is first victor over himself;" and, indeed, he only is fit to stand in the high and responsible position of a teacher of youth, who can thus subdue his own inclinations, and place them under the dominion of reason. Not one struggle of this kind will pass unnoticed, not one instance of a victory over the

promptings of passion will be without its effect upon the hearts of his scholars. Silently and unconsciously they will carry away with them lessons of patience and self-control far more effective than any oral instruction can give, and they will learn to love and respect, not their master only, but the knowledge he represents, and the religion which he teaches; they will see a meaning in his office, and a beauty and dignity in his character, and the beneficial effect of such perceptions upon their future lives is almost incalculable.

But, for the want of this power of self-government, this mastery over temper, no scholarship can compensate, nor any skill in imparting mere book-knowledge. The respect with which the child is apt to regard his teacher is weakened by every exhibition of fretfulness or passion; the timid feeling of childish homage is soon exchanged for a self-confident critical spirit, and the process whereby he detects the faults of a superior is the most likely to lead to a forgetfulness of his own. Truly, Dr. Channing was right when he said, that "a boy compelled, for six hours a-day, to see the countenance and hear the voice of an unfeeling, petulant, passionate, and unjust teacher, is placed in a *school of vice*."

Another way in which the indirect influence of the teacher is of material importance, is in the choice of his language. The most accurate acquaintance with the rules of English grammar will never make a correct speaker, unless the learner is in the habit of hearing elegant

English spoken. Valuable as the study of the grammar of our own language is, as a mental discipline, it has remarkably little to do with the practice of correct speaking: the proprieties of language are learned by imitation, not by rule: it is by comparison with the standard to which his ear has been most accustomed that each man judges the accuracy or inaccuracy of expressions, and not by any logical deduction from the rules of syntax. Hence our speech is formed on the model of that of the persons with whom we most frequently converse. A teacher neglects a most important means of instruction, who does not practise constant care in the selection of his expressions, and who, both in small things and great, in the business of teaching, and in familiar intercourse with his pupils, does not strive to employ the choicest and best language. The best practical teacher of English grammar is he whose own expressions are the most uniformly dignified and judicious. Besides, it should be remembered that the effect on the mind and manners, produced by an habitual care in the choice of words, is very great: gracefulness of speech and refinement of thought are very intimately connected; they act and re-act upon each other; each has a tendency to promote and maintain the other, and we are convinced that any care bestowed on this point will be abundantly recompensed by the improved behaviour, and the higher tone of mutual intercourse, among the children of a school. J.

## HINTS FOR THE REVIVAL OF PRAYER-MEETINGS.

*To the Editor of the Evangelical Magazine.*

SIR,—The subject of Social Prayer-meetings in our churches, a communication upon which you inserted in your last number, will, I have reason to hope and believe, appear to you to be one of so much importance, especially at the present time, as to need no particular

apology for another effort being made to excite the attention of our members and church-officers thereto.

Whether the few words now offered be deemed worthy of any consideration or not, it will be matter enough of satisfaction and thankfulness to me, if by God's

blessing, and the gracious direction of his providence, a wholesome agitation may be awakened on the subject itself.

I have been early taught to consider, (and maturer thought and reflection have but served to confirm the opinion,) that the life and healthiness, usefulness and prosperity of a church, must depend upon, and are greatly to be tested by, the character of its meetings for social prayer, and the degree of estimation in which these are held.

I fear that the expression of regret on the part of your correspondent will find but too ready a response in the minds of others connected with our various churches throughout the country; and if there be, in any case, languor or decay, is it too much to connect such a state of things with some such a cause as that alluded to.

To my own mind, at least, it appears conclusive, that all Scripture warrants the strongest expectations from the *association* of God's people for earnest prayer, and sufficiently explains the consequences of barrenness and leanness, in case of neglect or non-appreciation of this privilege.

That such a want of appreciation, if not of the exercise itself, yet of the exercise as generally conducted in our Congregational churches, does exist, is, I think, too plainly evident. Indeed, from the circumstance of the *non-attendance* of members, (the adult *male* and rising youth especially,) one has been often inclined to doubt whether the prayer-meetings were really reckoned to be an appointed service of the church *at all*.

Your correspondent has touched upon certain causes which may in some measure account for a want of interest in these meetings; and I think most opportunely and wisely has he done so; for though the imperfections attaching to such exercises may not indeed serve to justify an absence from them, yet would it seem to be the highest policy to remove every just ground of dissatisfaction, and to endeavour to render the meeting as *interesting and inviting* as possible.

The few hints dropped in the communication before referred to, need, I think, only to be fully brought out and acted upon, in order to work, under God's blessing, a most beneficial change; and I venture to remind your readers of them under the following heads or recommendations: viz.

Shorter prayers, and more in number to engage.

Short hymns; say two, or not exceeding three verses, (and these set to suitable tunes, in proper keeping with the spirit of the hymn.)

Appropriate passages of Scripture, to be occasionally interchanged with the hymns, or read in addition; and upon which

Diversity of supplication, or particular themes of prayer might, in an easy and natural way be encouraged, as founded on such passages.

I venture to predict, that, were but these points seriously considered, and made matter of *previous thought and study*, with a view to be acted upon by those who from time to time lead the engagements; and if, in addition to this, notice were given of the prayer-meeting by the minister, *sabbath by sabbath*, and a gentle intimation conveyed that none who attended would be called on to engage, but such as had signified their willingness to do so, a very great change would soon appear in our meetings; and our churches experience all the healthful glow which would follow upon a more general and constant attendance on these means of grace.

Evidence enough might be brought in confirmation of the reasonableness of these expectations; and the importance attaching to most of the points adverted to has been proved by experience in many cases, and in a measure, at times, by all of us, especially as regards shorter and more frequent prayers, as contrasted with few and long ones, which latter often prove well nigh wearisome to such as may be returning, harassed, perhaps, and fatigued from daily business, or just escaped out of it for a little time. In

such a case life and energy are especially needed, and they are at all times and to all acceptable.

Commending these few remarks to the prayerful consideration of your readers,  
I am, Sir, yours respectfully,  
LAICUS.

## MATERIALS FOR REFLECTION AND DEVOTION.

## THE SABBATH.

THE sabbath is old as the creation. Let me feel the reverence due to an institution so originated and of such antiquity; and let me take an especial lesson from the use to which it was appointed by God. He rested from the labours of the preceding week. O that I could make the day thus set apart, and for such a purpose, a day of holy rest from the secularities and cares of our every-day world! Thereby I should at once both sanctify and enjoy it,—making it a day alike of pleasure and of profit to my soul. But for this end let my conversation be in heaven—let my pleasure lie in communion with God. Quicken me, O Lord, with a sense and perception of the things of faith.—*Dr. Chalmers.*

## THE BLOOD WHICH SPEAKETH.

GIVE me, O Lord, an interest in that blood which speaketh better things than the blood of Abel. His cried for vengeance; Christ's for the forgiveness of all who trust in it. My God, work in me this trust! Give me full assurance of heart in the blood of sprinkling. Let me have the same precious faith in a more excellent sacrifice, by which Abel obtained the testimony and the acceptance of a righteous person. Without faith, O God, it is impossible to please thee,—it being the first and greatest of those commandments which are pleasing in thy sight; for this is thy commandment, that we should believe in the name of thy Son, Jesus Christ.—*Ibid.*

## ABRAHAM'S DAY.

My God, give me to rejoice in the light of that new-risen day which made Abraham glad when he saw it from afar. May Christ be precious to me. He who

is the Sun of righteousness, with healing under his wings. Instead of exclusiveness, there was a most expansive liberality in the first call of Abraham. It was connected with a great purpose of mercy in behalf of mankind at large. It was for the sake of all the families of the earth; and let me, therefore, read in this the same extent of invitation, and so the same warrant for confidence, that is held out in the widely-sounding proclamation of—"Look unto me, all ye ends of the earth, and be saved."—*Dr. Chalmers.*

## SPIRITUAL CARE OF CHILDREN.

FAVOURITISM in families is the fruit, in general, of a merely instinctive regard. What I stand in need of is a spiritual regard for my children,—an affection for their souls,—a higher care than for this world's blessings,—a deep practical concern for the good of their eternity. He who despised the birthright was afterward disinherited of the blessing. Let me seek first the kingdom of God and his righteousness; and this is the most effectual way of having all other things added unto me. But let me not seek this by an unfair policy; neither let me fret because of the unfair, and at the same time successful policy of others; for thus it is often, as in the case before us, (Gen. xxvii. 1,) that God fulfils the high purposes of his own pleasure. Let me, under every provocation, be still, and acquiesce in the Sovereignty of Him, without whose permission there can no accomplishment take place.—*Ibid.*

## WORLDLY AMUSEMENTS.

As to amusements—I mean what the world call such—we have none: the place, indeed, swarms with them, and cards and dancing are the professed business of almost all the genteel inhabitants



of Huntingdon. We refuse to take part in them, or to be accessaries to this way of murdering our time; and by so doing, have acquired the name of Methodists.—*Cowper.*

#### DETRACTION.

DETRACTION is that killing, poisonous arrow, drawn out of the devil's quiver, which is always flying about and doing execution in the dark; against which no virtue is a defence, no innocence a security; it is a weapon formed in hell, and formed by that prime artificer and engineer, the devil; and none but that great God, who knows all things, and can do all things, can protect the best of men against it.—*South.*

#### REASON—ITS PROPER PLACE.

SOME say their *reason* declares certain doctrines of revelation to be untrue, and that is enough. Your reason? And what, pray, is your reason? How much is its dictum worth? What weighs your reason in the great scale of minds? Who made it a judge of what its Maker ought to reveal, and ought to be, and ought to do; and to affirm that this may be true, and that may not be true? Do you say that God enkindled this light within you? True; but he meant it to illuminate its own little sphere, and not to boast itself a sun, and plant itself in the heavens, in its Maker's place and stead.—*Nevins.*

#### NEW THEOLOGY.

New discoveries in matters of revealed

truth I look not for; and must confess, that whatever is novel, I suspect of being false. Light, I have no doubt, is still to be shed on certain obscure passages of Holy Writ, especially in the fulfilment of prophecy; but that the science of theology should advance, as other sciences do, every year, always becoming more perfect and satisfactory, seems to me impossible. The reason is obvious. Theological truth is not come at as other truth is. It is not the result of any long and laborious induction. It is not built up by any experiment. It is a science of pure revelation, and therefore must have existed, in its perfection, from the date of the revelation. It cannot be affected, as other sciences, by the march of mind; for it is the *human* mind that marches, not the *Divine*. Now, theological truth is the expression of this mind, to which there can be no accession of new ideas. If, eighteen hundred years ago, God had made a revelation on the subject of astronomy, the science of astronomy would have been as perfect a science then as it is now. The astronomer of the first century would have held in his hand a complete and unerring treatise on his favourite science; and what more could the astronomer of the nineteenth century have? And why should not the former be as likely to attain to the true meaning as the latter? What I have supposed of the science of astronomy, is of theology strictly and literally true; and, in this respect, it is distinguished from all other sciences.—*Nevins.*

## Poetry.

(From the *Halifax Guardian*.)

#### THE HARVEST PAST.

"The harvest is past, the summer is ended, and we are not saved," Jeremiah viii. 20.

ON wings of rainbow loveliness  
The summer's smile hath pass'd:  
Its light was all too beautiful  
On this cold earth to last;  
Its soft blue skies have pass'd away,  
Its green and laughing leaves:

And beside the streamlet no glad bird  
Its dream of music weaves.  
The flowers, the bright rejoicing flowers,  
Are pale and wither'd now,  
For lifeless, on earth's funeral bier,  
The summer's form lies low:  
And the harvest time is also gone—  
With its wealth of golden grain  
Its nodding sheaves no longer smile  
In gladness on the plain.

Mourn we the passing of their light?  
 Have we not mightier grief?  
 Weep we not over vanish'd things  
 More dear than flower or leaf?  
 The summer time of our young hearts  
 Is flying fast away;  
 And near us many stand who have  
 Outlived their harvest day.  
 And doth the voice of conscience wake  
 The prophet's sad lament?  
 Hath it a record of lost hours?  
 Of days and years mis-spent?  
 Holds its dark scroll those fearful words,  
 As with a diamond graved,  
 "Summer and harvest both are past,  
 And yet we are not saved?"  
 God grant such record is not ours  
 At the great gathering day,  
 When Christ makes up his gems, may we  
 Shine in the bright array!

M. I. K.

## ANGRY WORDS.

ANGRY words are lightly spoken  
 In a rash and thoughtless hour;  
 Brightest links of life are broken  
 By their dark insidious power.  
 Hearts inspired by warmest feeling,  
 Ne'er before by anger stirr'd,  
 Oft are rent past human healing,  
 By a single angry word.

Poison-drops of pain and sorrow,  
 Bitter poison-drops are they,  
 Weaving for the coming morrow  
 Sad memorials of to-day.  
 Angry words! oh, let them never  
 From the tongue unbridled slip!  
 May the heart's best impulse ever  
 Check them ere they soil the lip!

Love is much too pure and holy,  
 Friendship is too sacred far,  
 For a moment's reckless folly  
 Thus to desolate and mar.  
 Angry words are lightly spoken,  
 Bitterest thoughts are rashly stirr'd,  
 Brightest links of life are broken  
 By a single angry word.

## ART THOU A MOTHER?

ART thou a mother? Do thine eyes  
 With transport overflow,  
 To see thine olive-plants arise,  
 And round thy table grow?  
 It is in truth a lovely sight,  
 May it thy bosom fill  
 With fond enjoyment and delight,  
 And cheer thy dwelling still!

ART thou a mother? Ever bear  
 This solemn truth in mind—  
 That thou must for their spirits care  
 Which are by nature blind.

'Tis right to tend their mortal frames,  
 And all their wants supply:  
 But, ah! their souls have stronger claims;  
 For these shall never die.

ART thou a mother? Early teach  
 Their infant lips to pray  
 To Him, who 'midst their faltering speech,  
 Knows all they wish to say.  
 Oh! bring them to the Cross betimes;  
 For if the Lord's while young,  
 Each life shall then be free from crimes,  
 And from deceit each tongue.

ART thou a mother? Daily draw  
 (As thou must still impart)  
 New lessons from God's holy law,  
 To purify thy heart.  
 Then, as they grow in sense and age,  
 Thy little ones shall see  
 The precepts of the sacred page  
 Exemplified in thee.

ART thou a mother? Watch, and fear  
 'To be thyself deceived;  
 An error once committed here  
 Can never be retrieved.  
 The seed that 's on the billows tost  
 May on some shore be thrown;  
 But if a human soul be lost,  
 It is for ever gone.

## THE MAGNETIC TELEGRAPH.

ALONG the smooth and slender wires  
 The sleepless heralds run,  
 Fast as the clear and living rays  
 Go streaming from the sun;  
 No peals or flashes heard or seen  
 Their wondrous flight betray,  
 And yet their words are quickly felt  
 In cities far away.

Not summer's heat, nor winter's hail,  
 Can check their rapid course;  
 They meet unmoved the fierce wind's rage,  
 The rough wave's sweeping force.  
 In the long night of rain and wrath,  
 As in the blaze of day,  
 They rush with news of weal or woe,  
 To thousands far away.

But faster still than tidings borne  
 On that electric cord,  
 Rise the pure thoughts of him who loves  
 The Christian's life and Lord—  
 Of him who, taught in smiles and tears  
 With fervent lips to pray,  
 Maintains high converse here on earth  
 With bright worlds far away.

AY! though no outward wish be breathed,  
 Nor outward answer given,  
 The sighing of that humble heart  
 May still be felt in heaven.  
 Those long frail wires may bend or break,  
 Those viewless heralds stay;  
 But Faith's last words will reach the throne  
 Of glory far away.

## Review of Books.

*The GOOD MAN'S GRAVE. A Discourse, occasioned by the lamented Death of David Russell, D.D., Pastor of the Congregational Church assembling in Ward Chapel, Dunder. By WILLIAM LINDSEY ALEXANDER, D.D. 8vo, pp. 36.*

James Maclehose, Glasgow.

With such a theme as the death of Dr. Russell, to be expatiated upon in the midst of his weeping bereaved flock, it was impossible for a preacher like Dr. Alexander to fail. He had been called to the task by the wish of his deceased father in the ministry; and well has he discharged the arduous duty: just because he loved the honoured servant of Christ, and had mind enough to estimate his mental character and worth. He has reared a noble but faithful monument to the memory of his and our departed friend. We shall attempt no analysis of the discourse, but simply avail ourselves of a few extracts from it, to show that "a great man" has fallen in our Israel, and how eminently qualified Dr. Alexander was to do justice to his exalted powers, and varied excellence of personal and ministerial character. We shall arrange the extracts under heads, for the sake of distinctness.

### *General Survey of Dr. Russell's Intellectual Character.*

"I but re-echo the universal sentiment, when I say that your late beloved and venerated pastor was no ordinary man. It was impossible, even for a stranger, to listen to him, though but for a few minutes, without perceiving that he was a man singularly gifted with the faculty of commanding the attention and swaying the minds of his fellow-men. There was a freshness and originality in the whole cast of his mind, a power, a massiveness, and a breadth in all his forms of thought and expression, an earnestness, sincerity, and purpose-like decision in everything he said, and a manly freedom of utterance, betokening his mind's perfect mastery of his subject in all he advanced, which rendered it manifest to every one that his belonged to that higher order of minds whose vocation it is to teach and guide. There was nothing small, or narrow, or superficial, about his mental development. He was not of the number of those who please by their ingenuity, dazzle by their brilliancy, or attract by their gracefulness. Still less did he belong to the ranks of those who seek fame at the sacrifice of sobriety and good sense; preferring conceit to truth, and mistaking oddity or extravagance for originality. It could not even be said of

him that he owed much either to the splendour of his genius or the delicacy of his taste. His most prominent mental characteristics were strength, energy, and massiveness, of which his robust and vigorous frame, his firm step, and the hale and manly tones of his voice were the fitting counterparts, and the significant emblems. In all his mental efforts these features were strikingly displayed. In the studies he selected, in the mode in which he pursued them, in the uses he made of what he had acquired, no less than in conveying to others the conceptions of his own mind, the same healthy vigour, and breadth and energy, were conspicuous. Though an eager and extensive reader, who despised no information which books can convey, and who did not hesitate even at times to recreate himself with the lighter literature of the age, it was on the higher and severer studies of theological science and biblical interpretation that he delighted chiefly to exercise his powers; and in these it was not the niceties of a fastidious criticism, not the curiosities of an ingenious exegesis, not the barren distinctions and adroit systematisings of an over-acute logic, that engaged his interest; but the great, broad, fundamental and formative truths of theology,—the substance, and marrow, and living spirit of the Word of God. There was nothing in him akin to the idle luxury of those who read merely for the sake of reading, or to the narrow cleverness of those who find their highest intellectual pleasure in minute distinctions, or peddling ingenuities. He liked to grapple with solid and substantial truth in the mass, to take it in with a firm and masterful grasp, and to give it forth to others in that large and comprehensive form in which he himself had received it. Whether as student or as teacher, the masculine breadth and force of his mind were pre-eminently conspicuous; and hence in no small measure the success which crowned his studies, and the influence he acquired as a teacher over the minds of others. It is ever by the union of largeness and energy that the true empire of mind over mind is secured and perpetuated."

### *Analysis of Dr. Russell's Mind.*

"His was not one of those minds in which some one power so supremely predominates, that it may be regarded as constituting the main source of the possessor's mental energy; his strength lay rather in the union of several faculties, each of which existed in him in no ordinary degree. He was endowed with vast powers of memory; whatever he read he remembered easily and

correctly; and so tenacious was his recollection, that he could recall, whenever occasion required, lengthened and intricate trains of thought, which he had prosecuted in his own mind, without the aid of a single note or memorandum. Along with this he possessed a sound and well-regulated *judgment*, by which he was enabled to form conclusions for himself upon the subjects that came before him, free alike from the fetters of prejudice on the one hand, and the extravagancies of caprice upon the other.—His *reasoning powers* were of a high order; he thought continuously, and argued conclusively, moving to his conclusion by a steady and well-defined line of ratiocination; though from the ample range of his mind he often bore along with him a larger amount of collateral and incidental material than was, perhaps, altogether favourable to the clear perception by others of the force and point of his argument.—His *imagination*, though not of that kind which soars into the empyrean of thought, nor of that which dazzles by the novelty and grandeur of its creations, was such as led him to delight in the beauty and grace of appropriate imagery, and lent vivacity and pathos to the conceptions which the robust faculties of his own mind had bodied forth.—His *reflective powers* were great: he delighted to brood over themes of interest; he meditated much on the ideas of things; and ever and anon would give utterance in his discourse to weighty and pregnant apophthegms, which carried with them their own evidence to the reason of his auditors. To all this he added, in a degree not often exhibited, the power of concentrating his mental energies upon the subject that was before him, to the utter exclusion, for the time being, of everything else,—a capacity which sometimes, under the name of ‘absence of mind,’ affords matter for amusement to the frivolous, but which is, in reality, the mind gathering itself up for the full exercise of its powers, and has more to do with mental greatness than those who make merry at it are aware.”

*Dr. Russell's well-digested Information.*

“Along with this mental superiority, Dr. Russell carried with him into public life a large mass of valuable, well-assorted, and well-digested information. He was not one who trusted for reputation and success to mental endowment alone. Proceeding upon the belief that in the present day it is impossible for a public teacher to know too much, (provided he really *does know* it, and not merely fancy he knows it,) he set himself from an early period in his career as a minister, to compensate by diligent study for the deficiencies of that too hasty course of preparatory training through which it had been his fate to be carried. Imbued

with a strong and ardent desire for knowledge, ‘he separated himself to seek and intermeddle with all wisdom.’ Whatever was really worth the knowing, he deemed worth the toil requisite in order to acquire the knowledge of it. He knew and felt the deep joy of books. Study was to him no task, though it was ever more than a mere pastime. Whatever could enlarge the mind, quicken the judgment, improve the heart, regulate the life, or benefit the race, he eagerly sought to know. Nor was his zeal without its reward. Without pretending, or being entitled, to the reputation of great scholarship, or extensive acquaintance with science, there were few departments of knowledge in which his attainments were not considerable; and some there were in which he knew more than most men of his age. In history, mental philosophy, and ethics, he had made respectable acquirements; in theology, he had few who could surpass him in the extent and variety of his attainments; and in knowledge of the contents, and all that is helpful to the understanding of Scripture, he was surpassed, I venture to say, by none. Thus, largely supplied by that knowledge which a great thinker has emphatically declared to be Power, it is not surprising that he should have acquired extensive influence over those among whom he had intercourse.”

*Dr. Russell's Goodness.*

“Endowed with these intellectual qualifications and furniture, Dr. Russell could hardly have failed, on the strength of these alone, to have forced his way as a public teacher, to a large measure of public respect. But there were other features of his character besides these, to which he stood indebted for not a little of that influence which he acquired. If he owed much to his greatness, he owed not less to his goodness; or rather, I should say, it was the union of the two which made him at once so venerated and beloved. There was the same breadth and vigour about his moral, as there was about his intellectual development. Though anything but stern or churlish,—though, on the contrary, kind, courteous, and susceptible of deep emotions of sympathy and affection, his most prominent virtues were of the robust and manly order. There was nothing merely soft,—nothing sentimental,—nothing effeminate about his moral tastes and tendencies. Forming, through the vigour of his judgment, firm and decided estimates of the moral worth of things, he manifested in his conduct no less firmness and decision in acting upon the estimates he had formed. At the same time, there was nothing of that rashness and impetuosity which often characterize the movements of men of strong and decided minds. He was

eminently prudent and sagacious in all his conduct. Satisfied that the course he had adopted was correct, he neither was impatient of that delay which prudence demanded, nor fretted by those obstacles which prejudice or ignorance raised in his path. For one so determined in his purposes, and so energetic in his movements, he was singularly cautious and patient. Nor was there anything in this that bore the guise of interested scheming. There was an openness, an honesty, a straightforwardness, in his whole deportment that indicated at once the strength of his will and the sincerity of his motives. He was no truckler or time-server. He had no love for the little arts of management, or the doubtful expedients of policy. He liked what was substantial and distinct in action, as well as in speculation. His was not the seamanship that sails ever in the eye of the wind; he loved to career over the broad open sea; and whether he sped before the favouring breeze, or bore up against an opposing blast, he would have all to see distinctly whither he was tending, and for what purpose he had spread his sails. A devoted lover of truth for its own sake, penetrated with a profound admiration of all that is just, and pure, and upright, detesting duplicity and insincerity in every shape, and preserved by natural temperament from that timidity which often mars the best resolutions,—he aimed at pursuing a steady and unmitakeable course, and to preserve to himself a ‘conscience void of offence before God and before man.’ Hence the long-tried consistency of his career in this place, and the homage which public opinion has been prompt to render, not only to his abilities as a teacher, but to his virtues as a man. ‘His rejoicing was this, the testimony of his conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he had his conversation in the world, and more abundantly to you-ward.’”

#### *Dr. Russell's Charity.*

“Appearing before the public as the avowed adherent and uncompromising advocate of a particular form of ecclesiastical order, he nevertheless showed himself the friend of all good men, and interested in the welfare of every portion of the universal Church of Christ. With his brethren in the ministry, not only in his own, but also in other denominations, he lived on terms of frank and cordial intercourse: assuming no authority over the humblest; offering no slight to the feeblest; rejoicing to assist all as far as lay in his power; and, in every respect conducting himself so as to draw towards him the love and reverence of all. Of our denominational institutions he was the steady, earnest, and unwearying friend,

defending their principles, aiding their counsels, and advocating their claims; nor did he confine himself to these, but whenever he had the opportunity, lent himself to every institution which, on sound and scriptural grounds, appeared to him to be seeking the welfare of mankind, and the glory of God. On the great Missionary enterprise his heart was deeply set; and that noble Society, whose cause would this day have been pleaded in this place by its deputed representative but for the calamitous event which has demanded for its services a different theme,\* he was the steady and enthusiastic advocate. Had he been spared, oh! how would his voice have been raised this day on its behalf! Suffer me to remind you that the cause lives though the advocate has gone, and that you cannot better attest your attachment to your pastor's memory than by showing that his pleadings with you in its favour in former years have not ceased to influence you, but that ‘he being dead yet speaketh’ to you on its behalf.”

#### *Dr. Russell's Works.*

“As an Author, Dr. Russell has left high claims upon the grateful remembrance of the Christian Church. The works he has published are all upon subjects of first-rate importance, and these are treated by him with that gravity which their importance demands, and that copiousness and power which his ability secured. In his ‘Letters Practical and Consolatory,’ we have an admirable specimen of the union of high theological teaching, with the just application of revealed truth to the wants and circumstances of mankind; the whole work being admirably adapted to secure the author's avowed design, which was to ‘illustrate the Nature and Tendency of the Gospel.’ This has been by much the most extensively circulated of his larger works, and has been the instrument of instruction and consolation to multitudes throughout the empire, as well as in other parts of the world. In his ‘Compendious View of the Adamic and Mediatorial Dispensation,’ and in his work upon ‘the Covenants,’ he has made a most valuable contribution to a department of theology too little cultivated or understood in the present day—that which views the System of Divine Truth revealed in the Bible in connection with the historical developement of it under those different dispensations which God has been pleased to establish with man. This was

\* The annual sermons and collections in Ward Chapel, for the London Missionary Society, were fixed for the Sabbath on which this Discourse was delivered. In consequence of Dr. Russell's death, however, this design was abandoned, and the Rev. Arthur Tiddman, who was to have pleaded the cause of that Society, occupied the vacant pulpit in the afternoon, only to follow up with an appropriate discourse the funeral service of the morning.

a subject which Dr. Russell had long and deeply studied, and nowhere will the inquirer find it more copiously, luminously, and evangelically treated than in the two-works above-named. In his 'Essay on Infant Salvation,' he has sought to console the hearts of bereaved parents by 'proving from Scripture that all children dying in infancy are saved through Christ;' this is, perhaps, the most eloquent and touching of all his works, for he wrote it from the depths of a heart that had felt the sorrow he seeks to heal. Among the most useful of his minor publications is his 'Catechism of the First Principles of the Holy Scriptures;' it contains a most admirable compend of Biblical Theology, adapted to the wants of the young, and has been not only widely circulated in this country, but translated into some of the languages of the heathen, and used as a book for the Catechumens in several of our Mission Churches. A few occasional discourses, and one or two articles in religious magazines, complete the list of Dr. Russell's published writings. We might be tempted to regret that he wrote so little, were it not that it rather behoves us to be thankful in these days of superabundant book-making, that one was found who could write so well, and yet knew when to stop."

*Dr. Russell as a Preacher.*

"As a Preacher, Dr. Russell had few superiors in what constitutes the most valuable qualifications for the duties of the pulpit. Owing little to the superficial graces of rhetoric, and still less to the allurements of manner, he had those solid excellencies which secure for their possessor the firmest hold upon the admiration of intelligent and earnest hearers. His discourses were always replete with rich scriptural truth; their texture was firm and continuous throughout; their tone was elevated and serious; and they were delivered with that freedom and energy which bespoke the interest which the speaker felt in what he was urging upon his audience. Though not until very recently committed to writing even in part, they betrayed no indications of looseness of arrangement, or incoherence of argument; on the contrary, they were carefully thought out, and all the parts of which they were composed stood in strict logical relation to each other, and had a common bearing upon the result which the preacher had set before him as the end of his address. In listening to him, one was never led astray by useless digressions, or puzzled by metaphysical niceties, or amused by unmeaning declamation. Hastening at once into his theme, throwing aside all that was merely incidental and collateral, spurning as with disdain all the little arts of preparatory display, and grasping with a firm hand the

great truths of his text, he would pour out in long succession, and with unflagging energy, a stream of thought and illustration and appeal that constrained the attention and went home to the bosoms of his hearers. It was not in occasional passages of unusual vigour, nor in bursts of fitful eloquence, that ever and anon paused as if to recover strength for a renewed effort, that the power of his preaching lay; it was the discourse as a whole—its substance, its richness, its unction, its earnestness—that wrought upon the minds of the hearers, and made them feel and acknowledge his power. The lightning flash of genius, the glittering artifice of the rhetorician, the skill and craft of the practised logician were not there. But there was the rush of a strong and ardent mind laden with the choicest treasures of Divine truth, and fired by a holy zeal for the glory of God and the best interests of man, that carried everything before it, and at once captured and enriched all who came within range of its impetuous flow."

These pictures we can aver to be as truthful as they are beautiful. Dr. Russell was a man of a thousand. His removal from the midst of us is an incalculable loss to the Christian cause: "Help, Lord, for the godly man ceaseth."

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POSTHUMOUS WORKS of the Rev. THOMAS CHALMERS, D.D., LL.D. Edited by the Rev. WILLIAM HANNA, LL.D. *The Scripture Readings now complete, embracing Hora Biblica Quotidiana*, 3 vols., and *Hora Biblica Sabbatica*, 2 vols. Sutherland and Knox, Edinburgh; and Hamilton, Adams, and Co., London.

In an early critique on this series, when the first volume made its appearance, we sufficiently indicated to the public the high estimate which we put upon any works, coming from the pen of so great and good a man as Dr. Chalmers. As the whole of the Sabbath Readings are now before the world, we consider ourselves in a more advantageous position for expressing a matured opinion than we were when we wrote our first notice. The "Daily Scripture Readings" occupy three volumes, and extend from Genesis to the fifty-second chapter of Jeremiah. The "Sabbath Scripture Readings" occupy two volumes; the former on the New Testament, and the latter on the Old, reaching as far as the eleventh chapter of the Second Book of Kings. The venerated author, it will be perceived, was called to his glorious rest ere the plan of his Biblical Readings was fully completed. That he lived to accomplish so much of his plan, will be matter of thankfulness to many a warm and grateful admirer.

There is a brother between the "Daily Sabbath Reading" critical character marked and elevated the latter; lofty and reverent pious and devout the holy sabbath.

In endeavouring correct estimate of ings, we are free to in the astonishment first became acquaintments. This astonished in reference "ature Readings" now not the sort of com from the pen of lacked the brilliant his other productio the coruscations o less of the peculi some of his other would err exceedingly to conclude that the true sense of l. tified beyond what

Knowing but little of Chalmers' life, though always favourably impressed respecting him, it was to us very refreshing to find that he was a man who walked so closely with God. The most brilliant and critical commentary on Scripture could not have so powerfully convinced us of this, as these unpretending "Sabbath and Daily Readings of Scripture." Even the comments contained in the "Horæ Biblicæ Quotidianæ," leave us no room to doubt as to the elevated and spiritual bearing of Dr. Chalmers' mind; but the "Horæ Biblicæ Sabbaticæ" put it beyond all conceivable doubt. To find the man who could lead majorities in the ecclesiastical arena; who could at times, (witness his Church extension doings,) assume the character of a vehement partizan; who could entrance listening thousands by the resistless powers of his pulpit eloquence,—a little child in the closet before his God, taxing his motives, complaining of his infirmities, and struggling hard for victory over all that was sinful and defective, was indeed most truly refreshing to our spirits.

We do not think Dr. Chalmers' posthumous works will add materially to his literary reputation; but they will form a most beautiful sequel to his other writings, and are just such a voice as we love to listen to from the tomb.

All his comments are most fervently evangelical; and some of them are vigorous and striking. They are seed-beds of thought. His reflections for the sabbath will aid the holy aspirations of many a devout and heavenly mind; and will lead

line of distinction between "Readings" and the not so much in the either, as in the devotion which pervading clearly the feeling which the author connected with

to form a candid and these posthumous writings confess that we shared thousands, when we

some, we trust, to turn to their Bibles on that hallowed day, who have hitherto neglected this sacred exercise.

When the last volume of his posthumous series makes its appearance, we hope to furnish our readers with a closing article, mainly restricted to that volume.

THE BRITISH QUARTERLY REVIEW. No. XVI, Nov. 1, 1848.

Jackson and Walford.

never have opened a number of this w, without feeling something like an pride that it belongs to the orthodox informists of Great Britain. It has sustained the position it assumed to y when, four years ago, it claimed regarded as a sample, not only of the gy and church principles which oblige Nonconformists, but also of the influence and literary taste by which they increasingly distinguished. A work so ed cannot fail to convince reflecting and id lookers-on, that the Dissenters present day are not a race of men any to be looked down upon by those w would fondly claim a monopoly in letters and in moral science.

We are happy to find that there is everything in the spirit as well as substance of the work to invite attention to its merits; and we happen to know that it finds access to circles from which our periodical literature has hitherto been generally excluded. This affords hope for the improvement of men's thoughts upon the vast range of subjects discussed in "The British Quarterly Review."

The Number before us is more than a fair average specimen of the character of the work. It is full of masterly writing, and great and good thoughts: there is not, in our humble judgment, a dull or uninteresting article in the whole of the 287 pages which it contains. Some of the papers are as well-timed as they are ably written. That, for example, on the "Endowment of Romanism." It is a powerful exposure of the wrong modes of thinking, which could tempt statesmen to venture upon such a rash and dangerous policy. We think very favourably, too, of the Review of Dr. Channing's Memoir: it is both candid and discriminating. If we have any fault to find with it, it is that the conceit and impertinence of Unitarianism are too leniently dealt with. We have no patience with their common-places levelled against orthodoxy. They have neither a monopoly of philosophy nor learning on their side, yet they vaunt it, and Channing, in his own way, was not free from this blemish: as if all wisdom must be with them. We think that the incre

wisdom will be the utter destruction of the system.

If we were to name other articles in the present Number, we should refer with gratification to "Miss Martineau: Travel and Theology;"—"Spinoza: his Life and Writings;"—"Europe in 1848;"—and "Milne's Life of Keats:"—these are all highly instructive essays, well calculated to enlarge the sphere of our knowledge, and to promote sound views of intellectual, moral, and religious truth.

#### THE ORIGIN AND PROGRESS OF LANGUAGE.

London: the Religious Tract Society.

It is the utterance of no vulgar authority, that "As long as the internal harmony of the soul was undisturbed and unbroken, and the light of the mind unobscured by sin, language could be nought else than the simple and beautiful copy or expression of internal serenity; and consequently there could be but one speech. But after the internal word, which had been communicated by God to man, had become obscured:—after man's connection with his Creator had been broken—even outward language necessarily fell into disorder and confusion.

Thus there sprang up a multitude of languages, alien one from the other, and varying with every climate, in proportion as mankind became morally disunited, geographically divided and dispersed, and even distinguished by an organic diversity of form." But just as the great human family with all its known and acknowledged diversities can be traced up to one common origin, so all the languages of earth, how much soever they may differ from each other, appear to be merely branches of one common stem. Whether this primary root was the Hebrew, or the Indian, or any of the other known or existing languages of the earth, is a question on which philologists and the learned are still divided. Schlegel viewing the different dialects and modes of speech under the general image of a pyramid, thinks that the broad basis of this pyramid would be formed by those languages whose roots and primitive words are mostly monosyllabic, as in the Chinese. He places this class of languages at the foundation as being by far the most considerable in number, and the most widely spread over the four quarters of the globe. Into the body of the pyramid he introduces those noble languages which are connected with each other by strong and manifold ties of affinity, as the Indo-Persic and Indo-Germanic, and whose roots are for the most part dissyllabic. While the summit or apex of the pyramid is formed of the Semitic languages—as the Hebrew and the

Arabic together, with their kindred dialects, and whose ruling principle is that all the roots must be trisyllabic. He conceives the Hebrew language as worthy of being considered the summit of the pyramid, but can never be regarded as the basis:—that it cannot be the root whence all other tongues have sprung. He is of opinion, that we are not in circumstances even to conceive or imagine what was the language of the first man, any more than we are capable of proving or discovering the geographical site of the one lost source whence those four rivers took their rise, which are in part still to be traced on the earth.

But we turn from the theories of Schlegel to the contents of the work before us. It is characterized by great research, clear discrimination, sound logic, and life-breathing piety. The author grapples honestly and fearlessly with his subject. He is not ignorant of the difficulties which beset his theme; but he betrays no timidity. In dealing with difficulties and objections, he is candid and forbearing in the extreme. His theme opens up a wide field of inquiry. We question whether he has done himself justice within so narrow a compass. But he had no alternative. Hitherto he might come, but no further; and considering the limits within which he must write, he has done well his part. After descending on speech as the grand distinctive peculiarity of man, and showing that language is indispensable to man in his present state, he proceeds to inquire—"Is the faculty of speech natural or acquired? Is it the result of instruction, or of imitation, or of both? Is it the gift of God or the invention of man?" This section of the work exhibits the most rigid modes of investigation. The idea of language being acquired or invented is shown to be at variance with the entire history of the species. The difficulties which lie between the reasonings of every honest mind and such a conclusion are insuperable. "If it be the case (says the author) that no period for the supposed invention of language can be assigned, and that no traces, either historical or traditional, of its inventor or inventors can be found, then the inference is by no means an unreasonable one that the faculty and use of speech are co-eval with the existence of the human family. The position that men are unable under any circumstances to invent language, strengthens and advances the argument for the divinity of its origin. In the absence of all proof that savages ever did or could invent speech, and with the demonstration of the physical impossibility of their doing it, we are conducted with inevitable precision to the conclusion that it was an original endowment of our nature."

With consistency and force the author



argues for the unity of language from the unity of the race. He inclines to the more popular belief that the one great parent root, from which all existing languages have sprung, is the Hebrew. This is a point which we hold to be worthy of yet deeper and wider investigation. May not the primal tongue be irrecoverably lost? May not the affinities which are found in the various languages and dialects of the earth be so many scattered elements of one great original root; and may not that root ante-date the Hebrew tongue, and every other now known to exist? May not the Hebrew itself be indebted to that primary stem? These are questions of uncommon interest. Nor can we but think that philologists have a mighty work before them prior to the settlement of what was the first language. If the five hundred existing languages and dialects, differing more or less in structure, in words, and in pronunciation, can be reduced to about ninety parent tongues; if many of these tongues stand in near relations to others which compose great families, and have such features in common as to point to a common origin, we must not forget that our conclusions as to this primary parentage must rest not on any casual or accidental resemblance, but in a most faithful comparison of "words of simple import and primary necessity which run through the entire families, and consequently are aboriginal therein." This done—after we have grouped the languages into families, and have run the comparison of words of primary necessity through all those families, may we not be carried up to a yet higher point in the stream of time to find the parent stem from which all these branches have sprung and spread? The universal affinity of language may be placed beyond contradiction, but the first form of speech given by God to man is, we cannot help thinking yet to be found out.

With the spread of population and the progress of society, the author traces the progress and improvement of language. He touches on the correspondence in the classes of languages to the tri-partite division of the human family—on the influence of secondary causes in augmenting diversities of tongues—on the deteriorating process of language—on the marks of its improvement—on the influence of literature on language—on the relation of poetry to prose—and then on the origin of writing by alphabetic characters, and thinks it was not the offspring of hieroglyphical symbols, nor invented by the different nations, but was divinely communicated in connection with the promulgation of the law on Mount Sinai. This point will doubtless be disputed. But we fully concur with the author when he says, "As the origin of speech was

divine, it appears worthy of the condescension of God to reveal to his favoured people, and through them to the world, this method of embodying fleeting sounds and perishable ideas in various clusters of cabalistic characters, with which they have no natural connection."

The work closes with an historical sketch of European languages. The short disquisition on the English tongue, whose "characteristics place it high amongst the spoken languages of the world," is admirable. Very just and pertinent is the author's remark, "No Englishman has reason to complain that his ideas cannot be properly expressed, or clothed in a suitable garb—no English author is under the necessity of writing in a foreign language on account of its superiority to our own—and no well-educated person amongst us needs to interlard his ordinary conversation with scraps of Latin injudiciously selected, or with French phrases badly pronounced, in order to give utterance to his sentiments."

The little volume embodies a rare and interesting mass of information, and is pervaded with a rich vein of moral truth. It is sure to obtain, as it deserves, a wide circulation. Every parent should make a present of it to his children. It cannot fail to interest, and instruct, and gratify the youthful mind.

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*FORTY DAYS in the DESERT, on the TRACK of the ISRAELITES; or, a JOURNEY from CAIRO, by WADY FEIRAN, to MOUNT SINAI and PETRÆ. By the Author of "Walks Around Jerusalem."*

Arthur Hall and Co.

THIS is really a companion to the Bible; by the aid of which the intelligent Christian will better understand the facts and narratives therein contained. We have perused it with more than ordinary delight. It is written with such clearness and simplicity as to compel the reader to follow the traveller; while the map and embellishments aid him in his imaginary journey. The volume is altogether unique in its character. Nothing so beautiful of its kind has hitherto seen the light. It exceeds the author's "Walks around Jerusalem." The paper, print, engravings, and composition of the work are worthy of the highest commendation. And as the author has corrected and enlarged his own impressions, by a reference to the observations of other competent travellers, we think we are doing a service to our readers by strongly recommending it to their notice.

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**FISHER'S DRAWING-ROOM SCRAP-BOOK.** 1849. By the HON. MRS. NORTON. 4to.

Peter Jackson, late Fisher, Son, and Co.

IN intellectual ability and pictorial beauty, there is no falling off in this volume from its predecessors in former years. Indeed, it is more expensively embellished than ever. Some of the engravings are so highly finished as scarcely to admit of any reasonable prospect of improvement for the future. As a work of art, of strictly moral tendency, we feel no scruple, as religious journalists, in recommending it to those cultivated circles that can afford to pay for it. Young people must have amusement; and here it may be supplied, without injury to the moral feelings.

**THE JUVENILE SCRAP-BOOK. A Gage d'Amour for the Young.** Edited by Miss JANE STRICKLAND. 1849.

Peter Jackson, late Fisher, Son, and Co.

THE Editor of this very pleasing and beautiful volume tells us truthfully that she "has endeavoured to weave in her many-coloured garland flowers from various lands, and to blend in one harmonious whole a collection adapted to the several tastes and ages of the readers of THE JUVENILE SCRAP-BOOK for 1849." We think she has been remarkably successful in carrying out her own idea. "Of the literary department" she thinks wisely, that her young readers "will be excellent judges and critics themselves; but the plates which have been supplied by the liberality of the publisher, are in a style of art calculated to give them a lasting and lively perception of pictorial beauty." This is a true witness. The volume for 1849, in our judgment, surpasses in artistical beauty its predecessors of former years very considerably.

But "to please the eye," Miss S. observes, "is only one of the minor objects of the book;—to give lessons of piety, virtue, morality, and mercy, and to warn the young readers to avoid the paths of sin and selfishness, even though they appear fair and pleasant, is the chief aim of the volume now offered to their perusal." We can bear testimony to the fact that this excellent aim of the Editor has been in no slender degree realized. Having wished to put the volume into the hands of a beloved grandchild, some twenty thousand miles off, we examined its contents with great care; and the result has been a full conviction that it is not only a safe, but a wholesome book, combining, in a very happy degree, entertainment and sound moral sentiment. Young people will find here "food for mirth, as well as reflec-

tion;" and nothing to vitiate the taste or corrupt the heart.

**FIRESIDE TALES for the YOUNG.** By MRS. ELLIS, Author of "*The Women of England*," etc. etc. Vol. I.

Peter Jackson, late Fisher, Son, and Co.

THIS is a judicious selection of articles which have been written, in various works, by Mrs. Ellis, with a view to the amusement and instruction of the young. They are some of her happiest efforts, and well deserve to be collected and arranged in their present form. They will thus be rescued from that oblivion which awaits most articles which appear in our periodical literature.

**BELGIUM, the RHINE, ITALY, GREECE, and the SHORES and ISLANDS of the MEDITERRANEAN, illustrated in a Series of beautifully-executed Engravings, from Drawings on the spot.** By THOMAS ALLOM, ESQ.; COLONEL COCKBURN; MAJOR IRTON; MAJOR-GENERAL SIR GRENVILLE T. TEMPLE; LIEUTENANT ALLEN, of the Royal Engineers; and MESSRS. BARTLETT, LEITCH, and WOLFENBERGER. With Historical, Classical, and Picturesque Descriptions, by the Rev. G. N. WRIGHT, M.A.; L. F. A. BUCKINGHAM, ESQ. Vol. I. 4to.

Peter Jackson, late Fisher, Son, and Co.

THE progress made, in modern times, in the department which this volume is intended to fill up, is great beyond what could have been anticipated thirty years ago. Modern travel has added greatly to our knowledge of places formerly but little disclosed to us. Doubtless a great deal of trash has been obtruded on the public mind, with a view to meet the rising demand for the class of works referred to; but, in the midst of ephemerals, there has been a large production of works of a solid character, which have added much to our topographical knowledge of places famed for their historical, classical, or natural associations. The volume which we now introduce to our readers claims fairly to rank in the first class of productions to which it belongs. No pains or expense have been spared to render it worthy of public patronage. The engravings, all beautifully executed, are from drawings taken on the spot, by artists of the first class; and the topographical information is drawn up with a due regard to accuracy, good taste, and pleasing impression.

"Of the subjects," observes the Editor, "of the present series, it is scarcely necessary to say a single word. Italy and Greece, the homes of ancient art, still

lovely in its decay;—the Rhine, consecrated by a thousand romantic memories;—Belgium, whose name recalls associations of sturdy energy and commercial activity;—the Mediterranean, whose shores are endeared by historic fame, and charm even

from their surviving loveliness;—these need only to be named, to summon up visions of romantic beauty, which it is the object of the present series to diffuse, in faithful embodiment, among the homes of the English people."

## Obituary.

### REV. FRANCIS PERROT.

It is with deep regret we this month record the death of the Rev. Francis Perrot, the oldest dissenting minister in the Channel Islands, and for upwards of forty years the esteemed pastor of the French Independent church of St. Helier's, in the island of Jersey. The Rev. F. Perrot was born at St. Helier's, in the year 1782. He was descended from one of those heroic French Protestant families, who preferred leaving their native land, and suffering the loss of their property, rather than abandon the promises and consolations of the gospel. He was blessed with an eminently pious grandmother, who early encouraged him to place all his hopes on a crucified Redeemer, and who was permitted to see her beloved child, like Timothy of old, consecrate himself to the God of his fathers. Before he had completed his twentieth year he cherished a strong desire to become a Christian pastor. He, accordingly, with his younger brother, (also at that time a candidate for the ministry, and now the Rev. Clement Perrot,) entered the academy at Gosport, then conducted by the late Dr. Bogue, with whom the two brothers completed their studies with success, and where they became acquainted with many eminent Nonconformist ministers of the present day. It was Mr. Francis Perrot's intention to preach the glad-tidings of salvation to the inhabitants of that country, whence his forefathers had been exiled; but the war which was then raging between England and France, obliged him to abandon the project. He therefore resolved to labour among his fellow-citizens, and numbers soon flocked, sabbath after sabbath, to hear his eloquent and impressive addresses. God determined, in his infinite wisdom and love, that that island which had cordially welcomed his persecuted ancestors, should first reap the blessings of his ministry. Mr. Perrot's congregation increasing rapidly, and the "Long Room" where they were accustomed to worship, (and now here known as the "Royal Saloon") being found too small to contain all who wished to attend his ministry, it was resolved to *build a chapel, and form a church on true*

Nonconformist principles. The proposal was warmly responded to by a willing people; and a place of worship, capable of containing, (with the galleries that have subsequently been added,) between five and six hundred persons, was erected solely by their liberal contributions, and dedicated unto the worship of Almighty God, on the first Sunday in August, 1808. Within the walls of this sanctuary has the Rev. F. Perrot proclaimed the words of everlasting life during thirty-five years; and only did he give up preaching the gospel of Christ when compelled to do so by age and disease. It pleased God to visit his faithful servant with many severe domestic afflictions. His beloved wife was called, nearly thirty years ago, whilst yet in the vigour of life, to enter the eternal world; and his two sons and one of his daughters, all three pious, amiable, and intelligent young persons, have since joined their mother in glory. The Rev. F. Perrot was not only the founder of Independency, but also of Sunday-schools, on this island, and unto him and to his surviving brother, now his successor, solely belongs the honour of having established the first of these excellent institutions amongst us. Not satisfied with his ministerial labours amongst his own congregation, the Rev. F. Perrot nobly exerted himself in behalf of the inhabitants of our country parishes, and preached regularly unto them, the words of everlasting life; and five rural congregations, supporting three ordained French Independent ministers, are lasting proofs of the success with which heaven crowned his efforts. He was a liberal friend of every benevolent and religious institution: but to the British and Foreign Bible London Missionary, (founded by his esteemed tutor, Dr. Bogue,) and French Evangelical Societies, he was more particularly attached. Oh! the intense anxiety he always manifested for the spiritual welfare of that land which had been the home of his fathers! How earnestly he prayed that France might count among her evangelical ministers, some few descendants of the Protestant Refugees of the last century, many of whom had sought shelter in these islands. In 1842, the Rev. F. Perrot, finding himself no longer able to

continue his accustomed labours, his brother, and now his successor, the Rev. Clement Perrot, formerly president of Rotherham Independent College, was appointed his colleague in the Christian ministry. It may be said with truth, that during the last few years, the Rev. F. Perrot was scarcely ever free from bodily sufferings; but the nearer he approached to the grave, the brighter were his hopes of glory and immortality, and the stronger his faith in the promises of the gospel. On Wednesday, the 4th Oct., whilst at breakfast with his daughter, he suddenly fell down senseless, from which state he never recovered. His medical attendant declared that his gall-bladder had been ruptured, and that not the slightest hopes remained of his recovery; and on Friday evening, the 6th instant, amidst the tears of his bereaved family and of a sorrowing congregation, he expired without a groan,

"And earth exchanged for heaven,"

in the sixty-seventh year of his age, and the forty-first of his ministry. His mortal remains were interred on Tuesday morning, the 10th Oct., in the cemetery attached to the town of St. Helier's, and were followed by the members of his family, and of the different Independent churches in this island. They were first carried to the chapel in which his eloquent voice had so often been heard; and where we found the galleries, &c. hung in black. Most appropriate addresses were made and solemn prayers offered, both here and at the grave, by the Revs. C. Perrot, Messeroy, Martin, and De Faye. On the following sabbath evening his afflicted brother improved his death to a most crowded congregation, from Heb. xii. 22—24. Oh! that his mantle, like that of Elijah of old, may fall on his surviving colleague! Oh! that by his death many may be brought to life eternal!

NEMO.

Jersey, Oct. 17, 1848.

## Home Chronicle.

### NOTICE TO THE WIDOWS OF MINISTERS RECEIVING ASSISTANCE FROM THE FUNDS OF THE EVANGELICAL MAGAZINE.

As the Christmas Half-yearly distribution of profits arising from the sale of the *Evangelical Magazine*, will take place in the early part of next January, all Widows of our deceased Brethren, who have been admitted on the Fund, are requested to make their applications, ON OR BEFORE THE 20TH OF DECEMBER, to the *Editor*, at the *Publisher's*, stating distinctly whether their income has been increased during the past year.

As the number of Widows, at present receiving grants from the Trustees, is ONE HUNDRED AND FIFTY, we are compelled to remind our Friends, that unless the circulation of the Magazine is increased, by their combined efforts, we can only admit new Cases as old claimants are removed by Death. How easily might this be remedied, if those who now purchase a monthly copy of the Magazine would follow Dr. Dewar's advice, in the November Magazine, by each endeavouring to find one additional purchaser. Few suggestions, earnestly followed out, would produce a greater amount of practical benefit to a highly deserving class.

#### BOOK'S PICTURE OF DR. JAMES LEGGE AND THE CHINESE YOUTHS.

We have much pleasure in announcing that the engraving of this beautiful work of art is now completed, and will make its appearance in our pages for January, 1849. The interest excited, in missionary and other circles, by the visit of Dr. Legge and his three Christian converts to this country, will be greatly heightened by the knowledge of the fact, that the faithful Missionary has growing reason to be satisfied with his three Chinese pupils, and that they are looking forward with earnest and anxious desire, to the work of the ministry among their heathen countrymen.

Since Dr. Legge's return to Hong-Kong, two solemn events have taken place, which will be very afflictive to him and his Pupils, viz., the death of Mr. Ebenezer Legge, of Huntley, the revered father of Dr. Legge; and the Rev. John Hill, of the same place, to whom the Theological Instruction of the Chinese youths, with so much benefit, was committed, during their stay in this country. Mr. Legge's decease was somewhat sudden and unexpected; but he was in a posture of readiness for the call of his Lord. For a long succession of years he had maintained a consistent Christian profession, and had "used the office of a Deacon well," in the Congrega-

tional Church at Huntly. That he and his pastor, Mr. Hill, should so soon meet in heaven is somewhat remarkable. In the Chinese youths he had taken the greatest possible interest; and to his wise and holy counsels they were much indebted. They felt this most sincerely, and never scrupled to avow it. It is a striking circumstance, that in the same Number of the Magazine in which the Portraits of the Chinese Youths will appear, a Memoir of the Rev. J. Hill, drawn up by the Rev. N. McNeill, of Elgin, will also be supplied. Mr. Hill was at his post of labour when the Chinese youths sailed for their native land.

#### EVANGELICAL ALLIANCE.—BRITISH ORGANIZATION.

At the Conference held in London, Oct. 6th, 1848, Rev. E. Craig brought up the Report of the Section on Popery, and moved, Rev. Dr. Steane seconded, Rev. Dr. Bunting, Rev. Dr. Carlile, Rev. Abercrombie Gordon, Rev. R. Herschell, Rev. Thomas Stratten, Rev. Dr. Kidston, W. Dickenson, Esq., Samuel Thorrowgood, Esq., Rev. James Shore, Rev. D. MacFee, and Sir Wm. Betham supported.

That the British Organization in connection with the Evangelical Alliance account it a duty and a privilege, when circumstances arise to make it desirable, to bear their united testimony to the important truths affirmed in the basis of their institution, and consequently against all destructive errors opposed to them. And that now, when the Romish anti-Christian apostasy is manifestly occupied in putting forth new and increasingly energetic efforts to obtain dominion and power, they cordially unite in the expression of their deep abhorrence of a system hostile to the revealed will of God, and to the present welfare and eternal salvation of mankind, inasmuch as it is essentially opposed to the sufficiency and paramount authority of written revelation, to the right and duty (in dependence on the guidance of the Holy Spirit) of private judgment in the interpretation of Holy Scripture, to the justification of a sinner before God by faith only, to the pure worship of God through the only mediation of our Lord Jesus Christ, and to the nature of true repentance and humiliation of soul before God; and they deem it a most solemn duty, earnestly and affectionately to entreat their Christian brethren of all denominations, to use their utmost influence, each in their several spheres, to check the further progress of this deadly system of superstition, and to prevent its attaining any more influential position in these realms. At the same time they most readily express their tender

regard for all who are involved in the thralldom of that awful delusion; and an earnest desire for their present and eternal well-being.

#### PROVINCIAL.

##### ORDINATIONS.

On the 16th of May, the Rev. H. Brewster was ordained to the pastoral office, at the Independent Chapel, South Cherinton, Somerset. The Rev. A. Tyler, of Lisbury, delivered the introductory discourse; the Rev. E. Perkins, of Milbourn Port, asked the usual questions; the Rev. — James, of Yeovil, offered the ordination prayer; and the Rev. R. Keynes, of Blandford, gave the charge. In the evening, the Rev. W. Skinner, of Bruton, preached to the people.

The ordination of the Rev. William Parkes (late student at the Lancashire Independent College) to the pastorate of the Congregational Church assembling in Cannon-street, Manchester, took place on Wednesday, Oct. 23th. The Rev. Richard Fletcher commenced the morning service by reading the Scriptures and prayer. The Rev. Samuel Davidson, LL.D., Professor of Biblical Literature, &c., in the Lancashire Independent College, delivered a luminous discourse on the nature of the principles of a Christian church. The Rev. James Gwyther proposed the usual questions. After that, Mr. Samuel Bradley, one of the deacons, expressed on behalf of the church their cordial acceptance of Mr. Parkes to the pastorate, and enumerated the various ministers who had sustained a charge there since the erection of the chapel. The Rev. Dr. Halley then offered up the designation prayer, and the Rev. Robert Vaughan, D.D., President of the College, delivered an impressive and affectionate charge to the newly-ordained pastor from 2 Tim. iv., 1 and 2.

In the afternoon, upwards of a hundred friends, including a large number of ministers, partook of a collation in the school-room, Dr. Raffles, of Liverpool, presiding.

The services were resumed in the evening, when the Rev. Thomas Raffles, D.D., LL.D., preached a most earnest practical discourse to the church and congregation, from Luke viii. 18 — "Take heed therefore how ye hear."

Besides the ministers before named, the Revs. Dr. Clunie, S. Hooper, J. Griffin, D. E. Ford, and A. E. Pearce, took part in the services.

On the following evening, in connection with this interesting and solemn occurrence,

a social tea-party was held in the school-room. This meeting was attended by about three hundred and fifty persons, among whom were many of the students from the Institution which Mr. Parkes had recently left, several of whom gave expression to their earnest desire that the union which had been formed might prove a source of lasting comfort and prosperity.

Cannon-street Chapel is the oldest of the Congregational order in Manchester, it having been erected in the year 1756. The following have been its ministers:—The first was the Rev. Caleb Warhurst, who came to it, with the congregation, from the place of worship called "Cold House." He finished his ministry and his earthly course on the 5th of November, 1765, and was buried in the chapel, below the pulpit. The second minister was the Rev. Timothy Priestley, from Kipping, near Halifax. He immediately succeeded Mr. Warhurst, whom he had occasionally assisted during the latter part of his ministry. Mr. Priestley, after labouring here nineteen years, removed to London. The next minister was the Rev. David Bradberry, from Ramsgate, who entered upon his labours Aug. 14th, 1785, and closed them, by his resignation, in 1795. He was succeeded by the Rev. William Roby, who came to Cannon-street, from Wigan, in Sept., 1795, and removed, with the church, to the new chapel in Grosvenor-street, in December, 1807. The successor of Mr. Roby was the Rev. William Marsh, then of Dunkensfield, who became the pastor July 3rd, 1808, and gave up his charge in Sept., 1812. The church was supplied with another pastor on the 25th of April, 1813, when the Rev. William Evans, from Aylesbury, undertook the charge. He continued till Sept. 29, 1817.

After Mr. Evans' resignation, the church remained destitute of a minister until the 25th July, 1819, a space of nearly two years, when the Rev. Robert Allott, previously of Eastwood, in Yorkshire, became the pastor. He resigned his charge Aug. 2nd, 1822. The congregation continued without a settled minister until Sept., 1824, another term of two years, when the Rev. John Whitridge, of Oswestry, accepted a call. He preached his farewell sermon on the 23rd Sept., 1827. Mr. Whitridge was succeeded by the Rev. Samuel Bradley, who entered on his pastoral office Oct. 7th, 1827. In the following year, the chapel was taken down and rebuilt. Mr. Bradley continued the pastor till April 14th, 1844, a period of nearly seventeen years, when he resigned his office and retired from the ministry. The church then invited the Rev. James Dean, of Topsham, who commenced his labours May 19th, 1844. He relinquished his charge, on the ground of the failure of his health, Oct. 1st, 1847.

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Mr. William Parkes, of the Lancashire College, supplied the pulpit the first Sabbath after Mr. Dean's resignation, and various times afterwards; and on the 24th April last, it was unanimously resolved to invite him to the pastorate. He promptly acceded to the request, and entered upon his stated duties, under circumstances of much encouragement, on the 9th of July.

On Wednesday, Oct. 11th, Mr. T. Jowett, late of Airedale College, was solemnly ordained to the pastorate over the church and congregation assembling in the Independent chapel, Pudsey, Yorkshire. The Rev. J. Glyde, Bradford, introduced the services by reading the Scriptures and prayer. The Rev. J. A. Savage, Wilsden, delivered the introductory discourse. The Rev. H. B. Creak, M.A., Professor of Philosophy and Mathematics in Airedale College, asked the questions. The Rev. W. Scott, President and Theological Tutor, offered the ordination prayer. The Rev. J. Gregory, Thornton (the young minister's pastor,) addressed the charge. And in the evening, the Rev. J. Scott, Cleckheaton, preached to the people. The Revs. E. Davies (missionary from Berbee), J. M. Obery, M.A., T. Hutton, W. Atherton, A. McMillan, J. Foster (Baptist), S. Oddie, J. H. Morgan, R. Martin, M. Hardaker, M. Howard, and W. Chapman, also took part in the services. Many other ministers and students were present. After morning service, the ministers and students, and about one hundred and fifty friends sat down to dinner, which had been generously provided in the school-rooms. The services throughout were of the most interesting and impressive character.

#### RECOGNITION SERVICES.

On Tuesday, the 10th instant, the Rev. George Orme was publicly recognized as the pastor of the Independent Church at Hensham, in Essex. The introductory discourse was delivered by the Rev. W. A. Hurdall, of Bishop's Stortford. The charge to the minister by the Rev. J. Waddington, of Union-street, Borough, and the sermon to the church by the Rev. J. Sherman, of Surrey Chapel. The Revs. J. B. Beddow, of Old Sampford; W. H. Hopkins, of Newport; F. Pollard, of Saffron Walden; D. Davies, of Stanstead; G. Gill, of Sawbridge-worth; J. Reynolds, of Clavering, and other ministers, took part in the services.

The attendance was very numerous and respectable, and the feeling universally manifested was of the deepest, the most hallowed and delightful kind.

# RECOGNITION OF THE REV. JAMES SPENCE, M.A.

SERVICES on occasion of the recognition of the Rev. James Spence, M.A. (late of Oxford,) as pastor of the church assembling in Cannon street Chapel, Preston, were held in that place of worship on the evening of Tuesday, the 24th October, at 5 o'clock. A tea-meeting was held in the school-room, at which the members of the church and other friends anxious to sympathise in their joy on the occasion, attended, to the number of about four hundred. After tea had been served, Mr. Spence briefly related some facts in reference to his early religious history, his studies, his pastorate in Oxford, and his connection with Preston. A public service was then held in the chapel, in which various ministers of the county took part. The Rev. D. T. Carnston, former pastor of the church, and now Secretary to the Executive Committee of the Lancashire Congregational Union, earnestly and affectionately commended the new pastor and his charge to God in prayer. Appropriate addresses on different interesting subjects were delivered, as follows:—the Rev. Edward Jukes, of Blackburn, on "The duties which arise to church members out of the pastoral relationship;" the Rev. Richard Slate, of Preston, on "The duties of church members towards each other;" the Rev. James Fleming, of Lancaster, on "The connection between the church and the Sabbath-school;" and the Rev. Robert Beat, of Kirkham, on "The duty of the church in regard to the conversion of the world." The Revs. Messrs. Bliss, of Leyland; Massie, of Newton; Walters, of Preston (Baptist); and Jenkins, of Preston (Lady Huntingdon's), aided in the other parts of the service; and the Rev. R. Spence, A.M., of Newington Chapel, Liverpool, concluded with prayer.

# CONGREGATIONAL CHAPEL, BERWICK.

THIS ancient town, long an object of interest to Congregationalists as a place well deserving an attempt to establish a cause on their distinctive principles, seems at length about to realise their wishes. Various circumstances had for a course of years concurred to prevent such a step, when, about a year ago, the case was taken up in earnest by the Northumberland and Durham Association of Congregational Ministers and Churches, and the resolution formed, in co-operation with some friends on the spot to do everything in their power to raise and support an interest. Since that time the place has been regularly supplied by a succession of ministers and students, and the prospects being decidedly encouraging, a meeting was at length held on Wednesday evening, Oct. 11, for the purpose of organising a church. The proceedings were conducted by the Revs. Archibald Jack, of North Shields, and J. G. Rogers, B.A., of Newcastle-upon-Tyne, when, after an appropriate sermon by Mr. Rogers, Mr. Jack dispensed the ordinance of the Lord's supper to the newly-formed church. It was then unanimously agreed that an invitation should be addressed to Mr. William D. Knowles, B.A., of Springhill College, Birmingham, who has been for some weeks supplying the pulpit amongst them, to become their pastor; and farther resolved that measures should be immediately taken in order to raise the necessary funds for the erection of a suitable chapel. The brethren are themselves prepared to do their utmost towards this object; a portion of the funds is already promised, and for the rest an appeal is proposed to be speedily made to the friends of Congregational Christianity north and south, which, it is confidently hoped, will be liberally responded to.

# General Chronicle.

## SWITZERLAND.

### BIOGRAPHICAL SKETCH OF PROFESSOR VINET.

(From the Rev. Robert Turnbull's *Pulpit Orators of France and Switzerland*.)

THROUGH what strange transitions have the French people passed. With a rich and powerful Church, and great apparent devotion, they have yet cherished a sceptical and worldly spirit, and the alternations in their character and conduct produced by these two influences, have been singular and

striking. At one time, persecuting the adherents of a simpler faith; at another, adoring the Goddess of Reason; now inflamed with bigotry, and anon abandoned to atheism. From the time of Gassendi, a meagre and sensual philosophy, aggravated by selfishness of character and looseness of morals, undermined their strength. Discovering that "as the stomach secretes bile, so the mind secretes thoughts," they yielded themselves to a gross materialism. Hence religion came to be regarded as "a superfluity or a nuisance." What they had was poor enough, but they made haste to destroy it. "Voltaire, with bold and skilful hand,

set his torch to the jungle; it blazed aloft to heaven, and the flame exhilarated and comforted the incendiaries; but unhappily such comfort could not continue. Ere long this flame, with its cheerful light and heat, was gone; the jungle, it is true, had been consumed, but with its entanglements, its shelter and spots of verdure also; and the chill, black, ashy swamp, left in its stead, seemed for a time a greater evil than the other." The French Revolution cleared the atmosphere, but left nothing in its stead. A desert, desolate and barren, everywhere met the eye. But man can never be satisfied with negations, and so the French set themselves to rebuilding what they had just destroyed. Some in the form of philosophy, and others in the form of religion, attempted to fill up the void, and satisfy the longings of the heart.

But the Revolution introduced a new epoch. What is once destroyed in the world of thought and feeling, can never be restored. Fragments may be saved, some seeds of a better order of things, some scattered elements of truth and beauty commingled with the predominant error and deformity which have passed away; but systems of falsehood once destroyed, can themselves never be reinstated in the love and reverence of men. Their external forms and semblances may be set up, but their essence and spirit are gone, and gone for ever!

Hence new wants have sprung up in the French mind. They demand the truth, but know not where to find it. Voltaire, they say, went too far. Atheism is not adapted to society. It is essentially depressing and ruinous. We must have something positive. We need a religion; a religion true and comprehensive, profound and vital. But what is it, and where is it? Is it Catholicism? No! Is it Protestantism? No! Both are too meagre and gross! Intermingled, as they have been, from time immemorial, with worldly interests, political arrangements, false conceptions, and bitter prejudices, they fail to satisfy the public mind. But Christianity is true, is Divine, is vital, and all-comprehending! Yes! But what is Christianity?

Such is the great problem which now agitates the French mind, and which has occupied it since the Revolution. Various classes of persons have attempted its solution, but only with partial success. Chateaubriand, with his lofty genius, and beautiful though declamatory style, has attempted it, but failed! La Mennais, profound and melancholy, as if he were the voice of Reason, fallen from God and wandering in the void, has attempted it, and failed! Cousin, with his eclecticism, which attempts to join all philosophies, and all religions, and from the whole extract the truth, has attempted

it, and failed! So also have Lamartine, Quinet, and Michelet; but all have failed, failed egregiously, and in the view of the whole world. So far as they are concerned, the problem is left, even in the French mind, precisely where it was before. A few gleams of light have been shed upon its darkness, a cloud here and there is seen fringed with supernal light, but the scene is yet covered with thick and appalling shadows.

In such circumstances a race of thinkers, and especially of preachers, with clear intellects, warm hearts, and lofty aims, is needed to set before the French and continental mind generally, "the truth as it is in Jesus." Divested of all narrow and local prejudices, all meagre and sectarian views, they are required to exhibit, in its magnificent proportions, that system of truth and duty, which solves all the doubts, meets all the wants, satisfies all the desires of man; which transforms the individual spirit into the image of God, and brings society under the harmonizing and all-controlling influence of universal love. One such man at least has appeared on the continent of Europe; but, alas! he has recently been transferred to a higher sphere. Others, we trust, are prepared to follow him in his high career; but, at present, none have reached his lofty eminence. Others, perhaps, excel him in particular departments of study, or particular styles of writing; but none have exhibited such clear insight, such calm and lofty thought, such strong and eloquent expression. Indeed, no man in France or Switzerland, since the days of Pascal, has united such a combination of high qualities, intellectual and moral, as the profound and contemplative Vinet. His works, we grant are not read by the mass with the same facility as those of the ingenious Dumas, the brilliant Lamartine, or the extravagant Sué. They demand thought, deep and long protracted, and for a time will be dear chiefly to men of kindred spirit with himself. Nay, they may never influence any but calm and cultivated minds. For years they may transcend the capacity of the common people; but they will reach them, through the vehicle of more popular intellects, and like rivers, the sources of which are hidden among the mountains, will widen and deepen as they extend, till they are finally lost in the boundless ocean of universal thought and feeling.

"There is a name in Lausanne," (a name in heaven now,) says Dr. Alexander, of Edinburgh, "round which a European reputation is fast gathering. I mean that of Alexander Vinet, a man whose profound philosophy and æsthetic acumen place him on a level with Frederick Schlegel; while as a writer on theology, and Christian ethics, he stands almost without a rival among the present



continental divines."\* Says one of his own countrymen, "Vinet is at once profound and lofty. He is perfectly at home in the regions of abstract thought." "He was a profound thinker," says Dr. B. B. Edwards, of Andover, "a man of finely cultivated taste, and of hearty sympathy with all that is good and true." To which he adds, that "in consequence of these rare endowments, he succeeded in making his testimony heard by a class of men who were not disposed to listen to that of any other person."†

Alexander Vinet was born on the 17th of June, 1797, in the delightful city of Lausanne, capital of the Canton Vaud, one of the richest cantons in Switzerland. It lies towards the north and upper end of the Lake of Geneva, one of the most attractive regions in the world, with the Bernese Alps on the one side, and the Jura Mountains on the other, and hallowed, in every part, by the genius or prowess of her sons. He was descended from a highly respectable family, and received a liberal and thorough education. Instructed in the academy or college of his native town, once adorned by the piety and learning of Theodore Beza, he soon distinguished himself by his scholarship and genius. At the early age of twenty, he received an appointment as professor of the French language and literature, in the ancient and celebrated University of Basel (French Bâle), a fine old city on the banks of the Rhine, once the residence of Ecclampadius, one of the best and most learned men of the Reformation, the frequent resort of Zuinglius and others, who made the old cathedral ring with their fervid eloquence, the chosen dwelling and the burial-place of Erasmus, and the present residence of De Wette, the prince of German rationalists. It was here that Vinet began to attract attention by the extent of his acquirements, and the splendour of his genius. Having devoted much of his time to the study of Moral Science, he was led to imbibe profound and spiritual views of Christianity, and yielded his heart implicitly to its claims. Like Chalmers, dissatisfied with the cold rationalistic faith, the utilitarian and meagre morality around him, he eagerly embraced the genial and soul-transforming truths of the Gospel, and found, by happy experience, that they were the power of God and the wisdom of God unto salvation. As he himself expresses it, "Love only can comprehend love," so the love of God shed abroad in his heart by the Holy Ghost, enabled him to appreciate the "mystery of the Cross." This filled his soul with unutterable joy, and nerved his arm for the battle of the Lord.

\* Switzerland and the Swiss Church. By W. L. Alexander, D.D.

† Discourses on the Character of Dr. Chalmers. By B. B. Edwards, D.D.

It was about this time that he returned for a short season to Lausanne, and received ordination as a minister of Christ. Resuming his professorship at Basel, he devoted himself with great assiduity, not merely to the duties of his office, but to the defence of vital Christianity.\* He preached two series of discourses, both of which were published at Paris, and went through various editions, in which he defends, on philosophical grounds, and in a style of great freshness and originality, the leading principles of the Gospel, and commends them to the hearts and consciences of his hearers, with a pathos and eloquence worthy of Chrysostom. At once subtle and profound, they are yet pious and practical, and prove the author not only a great thinker and an eloquent orator, but an honest man and a devout Christian. A native of Switzerland, which is more allied in its spirit and character to Germany than to France, and intimately familiar with classic as well as Italian and German literature, he unites the greatest subtlety and depth with all the grace and vivacity which distinguish the genius of France. It is surprising what elasticity and strength, what grace and splendour, the French language assumes under his plastic hand.† So much is this the case, that it has been affirmed that no one has used this tongue with such force and beauty since the days of Pascal, by far the greatest genius that France has ever produced. Enthusiastic and poetical, and withal devotedly attached to the scenery of his early home, his language glows with the same lofty grandeur and picturesque beauty as the scenery around Lake Lemane.

In 1837, Vinet was appointed by the authorities of the Canton Vaud, Professor of Theology in the Academy of his native town, and continued to discharge the duties of this office, with great acceptance, for a number of years. He had for his colleagues several able men, among whom was Herzog, author of the *Lives of Ecclampadius and Beza*. But he resigned his place as a minister of the Established Church, satisfied that the union of Church and State is at once unscriptural and injurious to the interests of vital religion. Upon this subject he wrote a volume of great power and eloquence. Notwithstanding this, he was retained as Professor of Theology, though not by the government, the people being unwilling to lose his services in this important position. Subsequently, however, he was compelled to resign his professorship, and in company with a noble band of self-

\* His "Chrestomathie Française," in three volumes, is a striking proof of his intimate acquaintance with French literature, and the faithful manner in which he attended to his literary duties.

† The French language is spoken in the Cantons of Basel, Geneva, and Vaud. Most of the people understand German, but they generally use French.

denying pastors and members of the Established Church, who could not bear the arbitrary impositions of the government, he went forth to found a Free Church amid the hills and vales of the Canton Vaud. Like Chalmers in Scotland, Vinet has been the heart and soul of this movement, and had the satisfaction, before his death, of seeing a church formed, in which its ministers and members would be free to worship God according to the dictates of their consciences, yielding allegiance to none but Jesus Christ. Many tears were shed by the old pastors on leaving their homes and portions of their flocks, and although some faltered and failed, a noble host went out with their weeping families and friends, not knowing whither they went. The conduct of the government, which happens to be radical and infidel, consisting chiefly of Associationists, rationalists, and demagogues, has been most atrocious. In the name of liberty, they have not hesitated to persecute these noble spirits, and went so far even as to threaten Vinet with stoning and imprisonment! But wisdom is justified of her children, and the persecuted ministers and members of the Free Church, with a calm decision and heroic self-sacrifice worthy of the martyrs, preferred to obey God rather than man, and bade defiance to the miserable despots of the mob, who alone claimed to be free! Their record is on high, and their memory will be fragrant when the names of their persecutors are rotten in the dust. All Switzerland and the continent of Europe will yet own their power; generations yet unborn will rise up and call them blessed. Man must be free. The Church of God will be free. The decree has gone forth from the court of Heaven, and no power on earth can prevent its fulfilment: "The dominion and the greatness of the dominion under the whole heaven, shall be given to the saints of the most high God."

As a preacher, Vinet was rather solemn and impressive, than striking and vehement. His personal appearance was not particularly imposing, though dignified and agreeable. It possessed a peculiar charm to those who knew him intimately, and well corresponded to his calm and lofty genius. He was rather tall, somewhat bony and muscular, but not stout, with a slight stoop in his gait, as if he were meditating some serious or agreeable subject. His complexion was tawny as an Indian's, his mouth firm and benevolent in its expression, eyes dark and lustrous, forehead rather broad than high, though by no means deficient in height, and surmounted by dark clustering hair. The whole aspect of the countenance was honest, benevolent, and intellectual. In looks, he somewhat resembled John Foster, to whose style of thinking and

writing, many things in his works bear a striking resemblance. His voice was low, his manner calm and deliberate. The flush upon his face and the gleaming of his eye, alone revealed the majestic energy of the indwelling spirit, uttering its profound and oracular thoughts.

In his intercourse with his family and friends, he was kind and gentle, and in all his deportment, showed himself at once a great and a good man. He was as much distinguished for his simplicity as his dignity of character; his profound humility as his exalted worth. Apparently unconscious of his greatness, as a star is of its light, he shed upon all around him a benignant radiance. In a word, he walked with God. This controlled his character, this shaped his manners. Steeped in holy love, he could not be otherwise than serene and gentle.

While resident at Basel and Lausanne, Vinet made frequent contributions of a critical and philosophical kind to the *Semeur*, and other periodicals. He wrote largely on religious liberty and the rights of conscience, and, indeed, led public opinion upon these and kindred subjects in the Protestant circles of France and Switzerland. Several of his works were crowned (*couronné*) as the expression is, by the French Society of Christian Morals. He also published a volume of philosophical criticisms, in part derived from those he had contributed to the *Semeur*, in which he discusses with uncommon depth and subtlety, but in language of exquisite clearness and force, some of the highest problems in philosophy and morals, and dissects the maxims and theories of such men as Montaigne, Voltaire, Rochefoucauld, Jouffroy, Cousin, Quinet, and Lamartine.\* His fine genius for philosophical speculation, in connection with his strong common sense, and his unwavering faith in the gospel, are here

\* "M. Vinet," says the *Semeur*, "has exercised for sixteen years his criticism, at once learned and brilliant on all the productions of our great writers. His articles united would make an admirable course of contemporary literature in a Christian point of view. To be more sure of not mistaking the nature of the moral errors and false hopes, to which he wished to oppose the divine remedy, M. Vinet studied them in the works of the most illustrious representatives of modern thought." Just before his death, he had proposed to continue his critical series by a review of Lamartine's History of the Girondins. In 1846, he published a pamphlet of seventy-one pages, entitled "*Du Socialisme considéré dans son Principe*." "It is a fundamental and very able discussion of a question which is now deeply agitating society in Switzerland and in other parts of Europe. Its most melancholy developments have perhaps been witnessed in the Canton of Vaud. Its abettors, ignorant of Christianity, or utterly hostile to it, unacquainted with the solemn lessons of history, or despising them, appeal to man's social nature, to a species of levelling fraternalization, 'to the identification of man and society,' as a sovereign remedy for the ills which afflict the race."—Dr. Edwards.

strikingly developed. Perfectly at home in the region of pure abstractions, he yet possesses the power of clear and eloquent expression, "giving to airy nothings a local habitation and a name." With eagle glance, he detects the subtlest fallacies and most aerial fancies of his opponents, and lays down, in brief and expressive phrase, those great and fundamental principles of belief, without which all our speculations are only visions of cloudland.\* Vinet was neither a spiritualist nor a sensualist. He belonged neither to the school of Locke nor of Kant, of Hegel nor of Cousin. He did not reject altogether "the spiritual philosophy," but he was very far from accepting it. It was too vague, too dogmatic, too extravagant for his clear, well-balanced intellect. Moreover, he distinguished clearly between philosophy and religion, between the speculations of the one and the revelations of the other. While conceding all that was due to science, he bowed with reverence before the word of God. He brought all the spoils of reason to the Cross, and kneeling there as an humble suppliant, looked up into the face of the dying Saviour, and exclaimed, "Lord, remember me when thou comest into thy kingdom." His *heart* understood that work of love, and his *intellect* grew still and reverent. In all his works this element of his character appears predominant. It is the one thing which gave unity to his life and labours. In a word, he was a sincere and humble Christian. His mighty soul was laid, all throbbing with thought and feeling, on the warm bosom of the Son of God. Renouncing his own righteousness, relying upon Christ alone, and consecrating his attainments on the altar of Christian love, he rejoiced in the abounding grace of God, and lay down to die in the calm and blessed hope of a glorious immortality. His decease took place somewhat suddenly, on the 4th of May, 1847, before he was quite fifty years of age, at Clarens, near Lausanne, just on the margin of Lake Lemman, whither he had been sent by his physicians. It was the death of a Christian, calm and beautiful as the last rays of sunset upon the mountains of his native land.

Vinet's last lecture was on these words of our Saviour: "I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, Father, glorify thou me with thine own self." The serious-

ness, the elevation, the humility, with which he expounded these words, the fervour with which at the close he prayed to God that they might be fulfilled in himself and in his hearers, seemed almost like a presentiment that he was near the end of his course, and that God was about to remove him from the evil to come. His funeral took place on Thursday, May 6th; his pupils, claiming the honour of being the bearers, sang at his tomb "a hymn of sorrow and of hope." The Rev. William Monod then made a short address; a pupil "uttered a last adieu to the mortal dust, and said to the glorified spirit, 'Thauks, we shall meet again!'"

Vinet has been called "the Chalmers of Switzerland;" and it is singular that, so much alike in many things, though diverse in others, they should have been called about the same time to enter into "the joy of their Lord." As a preacher, Vinet was more profound in thought, more subtle in analysis, and more elegant in diction, than his Scottish compeer; but he never reached his impassioned fervour and overwhelming eloquence. He was better acquainted with the French and German philosophy. He had read more extensively, and thought more deeply upon the great problems which agitate the thinkers of continental Europe, and he possessed naturally a keener and profounder intellect; but he could lay no claim to the practical power, the business tact, and the all-embracing energy of that prince of preachers. Vinet thinks a subject through and through. He goes down into its depths, and forms an estimate of all its parts and relations. He is calm, acute, and philosophical. His words are carefully weighed, and to those who can fully enter into his spirit, they have a diamond clearness, a trenchant precision, combined with a striking grandeur and beauty, which is at once surprising and delightful. But their very precision, their depth and grandeur, somewhat bewilder common minds, those especially that are not versed in philosophical inquiries, and thus give them an air of difficulty and obscurity. Chalmers, on the other hand, with all his majesty and splendour, is plain and practical, and even somewhat loose and declamatory. He is never obscure, except from defective reasoning or imperfect expression. The stream of his eloquence rushes bright and strong, under the eye of all. Its course is easily marked through the open champagne, as it gleams and sparkles under the light of heaven. But the eloquence of Vinet is not only different in kind and aspect, but takes a very different course. Deep, and still, and strong, it only *seems* obscure; reflecting a strange celestial radiance, it glides, in many winding turns, as if among Alpine solitudes, now mirroring the glacier tops in its calm depths, now passing around the base of some frown-

\* In his *Literary Portraits*, Gilfillan, a brilliant but egotistical and flashy writer of some depth, but no great soundness of judgment, has unintentionally uttered a severe sarcasm on Ralph Waldo Emerson. Speaking of that mystical gentleman, he says (*Lit. Portraits*, p. 341.) "His province, intellectually, has been, to try to map out the domains of 'Cloudland,' and from the thick darkness of mysticism to protrude certain sharp points and brilliant edges of meaning."

ing precipice, and anon gathering itself into one of those dark, deep lakes, which lie encircled amid "the everlasting hills." Chalmers goes forth in the daylight of this every-day world, rejoicing like a strong man to run a race. Vinet is seen gazing upon the stars in the depth of the gathering gloom. The one adores Jehovah amid the kindling glories of the sunrise, the other in the hallowed shadows of the night.\* But now, they worship together in the temple above, where "they need not the light of the sun, nor of the moon, for the Lord God and the Lamb are the light thereof."

#### THE ANGLO-JEWISH PRESS.

*The Voice of Jacob*, the organ of the orthodox Jewish party, is defunct. Another periodical has sprung up in its place,—*The Anglo-Jewish Magazine*, published monthly. The editors state in their preliminary announcement, that "whilst aiding the advancement of man, whilst furthering his progress, they will not consent to witness unopposed and sweeping changes, calculated to increase the very evils they affect to deprecate. They will not sympathize with the conservatives, nor coincide with the views of ultra-liberals." The orthodox Jews themselves are not unaffected by the tide of reform which seems to have set in amongst the Jewish people both here and on the Continent. They announce their intention of doing great things in the establishment of an Anglo-Jewish press. A committee is formed for the purpose of carrying out their plans. They have it in contemplation to publish a weekly news-

paper, and to issue elementary and other works.

*The Jewish Chronicle*, published once a fortnight, and based on liberal and reform principles, holds on its way, and is conducted with spirit. We judge it to be the most popular of English Jewish periodicals. In a recent number, it thus expresses itself on the subject of reform: "Rabbinism, in our age, is an incongruity. It is the offspring of a period so utterly different from the present, that we feel convinced that the Rabbins, from whom we derive such numerous religious precepts—these Rabbins, were they alive now, would be ready to abolish customs which might prove injurious to true Judaism. It is quite natural to assume that any law which owes its origin to a certain juncture of the times, ought to be abolished when the character of those circumstances is altered. Many prayers and religious practices bear the distinct marks of being only temporary introductions. Maimonides, whom even the most scrupulous follower of our religion will never think of considering a frivolous innovator, remarks, 'Like as a physician sometimes amputates the hands or feet of a person to save his life, so an ecclesiastical tribunal may decree, in an emergency, the infringement of some laws, in order to preserve the essential parts of the religion.' " In another place it complains, "An indifference, not to be disturbed by anything, marks the line of conduct which our spiritual leaders have chosen for themselves with respect to reforms in religion."—*From the Jewish Herald*.

#### THE INFIDEL'S BIBLE.

ADMIT the Bible to be uninspired—is there nothing to be alarmed or uneasy about after that? Verily, there is more than ever. The book of Providence and Nature—the infidel's Bible—is a far more terrific volume than the Christian's Bible. The views it presents of the character of God are nothing like so satisfactory. Where is that chapter in it that is headed "Mercy?" In what part does it treat of the forgiveness of sin, and the life everlasting? On what page are its invitations, encouragements, and promises recorded? Where is there a word in it to calm a troubled conscience? How does it extract the sting, and annihilate the horrors of death? What foundation does it discover on which one may erect the hope of future happiness? It is amazing that any should fly to it for consolation, and, above all, astonishing that any should fly from the Holy Scriptures to it, and imagine they have made a grand escape, when they have shaken off the belief of that only

\* In this connection, that magnificent passage of Vinet's will recur to the reader:—"It is with the heights of the soul as it is with the sublimities of the firmament. When, on a serene night, millions of stars sparkle in the depths of the sky, the gorgeous splendour of the starry vault ravishes every one that has eyes; but he to whom Providence has denied the blessing of sight would in vain possess a mind open to the loftiest conceptions; in vain would his intellectual capacity transcend what is common among men. All that intelligence, and all the power he might add by study to his rare gifts, will not aid him in forming a single idea of that ravishing spectacle; while, at his side, a man without talent and culture has only to raise his eyes to embrace at a glance, and in some measure enjoy, all the splendours of the firmament, and, through his vision, to receive into his soul the impressions which such a spectacle cannot fail to produce."

"Another sky, and one as magnificent as the azure vault stretched over our heads, is revealed to us in the Gospel. Divine truths are the stars of that mystic sky, and they shine in it brighter and purer than the stars of the firmament; but there must be an eye to see them, and that eye is love. The Gospel is a work of love. Christianity is only love realized under its purest form; and since the light of the world cannot be known without an eye, love cannot be comprehended but by the heart."—"Vital Christianity," pp. 57, 58.

book, which, while it proclaims glory to God, publishes peace on earth and good will to men. Admit that the infidel does live without care and without concern, he may yet safely be defied to make it appear reasonable. Admit that he dies without anxiety or apprehension. Thus the great metaphysical sceptic of Britain died. But in vain has his admirer and eulogist, the political economist, endeavoured to assign any good reason for it. After all, he has only shown the world that his friend died as the fool dieth.

Some think and even speak contemptuously of the religion of the heart—of Christianity as demanding special control over the affections—as a thing *felt*. It is truly strange. Other subjects touch and take hold of the heart: why should not religion? Patriotism has its seat there; friendship lives among the affections; there the child cherishes his parent and the parent his child. And may not our God and Saviour have a place and a name there? We feel towards all other beings, and *may* we not, *must* we not, towards Him who both created and redeemed us?

The doctrine of the insufficiency of the Word alone, and without the Spirit, to make the sinner wise unto salvation, is no disparagement of the Bible, and no reflection on its Author; because the defect is not in the book, but the fault is in the mind of the reader. It is not that the object is not sufficiently illuminated—it is that our spiritual vision is clouded by sin. If the human soul were in the right state, the mere teaching of the Word would be sufficient. A treatise on mathematics may be good and plain, though it should not make every man who reads it a good mathematician.—*Nerina*.

### PALESTINE.

#### ENGLISH WORKS WANTED IN JERUSALEM.

THE Committee of the Religious Tract Society have received a communication from the Bishop of Jerusalem, requesting a supply of English works. In this letter he states:—"I wish our school-children to get into the habit of reading good religious books; may I apply to the Committee for a few copies of such books and tracts as they think most suitable for young children who are being educated in the truth of the word of God. I think that, amongst others, biographies would very likely prove most useful, especially as some of the children might read them to their parents who understand English, while others might relate the contents to those who do not understand the language. I should also be

most thankful, if the Committee would kindly grant some solid books, for the use of the Bible readers employed in Palestine. There are two, and perhaps in a short time there will be three, who read and speak English fluently, but they are too poor to pay for books. If the Committee should be willing to grant books for these two objects, I am sure they would do a good work, and would not fail to receive a blessing from the God of Israel.—*Christian Spectator*.

#### NATIONAL PROSPERITY.—WHENCE IT COMES.

ON God's blessing all depends: I hold to that truth firmly; I know it, and have experienced it. In the years 1806, 1807, and 1808, a heavy curse was on us, and everything miscarried. In the years 1813, 1814, God's blessing returned, and everything succeeded. Even the errors then committed, the repulses we experienced, the mistakes that occurred, fell out, through a marvellous combination of fortuitous circumstances, to our advantage, and led to the most unexpected and favourable results, so much so, that we were surprised and astounded.

The important victory at Culm, so beneficial in its consequences, common report—indeed, historical works—have attributed to my insight and orders; but the truth is quite otherwise. My ally, the Emperor Alexander, and myself, had taken our stand, on the day of battle, on the castle hill near Toplitz, whence we could survey the whole field of conflict. The balance fluctuated, indeed was inclining towards the French; when at mid-day, at the very decisive moment, General Von Kliest appeared on the heights of Nollendorf, with his corps, which insured us the victory. His arrival was by no means part of an arranged plan, but a providential circumstance; for in reality, he was in full flight from the unfortunate affair near Dresden, followed by the French, and had chosen the route through Bohemia for his retreat towards Silesia: that it was which brought him to the right spot at the right moment. We knew nothing of him, nor he of us; nothing was agreed upon. That he did not make his appearance earlier, nor later, nor more to the left, nor more to the right, but at the eventful hour, in the right place for deciding the battle, was help and salvation from God.—*Frederick William III. of Prussia*.

THE  
MISSIONARY MAGAZINE  
AND  
Chronicle.



FRUITS OF NATIVE AGENCY IN INDIA.—*Vide p. 658.*

## COIMBATOOR.—A NEW DISCIPLE.

Among the Native Evangelists who, within a recent period, have entered into their rest, was one that laboured for a number of years with much honour and profit, in connection with our Mission at Coimbatore, under the venerated name of WILLIAM JAY. He was supported by generous Christian Friends at Bath, and his successor is now enjoying the same liberality which was exercised on his behalf. It was his privilege to bring many souls to Christ; and, by the following communication from Mr. Addis, it will be seen that he "being dead yet speaketh:"—

"I have just returned from Errode, where a circumstance occurred, which I feel assured it will be gratifying to hear. For many years that out-station was favoured with the labours of the late devoted Native Teacher, WILLIAM JAY, who now lies buried in a village a few miles distant, where he had gone to proclaim a Saviour to the perishing idolaters. He was suddenly cut off by cholera, and the heathens buried him; but the fruits of his labour yet remain. In proof of this, a fact may be mentioned:—

"At the town of Errode, where William Jay resided, he had a good number of regular attendants on his preaching; but it was a sorrow to him that none of them had the courage openly to embrace Christianity. They were greatly affected at his death, and also by a visitation of cholera, which carried off several of them while in this undecided state. The Evangelist having taken up his abode among them, he had a hope that some of the survivors were not far from the kingdom of God. This appeared to be especially the case with a respectable farmer, who seemed determined not only to forsake idolatry, but also to profess boldly his faith in Christ. Finding this to be impossible, while in partnership with his relations in their lands, &c., he resolved on a separation of interests, which, as soon as it was effected by mutual consent, he declared himself a Christian, and repeatedly applied for baptism. On my present visit, I found him to be quite a different man from the vacillating person I had long known him; and, after a lengthened examination, I informed him and the Evangelist that I would baptize him. This filled them both with unfeigned joy. At morning service on the Sabbath he received the solemn rite, in the presence of his heathen relatives and family, together with a large number of other spectators.

"I shall not soon forget the manly and firm manner in which he answered the questions I put to him in the presence of them all; while I solemnly warned him not to be the first apostate among the numbers from time to time baptized in this Mission. I wish the friends of Missions in England could have witnessed the scene (page 657), and heard his answer, "*By divine mercy I will be faithful to Christ till death.*" The declaration made an evident impression on all present, the whole of whom were natives.

"This new disciple is a person of considerable worldly substance and influence—a circumstance which, it is hoped, will be the means of much good to those connected with him: it was pleasing to see him at evening service accompanied by one of his farm servants. His knowledge is not great, and his exterior somewhat rustic. I cannot doubt his sincerity, but I am aware he will have fiery trials to endure, like most of his countrymen who in so decided a manner have given themselves to Christ. May grace, patience, and perseverance be afforded him; and to this end, I crave, on his behalf, and at his request, the prayers of the Church!"

## DEPUTATION TO SOUTH AFRICA.

VALEDICTORY SERVICE ON THE DEPARTURE OF THE REV. J. J. FREEMAN.

ACCORDING to previous announcement, a public VALEDICTORY SERVICE was held on Monday Evening, November 20, at the POULTRY CHAPEL, on occasion of the departure of the Rev. JOSEPH JOHN FREEMAN, as a Deputation from the Society to South Africa. There was a crowded attendance of the members and friends of the Institution to take leave of our esteemed Brother, and the character of the Service was deeply interesting.

The objects contemplated in the Mission of Mr. FREEMAN are explained in the following report of the Meeting, which we are assured will be read with interest and satisfaction :—

A hymn having been sung, the Rev. E. MANNERING read the Scriptures and offered prayer.

The Rev. A. TIDMAN delivered the introductory address. "We are assembled," he said, "to commend to the protection and guidance of the great Head of the Church our beloved friend and brother Mr. Freeman, in the mission to South Africa, which, at the request of the Directors of the London Missionary Society, he is about to undertake. The design of the very brief statement which I have been requested to make is, to awaken your deep and intelligent sympathy with our brother in this undertaking, and your interest in the important objects which, it is hoped, through God's blessing, he will be enabled to accomplish. The labours of the London Missionary Society in South Africa were commenced at a very early period of its history—three years only after its first efforts to introduce the Gospel to the then savage islanders of the Southern Pacific. In the year 1799, Dr. Vanderkemp and his associates sailed from this port upon this errand of mercy. If it should be asked, why the Fathers and Founders of our Society selected a field comparatively limited in its extent and in its population, and not marked, as other countries were, with those forms of Paganism which are at once so sanguinary and so loathsome, the answer is, They were shut up by the necessities of the case. With respect to ourselves, as the Directors of a Missionary Institution, the world is all before us where to choose; but the field of selection at that time was very restricted. India was then shut against the messengers of our churches, for such was the mistaken policy of the British Government in that vast empire, that any man was more welcome to those shores than he who came to subvert the altars of Paganism, and to lead the minds of the bewildered myriads into the way of truth and life. China at that time, and for many years afterwards, was closed against the Gospel, and not only shut but impenetrable, and as likely to continue shut for many centuries

to come as it had been for many centuries preceding. At that day, too, the Colonies of the West were inaccessible, for the unmitigated curse of slavery was there, and it was one of the greatest terrors to the slaveholder, and one of the greatest offences that could be committed against his supposed rights and interests, that the poor bondsman of that day should be instructed in the great principles of light and love.

But how different is the scene that is now presented to our view! God has graciously given us wide fields in answer to our prayers and as the result even of our feeble efforts; so that now, in consistency and godly sincerity, it behoves us to supply the men and to supply the means—to send more labourers to those widely-extended regions which are white unto the harvest. But, supposing the projectors of the South African Mission had not been restricted, as they actually were, in the selection of that field, yet there was no spot upon the face of the earth, at that time, where human beings presented a stronger claim upon the compassion and the zeal of Missionary Churches, than the Aboriginal Tribes of South Africa. Up to the year 1795, that Colony was under the government of the Dutch, and it was the policy of those who were their masters—their Christian masters—to rob, and spoil, and destroy the original inheritors of the soil, whose greatest offence was, that they called the land their own, thought that they had an unquestionable right to the inheritance bequeathed to them by their fathers, who contended singly for the freedom of their wives, their children, and themselves. Just to shew you that this is not a libel, I will read an extract from the journal of one of those who were empowered by the Government of the day to carry on the work of wholesale extermination among the native tribes. This is dated September 27, 1792. He says :—

Attached the first Kraal Kourasle; killed seventy-five Bushmen; took twenty-one prisoners. 15th October.—Discovered another Kraal; killed eighty-five Bushmen; took twenty-three prisoners. 30th Octo-



ber.—Discovered a third Kraal; killed eleven; three prisoners. 24th October.—Discovered a fourth Kraal; killed seven; four prisoners.

You are not to imagine that this was a solitary case—that this was the act of one man more brave or more cruel than his fellows, but, on the contrary—and observe this was a return to his Government—an authentic record of his doings—this was, in truth, the very spirit, the habit of mind, and the constant object of all the colonial residents. Hence it is that Barrow, the traveller, who published his work soon after this period, writes thus:—

A farmer thinks he cannot proclaim a more meritorious action than the murder of one of these people. A boor from Graaff Reinet, being asked, in the Secretary's Office a few days before we left town, if the savages were numerous or troublesome on the road, replied "he had only shot four;" and he uttered this with as much composure and indifference as if he had been speaking of four partridges. I myself have heard one of the humane colonists boast of having destroyed with his own hands nearly 300 of these unfortunate wretches.

The general and accumulated sufferings of these oppressed natives of the soil is described by the same traveller in these affecting terms: "One of them represented to us the condition of his countrymen as truly deplorable. They knew themselves to be hated by all mankind, and that every nation around them was an enemy planning their destruction. Not a breath of wind rustled through the leaves—not a bird screamed, that was not supposed to announce danger. Hunted thus like beasts of prey, and ill-treated in the service of the farmers, he said that they considered themselves driven to desperation. The burden of their song was vengeance against the Dutch." It is difficult to determine which of these classes most require the grace and subduing influence of the glorious Gospel—the oppressed or their oppressors; for, if we must admit that the sufferings of the former were great, certainly the guilt of the latter was far greater. Such was the state then of that Colony, when the Fathers and Founders of our Society sent forth that angel of mercy, Dr. Vanderkemp, with the Gospel of peace to preach to these poor, degraded, and perishing children of men. Dr. Philip says, speaking of the period when Dr. Vanderkemp arrived:—

At the time, writes Dr. Philip, one station only had been commenced by the Moravian brethren; and, although it is probable that a few Christians felt the necessity of instructing their domestics, yet this was the whole amount of labour rendered by the Christian Church for the inhabitants of this vast Continent: they were without knowledge, without civilization, without God, and without hope in the world.

We can easily suppose, that to enter on missionary toil in such a field as this, required equal skill, fortitude, and courage. You will not look for the chief obstructives

to the influence of Dr. Vanderkemp and his associates among the uninstructed and degraded natives, but among the interested and unprincipled Colonists. In a word, they had to fight their way inch by inch, and frequently were they, for a time, the victims of interested misrepresentation and practical injustice. But there are some of you, perhaps, who remember their first triumphs won by patience, by prayer, and by self-denial; and we who have lived in later days have had the honour, from year to year, of extending Missionary influence in that dark land, so that, contrasting the state of that Colony as it is, with the condition of Africa as it was when Dr. Vanderkemp and his fellow-labourers landed there, there is not a spot in the whole field of our effort that presents trophies more bright, more glorious, or enduring. There have been scenes in the deserts of South Africa over which angels have often rejoiced; and there are converts now living there, and many that have found their way, through the Saviour's blood, to heaven, of whom Apostles would have said, "Ye are our joy and our crown of rejoicing in the day of the Lord Jesus."

The present number of our stations and out-stations in South Africa—and that is a very limited sphere—is 63; of Missionaries and European Agents, 40; of Native Assistants, 20; of Christian Churches, 29; and Church Members, 4157, or an average of upwards of 140 in each of those Churches. The annual amount of their contributions to the cause of missions—and remember they have nothing that we should call property,—on an average, for the last five years, has been 1540*l*. This, you perceive, then, is the result of missionary effort during the last half century in that dark, degraded, and suffering Colony. During this time our Missionary brethren have been joined by the agents of almost every other Missionary Institution in the world, to whom they have given a welcome, as fellow-labourers in this great and good cause. There are found there a goodly company of our Wesleyan brethren, of the representatives of our Scottish Missionary Institutions, and, thanks be to God! representatives of the Protestant Evangelical Church of France; and, amongst all the men that have laboured in South Africa, the French Protestant Ministers have toiled with singular consistency, and have been honoured by God with most abundant success.

In the progress of this great work, various agents have been sent forth by our Society, most of whom have run an honourable course, few of whom have ever beaten a retreat, and fewer still have died with stains of dishonour. Amongst these men are some (not to think individually of those we do not name) that we can never forget. Oh, who can ever think of Dr. Vanderkemp without

feeling the honour of the character of that distinguished man, and cherishing gratitude to God, who endowed him with a spirit for the Missionary service? Who, again, can think without affection of one now living—the venerable James Read, more than threescore years and ten, and, as a missionary, junior to Dr. Vanderkemp only by two years—enjoying a green old age, and labouring to-day with as much assiduity and zeal as he did the first hour that he set his foot upon African soil? Who, again, can ever forget the man that we have lately seen—Robert Moffatt, whose honour it has been to give the Word of God in a new language to people far beyond the boundaries of the Colony, and who, if he were now called to his rest—(and God preserve his valuable life many years!)—would have wrought, in a few years, a work that shall render him immortal among the Churches of the Bechuanas as long as Christianity and piety shall exist on the earth?

But in sending our dear brother Freeman to South Africa, we are brought into near position and tender sympathy with our venerable friend Dr. Philip: were he what he was when he went out thirty years ago, probably the mission of our dear brother would be altogether superfluous. But he is now bordering on seventy-four years of age: he is still vigorous in mind, but feeble, and growing feeble, in point of physical power. He has most earnestly entreated the Directors, that, before he is called to his rest, he may have from amongst them some kindred spirit to whom he may give his last thoughts and his most fervent wishes in relation to the future progress of the Gospel in the land of his adoption. There are, as you may suppose, from the wide extension of our Mission, new interests continually arising, and sometimes perplexed questions that need to be adjusted. You will remember that, under the influence of such events, the late John Campbell went out in the year 1812, and made a second visit in the year 1818. Great were the advantages resulting from his temporary mission; and if, when our labours were so restricted, such a measure were necessary, you will easily suppose that now, when they are so much more enlarged, extended, and multifarious, it is requisite that we should send a friend who shall see with his own eyes, and hear with his own ears, and come back to his fathers and brethren to report to them what appears to be most desirable for the permanency and prosperity of the South African Mission.

This is simply the object for which my friend is now going forth. There are some particular things to which his attention will be immediately directed.—How can Dr. Philip's lack of service, when he shall be removed to heaven, be best supplied? How can those Churches, that have now been in existence nearly half a century, be brought to

the practical exemplification of that great Christian principle—self-sustentation? How can the Gospel be extended among the aboriginal tribes, which become more and more numerous, and more and more barbarous, to the North? How can a Christian Ministry be raised up, and properly trained and qualified both for the Colony and the regions beyond it? How can Christian Education generally be best promoted, and especially promoted by the discharge of those parental duties which every parent owes to his child, in securing for him the benefits of intelligent and Christian tuition? These, and other topics that might be mentioned, will form some of the interesting and very important objects to which our brother's time, and attention, and labour will be devoted.

I do not say that his work will end with his visit to Africa. I venture to hope, that, by that day, the movements of God's providence and the voice of his mercy may be seen and heard near to Madagascar; and in that case could our brother return from a land where he so long laboured with tokens of God's blessing, without at least glancing at the scene, and encouraging the noble confessors who have been ready to become also martyrs for the cause of Christ? But whether he shall be denied that high gratification or not, the scenes that await him in South Africa are sufficient to challenge the zeal and the self-denial of every Christian man; and in the blessings which, we doubt not, he will be honoured to accomplish, there will be an ample compensation for the sacrifice and trial which he may be called to endure. Let me say, for myself and for my brethren connected with the Society, that we part with our dear friend with the deepest feelings of reluctance—that it is a sacrifice of feeling and of interest on our part; but we know that, on his part, he has other keener and dearer sacrifices to make; and, while we give him up for a great object, we are thankful that he has been enabled, through God's gracious influence, to give himself up and those most near to him. We will follow him by our most affectionate sympathy, our deepest interest, and I hope, our humble, but believing prayers. We shall follow him across the mighty deep, and when he is travelling through the widely-extended deserts of that distant land, we have confidence concerning him, that God will protect and guide him, and make his way prosper; and if, in answer to our petitions, he shall be returned to us, and that at no distant period, then we will welcome him home with grateful hearts; and in the prospect of his return, we believe that God will render him eminently useful, not only to the Churches and Missionary brethren of South Africa, but in awakening, strengthening, and extending the spirit of Missionary zeal and benevolence among our Churches at home.

The Rev. J. HILL, of Clapham, having offered up the valedictory prayer,

The Rev. Dr. LEIFCHILD addressed Mr. Freeman and the Congregation to the following effect:—My dear friend and brother, I have complied with your request and that of the Directors, to address a few words to you on this most solemn and interesting occasion, not with any intention of presuming to counsel or advise you in the arduous undertaking to which you are called, but as an expression of my sympathy with you, and my esteem and affection for you. For a period of between twenty and thirty years it has been your lot to move in different stations, far and wide—it has been mine to remain stationary at two or three parts of this country. During that period you have been a Pastor, a Missionary, a representative of this Society in other lands, and of late one of its efficient and devoted Secretaries. In all these engagements you have been enabled to conduct yourself so as to secure the esteem and win the affection of all acquainted with your spirit and deportment. "Not I," I am persuaded you will say, "but the grace of Christ that was with me." I have known you in trials of a domestic character,—in separation from your beloved friends, for awhile from the partner of your days, in perils abroad, in perils on the mighty deep, and I now behold you meditating an undertaking which will renew some of those trials, and involve you in great responsibility.

It is not a light thing to represent such a body as the London Missionary Society in scenes and interests requiring supervision. The confidence reposed in you by the Directors in this undertaking is not easily to be overrated. When I think of the qualifications necessary for such an enterprise,—a constitution that can brave the danger of tempest and climate,—a temper steady and equable, not easily cooled in its ardour, nor at the mercy of caprice and impulse,—a shrewd insight into human nature,—a knowledge of different countries and their inhabitants,—a sound theological knowledge,—a correct taste, combined with habits of business,—a tact for financial matters,—above all, a long and intimate acquaintance with the proceedings of the Society,—an unconquerable zeal for its prosperity,—I do think that the choice of the Directors, when this mission was determined upon, could have fallen upon no individual so fully qualified for it as yourself. Although we do not live in the time when matters of this kind were determined by lot, and the will of God concerning persons delegated to a particular work was made known by that method, or by an audible and visible manifestation, yet still we have reason to believe that, by His operation on human minds and the conjunction of circumstances, those are not left in doubt and difficulty who look up to Him for direction. The concur-

rence of the choice of the Directors, and your consent to engage in this work, make it clear to my mind that we have strong grounds to expect the sanction and benediction of Heaven. Although it is probable that the period of your absence may not be so extended as to forbid the hope of our seeing each other again in the flesh, yet I cannot forget that, at my time of life, it is by no means improbable that this may be the last time that I shall hear your voice, or utter to you my own. You go to serve your God in one direction, I remain to serve Him in another; and whether we shall meet together again at His footstool on earth or not, I trust we may cherish the humble hope that we shall meet at His throne in Heaven.

It is not a tour of pleasure and relaxation that you have to make. The demands upon your time and energies will be incessant. You will have to make yourself acquainted with the characters and labours of the Missionaries and Teachers in different countries and in different parts of the same country; to investigate facts; to balance evidence. You will have to ascertain the state of Missionary Institutions, and to consider whether it may not be desirable to substitute, for a general superintendence, district and financial Committees in correspondence with the Parent Society, and to collect such a body of information upon these and kindred subjects, from all sources, as shall enable the Directors in this country to be in a manner present with their agents in those distant lands, so as to give them the most suitable counsels and directions. Where misunderstandings may have arisen, what occasion will there be, on your part, for the exercise of patience, forbearance, impartiality, calm, deliberate judgment; to mediate so as to forfeit the esteem of none; and to obtain an acknowledgment from all of the justice and propriety of your decisions. This is no slight and easy task; and, with all your tact and experience, you will not be able to perform it without special assistance from above. I cannot forget the manner in which you discharged your delicate embassy to the West, and I advert to it to encourage the pleasing hope that, in your present enterprise, you will not be less successful.

One object of your mission, I am informed, will be to reduce as much as possible the expenditure of the Society, by urging upon the congregations abroad, and especially those which are made up, in great part, of European Residents, the duty of sustaining their own Churches, and of helping forward the great Missionary cause. It has been a strong gratification to my mind that the Directors have authorised you to assure Dr. Philip of their sympathy with him in the infirmities brought upon him by the service of the Society, and of their readiness to contribute the necessary funds for his support and

comfort, whether he return to this his own native country, or spend the remnant of his days where he now is. I am glad that the Directors have not, for fear of a splenetic outcry against the lavish expenditure of the Society, indulged here a niggardly parsimony. There are Christians who have been benefitted temporally and spiritually by the labours of God's servants, who, in strange contrast to the conduct of men of the world towards those who have toiled for them, would cast them off in old age, and forsake them when their strength faileth. I trust such persons will never find a justification for their conduct in that of the Directors of the London Missionary Society. But we live in times of great public embarrassment, and it behoves all Institutions to economise their means and expenditure to the utmost of their power, as this Society is doing; but even that may be overruled for good. It may lead them to turn their attention more earnestly than ever to the raising up of native teachers among the heathen, and the putting of the congregations formed there upon their own resources. Beyond that, I trust that your Society will never be crippled in its means. We must look to the wealthy Christians in our country, and hope that God may give them to feel the responsibility of riches, and the danger of setting their hearts upon them, so that they may respond to the calls addressed to them, and disburden themselves of their superfluous wealth by casting it into the treasury of the Lord. This is beginning to be the case; and some Christians in this country, of late, have been contributing to the cause of God at home and abroad, not by scores and fifties, but by hundreds and thousands. This Society, I believe, has been benefitted, during the past year, to some good amount, by a disposition of that kind.

An opportunity, it may be, will be presented for being again near to that island which was the early scene of your labours. You may find some remembrances of your labours there, and of those of your former colleagues. You will seize the occasion, if afforded, of promoting the re-opening of European intercourse with that island, and renewing the work, retarded, but not destroyed, for the evangelization of that land. Such a prospect, after what you have suffered in the disappointment of your former hopes, will cheer no heart like your own. My dear friend, we shall greatly miss you. Our Juvenile Society will deeply regret your absence. I doubt not that youthful hearts will be lifted up in prayer for you, and will rejoice in any tidings communicated from you through us to them. Dear friend, farewell! Think of us when you are on the bosom of the deep. Think of the affectionate and earnest prayers that have been offered up for you by this large congregation. Oh, that it may be your concern and mine, as I trust it is of all our brethren

here present, to take the language of the great Apostle for our motto: "That Christ may be magnified in my body, whether it be by life or by death."

The Rev. J. J. FREEMAN then delivered the following address:—In acceding to the wishes of beloved and honoured brethren in the Direction of our Missionary Society, to go forth as a Deputation from them to South Africa, many and varied thoughts and feelings have crowded into my heart. I have examined the reasons of the measure generally, and I am satisfied that the Directors do right in sending some one. I have weighed the reasons, as they apply to myself. I have looked at the duties, the difficulties, the responsibilities, and the dangers attendant on the service. I have sought counsel from above, and taken the advice of friends, and the result is declared in the service of this evening. I have placed myself at the disposal of our Directors, seeking to obey, not the dictates of mere inclination, but the voice of the Church and the call of Providence. I am reluctant to advert to myself in public, but, on this occasion, "necessity is laid on me," and, to omit it, would be discourteous towards you, who have so readily expressed your interest in the measure, and your sympathy with me. Of the importance of the measure itself, you will have formed your own judgment, from the explanations already given by my beloved colleague, Mr. Tidman, and my greatly esteemed brother and father, Dr. Leifchild. From the prospect of such a service, so distant from home, and involving so great a length of time, I might well shrink. But, I remember Him, who hath said, "Lo, I am with you always. My grace is sufficient for thee." I lean on His presence, His aid, and His care; and I have great confidence in the affectionate and cheerful co-operation of the Directors, and in the constant and believing prayers of the Churches on my behalf.

Hence, I am not looking forward to this service with any painful and disheartening apprehensions. On the contrary, there are many circumstances which render such a mission inviting. For me, the ocean has attractions, and the voyage a charm. "They that go down to the sea, and have business in great waters, these see the wonders of the Lord in the deep." The seclusion of the voyage affords its golden opportunities for study, improvement, and usefulness; and, if the Father be with me, I shall not be alone, nor feel solitary amidst the wide expanse of waters. The Cape itself is a Colony I admire and love. It is a noble section of the British Empire. Its climate is delicious, its productions abundant, its fruits those of Eden, and its resources unlimited. It is a possession worthy the care of an enlightened Government, and the thoughts of the many thousands of our countrymen who contemplate emigration, as a wise and safe

measure for themselves and their rising families. At the Cape, I can count many warm-hearted friends, and already seem to feel the pressure of many a hand, and the cheer of many a smile. It is to me a home, and not a land of strangers. And then I anticipate much valuable intercourse with our venerable friend and father, Dr. Philip, whom I have known and loved for thirty-five years, and to whom, not only we, but all the Churches are indebted. And then, the large field of our South African Missions spreads out before me, both within and beyond the colonial boundary.

From that field have been gathered some of the earliest and fairest fruits of modern Missions. In my early youth, I remember the interest created by the visit of Mr. Kicherer with Mary, Martha, and John, three Hottentot Converts. Not only are our Missions there: other labourers have entered the same field—there are now American, French, and German Missions in South Africa, and their various denominations, Episcopalian, Wesleyan, Presbyterian, Congregational. I hope to witness their labours, and rejoice in their successes, often saying with them, "Now thanks be unto God, who always causeth us to triumph in Christ." I deem it an honour to tread in the steps of Vanderkemp, Campbell, and Philip,—to go forth and see the work of God among Hottentots and Bushmen, Griquas and Corannas, Caffres and Bechuanas, Fingoes, Basutos, and Zoolus; and to converse with Elliott, and Read, and Moffatt, and a host of faithful and devoted men, who have hazarded their lives for the name of the Lord Jesus. All these are refreshing points of interest to my mind, to which I may add the gratification of seeing a vast Colony rising daily into higher importance with the freshness of youth, yet combined with the experience of some maturity—its freedom of the Press, once ungraciously denied it—and its numerous educational and religious institutions. The Cape contains within itself all the essential elements of greatness, and unless some untoward circumstances arise, or a suspicious and illiberal policy be exercised towards it, that greatness must continue to develop itself, and the Colony become large, wealthy, powerful, and influential, as it ought to be. Under such circumstances, you will not be surprised that I look with deep interest on the mission now entrusted to me.

Suffer me to add one or two remarks relative to our Missions in Africa. You have heard that we have nearly forty brethren there, with thirty churches, and various institutions for the improvement of the people under their care. Some of these men are veterans in the cause. They have toiled honourably, and have well borne the burden and heat of the day: "they have laboured and not fainted." I shall rejoice if permitted to add to their comfort and success, and would pray that I may be honoured to impart to them some

spiritual gift, such as, in an age when miracles and extraordinary gifts have long ceased, one Christian brother may, by his spirit and communion, convey to another. I go to carry to them also, as I am sure I may, the affectionate salutations of our churches and their kindred wishes, and to assure them of earnest prayers and undiminished support. The universal cause of modern Missions is indebted to those of South Africa. It has been a field of large and successful experiment, and has taught lessons to others. Success there has also given an impulse to effort in every other field. Africaner and Berends converted, what spot of missionary toil could be despaired of? Aged Libey, of modern times, subdued to Christ, what heart can withstand the grace of God? Hottentot and Bushman transformed and elevated, what is there too hard for the Lord? "The things that are impossible with men are possible with God."

But though forty years have passed since we commenced our labours in South Africa, it still presents an immense field for missionary efforts, and numerous tribes are found, stretching beyond our present limits, accessible to the Gospel. This field was entered with difficulty in the first instance. Missions were viewed with jealousy, fear, and hatred. Possibly, prejudice has not yet wholly subsided in all quarters; but, amidst contempt and opposition, the cause of Christ has advanced, and the deserts are now glad for the messengers of mercy, and the wilderness has many a garden of the Lord. In the early history of our Society, we did well to attempt the evangelization of South Africa, and the Isles of the South. These were almost the only open doors. But, with the progress of years, the aspect of the whole missionary field has changed. God has opened India and unlocked China, and the grave question is forced on the Churches,—“Ought we to continue to toil among the scattered tribes of Africa while the teeming nations of the East are before us? Ought we to expend our energies in trying to convert the waste, howling wilderness into a fruitful field while the richer soils of Hindostan and the lands of Sinim promise immense harvests?” Sanguine spirits might at once bid us pass from the lesser field to the greater, and plant the feet of our Missionaries on the coral strand of India, and among the open mercantile cities of China. Yet calmer thoughts might bid us pause before we neglect a work to which we are committed—a field which the Lord hath blessed, and whose fragrance is as the smell of Lebanon, and where our faithful brethren are fulfilling their work. It might be a temptation now to overlook the claims of Ham in conceding those of Shem—to desert the scene of our fathers’ adoption and prayers, for the glory of evangelising the vast and boundless regions that spread out beneath the eastern sun. A de-

cision in such a case requires careful deliberation. But may it not be clearly our first duty, with new facilities for action, to create the new resources that they demand? To do the one and not leave the other undone?—to take care of India and China, and yet not forget Africa?—to maintain our efforts there, and enlarge them also elsewhere? So far as our resources go, we must try to accomplish both branches of service, economising our means in both, that the one may not unfairly be sacrificed to the other. It may be, too, that, with enlarged colonial interests at the Cape, the Missions at the Cape should be placed more largely on the Church of the Colony and on Native Agency; and so, with enlarged colonial possessions in India, the Christian Churches planted there must consecrate increasing energies to the evangelisation of British India.

There are two other points to which I must briefly solicit attention before I close, connected with this visit to South Africa: I refer to the French Missions among the Basutos, and the question of Emigration from the mother-country to the Colony. The French Missions I hope to see. God has greatly honoured them. I trust they will be sustained, though they may demand some temporary aid from the British Churches. And a blessed thing it is—the union of France and England in such a service,—the holy alliance of the generosity and zeal of these two nations for the conversion of African Pagans. We have welcomed them into our field as brethren and coadjutors. How many soever they be, the Lord increase them a thousand-fold! And, on the question of Emigration to our Colonies, the Cape merits a large share of the attention of our statesmen and philanthropists. There is ample room for thousands and tens of thousands of our countrymen,—not as paupers, but as cultivators of the soil and to tend the flocks. The land will yield prodigious increase. I greatly honour Dr. Lang for his indefatigable and disinterested labours in promoting emigration to Australia; but I cannot leave England without bearing my testimony in favour of the Cape, as an inviting field for emigration—a land so long our own, so extensively tried, so easily reached, and with resources so rich and varied. There is room for the Aborigines without destroying them,—room for our existing colonists, and ample space for extensive immigration.

In the prospect of leaving Europe for a season, may I say, I watch with strong interest the great social and political movements of this portion of the globe, and shall anxiously await intelligence of the future. It amounts almost to a trial to be absent from England at such a juncture, and amidst events of such accumulative importance. Watch, my friends, the movements of Divine Providence. "The

Lord cometh out of His place," and "arise to shake terribly the nations." May Britain be preserved beneath the shadow of his wings! May the ark ride in safety through the storm! The dissolution of the social fabric of Europe seems impending. We are not gifted with prescience. Prophecy has ceased,—but the times are ominous, and coming events forecast their shadows. The Missionary spirit of our country is one of the guarantees of her safety. We are working for Christ. Let us aim to be faithful. Other lands may be smitten and dashed to the ground without loss to the kingdom of Christ, but with humility and gratitude I would say, England cannot well be spared.

And now, beloved friends, I commend to your continued affections and prayers our honoured Society. Let us not sink amidst difficulties. Identify yourselves with the work of God. All human interests are evanescent, but he that doeth the will of God abideth for ever. Amidst the contingencies and uncertainties of human life, how can I say, "Farewell" to-night, without the passing solemn thought, we may not meet again? My course may terminate in Africa, and my ashes slumber there till the morning of the resurrection. Thus I leave, anxious only to be found in Christ, having on his righteousness, and prepared for his summons. But, if spared to return, how many in this assembly may be numbered with the departed? Some of my venerable fathers and elder brethren may have "finished their testimony." Yet, may God preserve them, and render their latest their most successful labours! Yet if some whom I now address are summoned hence, I would ask, is it well? Is it all well? Will it be all well,—sin pardoned,—your hopes resting on the one sure foundation,—the mark of God in the forehead,—owned of the Saviour as faithful disciples? I ask again,—will it be all well? I think I can hear a response from the depth of some hearts before me. I know they would say so, if this were the place to give utterance to their thoughts and hopes; and many a beloved brother and friend would re-echo it too. I ask all around me the same momentous question. May the reply you give approve itself to God! May you be found in that Saviour whom you are helping to make known to others; and "the Lord grant that we may obtain mercy of the Lord in the final day!" Amen. Farewell! Farewell! Farewell!

The Rev. H. TOWNLEY concluded the service by prayer.

A collection was then made, amounting to 26*l.* 4*s.* 8*d.*, in aid of the Institutions for Training a Native Ministry in Africa.

Mr. FREEMAN embarked, 24th ult., on board the *Lady Flora*, at Gravesend, with the expectation of sailing almost immediately for Cape Town.

### INDIA.—MEMOIR OF A NATIVE FEMALE TEACHER.

THE interesting subject of this narrative was for many years supported by a friend in Warwickshire, to whose annual subscription the name of *Mary Boyle* was attached. Her history affords a gratifying and decisive proof of the value of Native Female Education in India, and of the several Institutions formed with a view to its promotion. She was one of many who have been rescued, by these means, from the hopelessness of a false religion and the miseries of social degradation; trained in the religion of Christ and sanctified by its power; made useful and respectable as members of society; and who have departed from this world enjoying the peace of God and the sure hope of eternal life. The following sketch of her life was written by her husband, an intelligent Christian man now preparing for extended usefulness in the work of God; and was received a short time since in a communication from Mrs. Wardlaw of the Bellary Mission:—

#### *Early Life, Conversion, and Admission to the Church.*

Mary Boyle was sent by a gentleman in the year 1833, when very young, to the Orphan School, in connexion with the London Missionary Society. I know nothing of her parents, except that they were Mohammedans. She could not speak plainly on account of being tongue-tied. When the late Rev. Mr. Reid discovered this, he sent her to Dr. Smith, the Garrison surgeon, who kindly performed an operation by which she was cured. She soon began to speak distinctly, and made daily progress.

From the time she entered the Orphan School, she was brought up by Mr. and Mrs. Reid, who were very kind to her, and sought, with the divine blessing, to make her wise unto salvation. When it pleased God to take dear Mr. Reid out of this sinful world to his everlasting rest, He, in mercy, raised up Mr. and Mrs. Thompson to be her benefactors, who tried by all means to make her comfortable, and promote her highest interests. They taught her English, Telooogo, and Canarese, with sewing, knitting, &c.; but above all, they endeavoured to point out to her the necessity of becoming a child of God and a member of the Church of Christ. After a time she felt the claims of the Saviour, and was baptized by the Rev. Mr. Thompson on the 30th of September, 1847, when she was also admitted to church-fellowship.

#### *Her Integrity and grateful Disposition.*

When Mary was young, she used to learn her lessons very well, and tried to please her benefactors in every possible manner, and they loved her exceedingly. She was never known but once to tell a lie, and, when detected, she immediately burst into tears, and begged forgiveness. On one occasion she went down to Madras with Mr. and Mrs. Thompson, and, on her return, she remarked that they had taken great care of her while she was in the country with them. "My

own parents," she said, "could not have cared more tenderly for me. I hope I shall always be grateful to them for their kindness."

#### *Affliction Sanctified.*

In the year 1845 we were married, and she has since appeared very happy, most faithfully performing the duties appointed to her by her kind benefactors. By the good-will of God a daughter was born to us on the 1st of December, 1847. She suffered much, and for a long time was not in her right mind. I trust I shall never forget the affection that Mrs. Thompson and Mrs. Wardlaw bestowed on Mary during that period. They regularly visited her two or three times a day, and supplied all her wants. She was in bed about two months, when it pleased God to restore her to health again. Often she said, "Although I do not deserve the least of God's mercies, He has graciously preserved my life. I ought to thank Him with a grateful heart for his goodness towards me."

After her recovery she attended the Girls' School as usual, to teach them knitting, sewing, &c., and sometimes their lessons; but soon after she was attacked by the measles. The disease left her very weak, and she frequently said, "It would be better for me to die than thus to suffer. I should be glad to die and be with Christ. It pleased God to spare my life when I was delivered of my first-born, but should I die, who will take care of my child?" I said, "What makes you think thus, Mary?" She replied, "I do not feel well—you see that one day I get better and another worse, and I find that I am sinking fast." I would then say, "Mary, this is nothing but weakness; do not be afraid; trust in God, and He will help you, and will grant you health and strength."

#### *Approach of Death and Confidence in Christ.*

Mr. Thompson used to come daily and see her. She often said to him, "All my body

pains me, and I am not able to walk." The day before her death, she complained that she had pain in her side, and felt very weak. I went to Mr. Wardlaw at half-past nine o'clock at night, and told him that Mary was very ill, and that I would thank him to come and see her: he kindly came, gave her a little medicine, and applied a mustard-plaister to her side. In the middle of the night, while I was awake, she desired me to come and sit near her: she looked earnestly at me, and I said, "Well Mary, what are you thinking of now, and why did you call me?" She made no answer, and I asked her—feeling sure that she would not live, "Are you afraid to die?" She said, "No." "Suppose," I continued, "that it should please God to take you out of this world, would you like to go?" She replied, "I would be very glad." I then said, "Where will your soul go?" She said, "To Christ." "Where," I asked, "is Jesus Christ?" She replied, "He is at the right hand of God;" and she kept repeating, "There He is." She then said to me, "You had better go to sleep."

In the morning she looked better. Mr. Wardlaw sent for medical assistance, and about twelve o'clock the apothecary came to see her, and observed that she was very ill. He sent a blister to be applied to her chest, and some medicine. Her thirst was very great, and could not be quenched. About two o'clock she called me to her, kissed me, and asked me to write a letter to Mrs. Thompson. I asked her what I should say. "Say," replied she, "that Mary is dead." I said, "It is not proper for me to write in that manner while you are alive." She felt a little sorry at my refusing, and asked me to

*Bellary, July 1st, 1848.*

bring a pen, paper, and ink, and said that she would write herself, but I persuaded her not to do so. A few minutes after Mr. Wardlaw came to see her, when she said to him, "I am very thirsty, and the blister is painning me very much."

#### *Her Entrance into Rest.*

After Mr. W. returned to his house, she called me, and asked me to sit near her—I did so, and, at the same time, offered a short prayer. She asked for the child, and when we brought it to her, she kissed it. She called me again, and kissed me also. "What," I said, "is the matter, Mary, why did you kiss me and the child?" She moved her lips, but I could not tell what she said. A few minutes before her death, she made signs to be raised up, and taking a cup of water into her own hand, she drank. While she was drinking she breathed in a singular manner, and opened her eyes widely. I thought that she was dying, and told Moses to lay her gently down.

As soon as we laid her down, she looked at me, and uttered slowly a few words, but I could not make out what she said: then, turning on her side, she breathed her last. Immediately I went to Mr. Wardlaw, and told him that Mary was gone. He felt surprised, and the apothecary also, at the suddenness of her end. Early next morning her remains were consigned to the silent grave.

All must sooner or later die, and be laid in the dust; but they who die in the Lord are blessed and saved through the merits of Jesus Christ. I believe that Mary is gone to be with Christ, which is far better than remaining in this sinful world.

BENJAMIN DUDLEY.

### HOSTILITIES IN SAMOA.

THE station occupied by our Missionary brother, Mr. Sunderland, is named *U'umoea*, and forms part of the district of *Aana*, in the Island of Uro'u. Our readers will recollect the account, presented a few months since, of the ferocious and destructive attack which was made upon that district in July, 1847, by the heathen natives of Manono, and of the Christian spirit in which it was met by Mr. Sunderland's people, whose love of peace, acquired under the influence of the Gospel, triumphed upon that occasion over every earthly consideration.

We regret to state that intelligence has recently been received to the effect that *Aana* had been again attacked by the same enemy—that the aggression had been resisted—and that the island had, consequently, become a scene of sanguinary hostilities, the conclusion of which it was impossible to foresee.

It is not stated that any of the Native Christians had taken up arms, but it can scarcely be expected that they would not, to some extent, be involved in the war.

We rejoice to add that our Missionaries were safe, and had no serious apprehen-



sion of danger to themselves or families. May He whom they serve be as a wall of fire round about them!

On the 15th of June last, Mr. J. C. Williams, who resides on Upolu, and from whom the information has been received, writes as follows :—

We are in a state of dreadful confusion all over the Island of Upolu. The long talk of war between Aana and Manono has actually commenced, and great slaughter is now going on. Savaii and the middle district of Upolu are assisting Manono. Last week the contending parties met at Aana, and, in a slight skirmish which took place on that occasion, a few men fell on both sides. The people of Aana fled from their lands, and at the end of last week these were occupied by the war-party of Manono, who burnt all the houses, and completely destroyed the property on the lands: a fine new large stone chapel at Leulumoega was burnt.

The house occupied by Mr. Sunderland was spared, also the printing-office; but his servants expected to be killed. The Manono warriors entered his house imagining that an Aana man, who had been wounded in the war, was secreted there, though Mr. Sunderland previously assured them it was not the case.

Yesterday there was a bloody conflict on the other side of the Island, at which the men of Aana, it is said, were put to flight. To-day the fighting is continued, and numbers are falling. We are all excitement, not knowing what will be the issue, or who will be victorious. Every thing has been done which was practicable to prevent the war, or stop it in its progress, but to no purpose; and all the inhabitants of Upolu are very much excited. The people of this district have remained neutral; but they have their fears, since it is impossible to see the termination of so terrible an affair. Though we feel no apprehension for our lives or property, we have thought it well to use prudential measures, and caution the war-parties against any intrusion. Appearances never looked so dark as at present,—a thick cloud hangs over the Mission, and all must be dumb, wondering what the Lord is working.

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#### DEATH OF REV. T. HEATH.

WITH feelings of deep and poignant regret we announce the decease of our esteemed brother, the Rev. Thomas Heath, of Manono. The mournful event occurred on the 12th of June last, at Sapapalii, on the Island of Savaii, where he had been on a visit to the Rev. Alexander Macdonald. The long disturbed state of Manono, and the pending hostilities between that island and Upolu, produced a deep mental depression, and seriously aggravated the malady which terminated in his death.

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#### REV. EBENEZER DAVIES.

Mr. Davies returned to this country in July last from New Amsterdam, Berbice, where he laboured faithfully and successfully, for upwards of eight years, in the Missionary Service. On account of the health of Mrs. Davies, our esteemed brother is precluded from the hope of returning to his field of labour, and is now desirous of obtaining a pastoral charge in this country. The Directors are happy to bear their cordial testimony to his Christian character and ministerial talents, and feel much pleasure in expressing their warmest wishes for his success.

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#### SETTLEMENT OF REV. J. MOORE.

THE Rev. Joseph Moore, late of Tahiti, has accepted an invitation to the Pastorate of the Independent Church, Congleton, Cheshire, and has commenced his ministry with much acceptance. The Directors feel great pleasure in assuring their esteemed brother of their cordial respect and affection, and they trust that he will enjoy an abundant measure of the divine blessing in the sphere of labour to which he has been directed.

## ACKNOWLEDGMENTS.

banks of THE DIRECTORS are presented to the following, viz.:—

Distribution in South Africa, by the Rev. J. J. m. For valuable packages of apparel, stationery, hardware, and various useful articles: to the Jack and Friends, Bristol; to Mrs. Temple and Redland; to Miss Watts and Friends, Wool- o the Mayer's Green Ladies' Missionary Work- elation, West Bromwich; to Mrs. Jelley, El- Miss Ibbotson, Thorp Arch; to the Children of Independent Sabbath-school, Bury; to Miss Brighton; to Mrs. Kilvington and Friends, to Mrs. Simpson and Friends, Kiddermin- Sabbath school Children, Durham; to Juve- nionary Working Association, Chelmsford; to home-road Ladies' Missionary Working Asso- Manchester; to Mrs. Holman and Young Paddington; to the Ladies' Missionary Work- lety, Clapham; to Sabbath school Children, Bassett; to Mrs. Corbin and Friends, Der- Friends at London-road Chapel, Derby; Fridge and Friends, Halifax; to Friends at o the Missionary Working Association, to the Missionary Association, and to the Girls' -school, Argyle Chapel, Bath; to W. Smith, edney; to W. Struthers, Esq.; to the Sabbath- Missionary Working Society, Star-lane Chapel, d; to Miss F. N. Tribe and Friends, Kings- to "22," a thank-offering; to the Sabbath- syfield; to Senex; to Mrs. Luke and Friends, to Miss Jupp and Friends; to Mr. E. Fisher, to Mr. S. P. Arnold, London; to R. W., to Mr. Good, London; to C. C. T., Stoke ion; to Captain Dougal; to Mrs. Orton, ord; to B. B. B.; to the Countess of Gains- , by Mrs. Deacon; to two Children, by Mrs. to W. B. Gurney, Esq.; to Mr. Smith, Jun., p; to Mrs. Hall and Mrs. Hepburn, Chesham; Potter, Manchester; to a few Friends at Big- ; to J. Hislop, Esq., and Family, Epsom; to in Sheffield; to Mrs. Brittain; to the Juvenile Association, Stroud; to Messrs. Spicer, Bro- ndon; to the Trinity Chapel Missionary Association, Poplar.

ev. J. Read. To the Juvenile Missionary Association, Norwood, for a parcel of appa- he Great George-street and Crescent Chapels Working Association, Liverpool, for a box of to Mrs. Staveley, Liverpool, for a parcel of

n. Wright, Philippolis. To Ebenezer Chapel school, Chatham, for a box of useful articles.

w. R. B. Taylor, Theopolls. To Mrs. Daf- l Friends, Camberwell, for a box of useful to Miss King, Notting-hill, for a box of use- m.

v. R. Birt, Caffreland. To the Weigh-house juvenile Missionary Working Association, for useful articles.

w. D. Livingston. To Mr. N. Livingston,

Hamilton, for a box of useful articles; to the Juvenile Missionary Working Association, John-street, Roys- ton, for a box of useful articles; to the Ladies' Mis- sionary Association, Grosvenor-street Chapel, Man- chester, for a box of useful articles.

For Rev. W. Ashton, Kuruman. To Mrs. Cheestham, and other Friends, at Ashton-under-Lyne, for a case of apparel, &c.

For Rev. R. Moffat, Kuruman. To Young Friends in Rev. J. Kelly's Congregation, Liverpool, for a parcel of useful articles; to the Ladies' Missionary Working Society, Long Sutton, for a box of useful articles.

For Rev. J. Gill, Somerset. To Mr. S. Gill and Friends, Pendleton, for a box of useful articles.

For Rev. G. Barker, Paarl. To Mrs. Barnes and Friends, Saffron Walden, for a case of drapery.

For Mr. W. Passmore, Port Elizabeth. To the First Class of Girls in Millbrook Sabbath-school, for a parcel of useful articles.

For Hankey. To Miss Hall, Walthamstow, for an electrical machine; to Mrs. Hughes, for a parcel of apparel, &c.

For Rev. H. Helmore, Leksatong. To Mrs. Eng- land and Friends, Mill Hill, for a parcel of useful articles.

For Rev. W. Inglis. To Miss Dickson and Friends, Edinburgh, for a box of useful articles.

For Rev. E. Solomon, Griqua Town. To Mr. Mat- thews, Aberdeen, for a box of useful articles.

For Mr. Merrington, Graaf Reinet. To Mrs. Gill, Leek, for a box of useful articles.

For Rev. J. Paterson, Ultenhage. To Mr. J. Paterson, Edinburgh, for a parcel of useful articles.

For Mrs. J. C. Williams, Upolu. To the Misses Saunders, Mile End-road, some Ladies of Ebenezer Chapel, Shadwell, and Mrs. Daniels, Islington, for a box of apparel; to Female Friends at High Wycombe, for a box of useful articles.

For Rev. H. Nibet. To Friends at Hutchisonstown, for a case of apparel, &c.

For the South Sea. To the Zion Chapel Juvenile Missionary Sewing Society, Wakefield, for a package of apparel.

For Rev. J. Andrews, Jamaica. To Mrs. Fisher and a few Friends, at Barnsbury Chapel, Islington, for a box of apparel.

For Mrs. Lechler, Salem. To the Female Mission- ary Working Association, Surrey Chapel, for a case of apparel.

For Bangalore. For the Native Teacher, H. J. Bevis: to Juvenile Missionary Society, Ramagata, for a Commentary and Concordance.—For the Native Teacher, T. M. White: to the Young Gentlemen at Morden Hall Boarding-school, for a Commentary and Concordance.

For Numbers and Volumes of the "Evangelical Magazine," and other Periodicals. To a Sincere Friend; to Mr. E. Saunders; to a Sincere Friend of Virtue and Religion; and to Mr. J. Tyrrell, Hackney.

## MISSIONARY CONTRIBUTIONS

From the 19th October, to the 19th November, 1848, inclusive.

	£	s.	d.		£	s.	d.		£	s.	d.
Esq. ....	100	0	0	Craven Chapel, for Native				St. Thomas's-square, Hack-			
d, by Rev. W.				Teacher, John Craven:—				ney, on account ..	14	3	2
m, for the Guju-				Mr. T. Dunt .....	1	0	0	Stepney Male Branch, on			
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		<b>Miss Hunt</b>			
		2 6 4		Less Expenses	21 0 5
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		0 13 0			
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		1 1 0			
		<b>Collection on Sunday</b>			
		22 0 0			
		<b>Ditto on Monday</b>			
		4 8 0			
		54 15 9			
		<b>Mere</b>			
		43 2 11			
		<b>Wilton</b>			
		13 11 9			
		<b>Wootton Bassett</b>			
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		<b>Worcester:—</b>			
		<b>Additional, Miss Barr</b>			
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		<b>Hales Owen, Rev. E. Reeve:—</b>			
		<b>Collected by:—</b>			
		<b>Master Harris</b>			
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		<b>Miss Reeve</b>			
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		<b>S. Newey</b>			
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		<b>Boys' Sunday School</b>			
		2 0 8			
		<b>Girls' Ditto</b>			
		0 13 1			
		<b>Prayer Meeting</b>			
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		<b>Less Expenses</b>			
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# SUPPLEMENT

TO THE

## EVANGELICAL MAGAZINE,

FOR THE YEAR 1848.

### STRICTURES ON SEPARATE CHAPEL SERVICES FOR SUNDAY-SCHOOL CHILDREN; AND ON THE PROPOSED REMOVAL OF ALL OTHER CHILDREN FROM THE MINISTRY OF OUR STATED PASTORS.

WE have endeavoured, but without success, to reconcile our minds to the proposed plan for removing all the children in our places of worship from under the ministry of our stated Pastors, and transferring the more young and tender of them to the care of the Infant Sabbath-school Teacher, and the more advanced to an order of Instructors which, for aught we have seen, remains as yet to be defined.

Revolutions are always formidable things, and ought not to be ventured upon without a crying necessity, and without a fair prospect of conducting them to a successful and happy issue. The measure under consideration is, strictly speaking, a revolution, both as it regards our Sunday-schools, and the duty of Parents, as that duty has hitherto been expounded and enforced by the wise and good in every past age. If the plans now under discussion can be rendered acceptable to our Pastors and Churches, children will no longer be seen, side by side with their parents, in our sanctuaries; nor will our Sunday-school children any more interest and grace our public assemblies.

Are the churches prepared for such a sweeping change as this? *We are not; and shall, therefore, with all good feeling,*

state the grounds upon which we are disposed to look at certain difficulties which lie in the way of this juvenile millennium of which some excellent and enlightened persons are beginning to dream. We neither see the force of the arguments employed for the change proposed, nor are we convinced that the new chapel services will work greater good for the rising generation than the more ancient methods which it is intended to supersede. We beg, also, to say, that we are not antiquated persons, who have stood aloof from the improvements of our age, or who have looked on with indifference upon the great Sunday-school movement. For the last forty years we have taken part with our friends, the Sunday-school Teachers, and on many occasions have received their earnest thanks; and, if now, at last, we shall be compelled to stand opposed to certain measures which they have originated, it will be to us matter of grief, though not of *self-accusation*. We yield to no man living in attachment to the Sunday-school cause, — a cause which we can never forsake; but we owe it to conscience and the word of God, that we should not implicate ourselves in the support of plans which we regard to be fraught with endless and diversified evils.

In Mrs. Davids' Prize Essay—the best book in the English language on Sunday-schools,—there is a brief paragraph which will explain at once the nature of the change which we look forward to with serious apprehension, and against which we lift up the voice of warning and expostulation.

"HABIT," observes this most intelligent and pious lady, "IS SECOND NATURE; and therefore do we plead that the practice of taking children to public worship may be entirely abandoned by all parents and in all Schools."

There can be no mistake here as to the writer's intention. She appeals to all parents, and to all Sunday-school committees and Teachers, and pleads, without hesitation, "*that the practice of taking children to public worship may be entirely abandoned.*"

We repeat our former assertion, that this is an absolute revolution. Let us be sure that it will be for the real benefit of the rising generation,—that it is consistent with the principles of the word of God, before we give it our sanction. It is from the assumed formation of wrong habits in children brought early to the House of God, upon which the writer places the main stress of her argument. Now the influence of habit no one will deny,—the inveterate power of evil habit all have more or less felt: but if our dear children are to be kept from the House of God because they may there acquire habits at variance with the real objects of Christian worship and Christian teaching, we see not upon what principle we can encourage the attendance of adults, multitudes of whom afford painful proof that they are as accessible to the operation of wrong habits as the youngest Children who frequent our sanctuaries.

"What habits," asks our intelligent and respected friend, "are really formed by this practice?"—that is, "the practice of taking little or ignorant children to the public services of the sanctuary?" Mrs. D.'s reply is as follows: "The habits of sleeping, of inattention, and listlessness, of day-dreaming and vain

thoughts, and of dislike and aversion to the Sabbath and the Sanctuary!" Now we are bold to say that all these phenomena are to be seen, in full perfection, in many adult hearers of the gospel. What preacher has not been afflicted with the sight of them? And what careful observer of facts has not beheld the sleeping, inattentive, listless, day-dreaming, vain-thought stage, issuing in contempt of the Sabbath, and neglect of the Sanctuary? Yet who ever has ventured to propose that such adult hearers should be encouraged to withdraw from the Public Ministry of the word, because the habits they are yielding to are so injurious in their tendency? The advice we should rather tender would be that Ministers should adopt a more rousing style of preaching, that they should be less dry and consecutive in their modes of instruction, and that they should, by every possible ingenuity, endeavour to fix the wandering thoughts of careless listeners.

Doubtless there is a certain number of Children now attendant upon the Sanctuary, belonging to our Schools and to the families of members and hearers, who are all that Mrs. D. describes them to be; but is the remedy not rather to be sought in the increased conscientiousness and assiduity of parents and Sunday-school Teachers, and in the better adapted services of the Christian Pulpit to the capacities and wants of little children, than in the alarming and hazardous proposal of removing them in mass from the House of God? After all, and we do not speak in ignorance of facts, there is a large body of children, both in the families of our friends and in our Sunday-schools, deeply interested in the services of the Sanctuary, and affording ample proof that they love the pastor, that they listen with deep attention to his discourses, and that they would regard it as nothing short of a calamity, were the plans now in agitation carried into effect. We believe sincerely that this class of Children may be almost indefinitely increased, if Parents, and Sunday-school Teachers, and Pastors, will combine to discharge their duty to-

wards them. As far as our observation has extended, the evil complained of so bitterly, and for the removal of which we are to run such tremendous risks, is but of *very partial operation*. Very few children belonging to the regular families in our places of worship, misconduct themselves in the way complained of; while the great majority of them are exemplary in their behaviour, and afford pleasing indications of attention to the word, and tender regard to the Pastor. And as it respects any *well-conducted* Sunday-school, the instances of bad behaviour in the House of God are, we thoroughly believe, *the exception and not the rule*. We well know that some Schools are most disorderly in the Christian Sanctuary; but in such cases the remedy wanted is not to be sought in the removal of the children from all the hallowed associations of our Christian pastory and assemblies; but in a vastly improved mode of conducting the exercises and discipline of the Sunday-school. Here, in our humble judgment, lies the great, and crying evil, the impression of which may be suffered to die away by the adaptation of the plans now under discussion, without the evil itself being in the slightest degree remedied. In well-conducted Schools, where there are pious Teachers, and a wise and energetic Superintendent, instances of bad behaviour, or extreme listlessness in the House of God, are but rare, and are largely confined to a few mischievous children, who ought to be prevented from mingling with their fellows, unless they can be reduced to order and propriety.

But Mrs. D. seems to be so led away with the impression that nothing but wrong habits are generated by the attendance of Children at our places of worship, that not only no good can come out of it, but that the most formidable evils are almost its necessary results. Let our Readers ponder the following passage: "These habits,"—namely, the habits we have already enumerated,—"*are more or less formed in every child so trained, and cling to them in after life with almost*

unconquerable force. Whence arise the complaints, so often reiterated by pious persons, of wandering thoughts, distracted attention, incapability of fixing their mind on the preacher, but from the fact that for *MANY YEARS IN EARLY LIFE THEY WERE FORMING THE HABIT OF HEARING WITHOUT ATTENDING*—of sitting statue-like, without an effort to understand or remember?"

In our judgment, this is exaggeration even to paradox. If it be indeed true, it says but little for the working of the Sunday-school,—little for that spirit of attention and inquiry it has roused,—little for the mental and moral habits it has formed and fostered. In our fixed judgment as to the duty of a Sunday-school Teacher, we hold him responsible for the laborious instruction of his class, on all subjects pertaining to the public worship of the Sanctuary; and if his duty is earnestly and conscientiously discharged, the children committed to his care, as we have often proved by observation, will not be such lifeless statues during the hours of Divine worship as Mrs. Davids would lead us to suppose. Some there will be of the class described after the utmost pains have been taken with them; but in general a diligent effort on the part of Teachers to explain the nature and solemnity of Sanctuary service; to hold up to marked respect the office of the Christian Pastor, and to call forth the memory and reasoning faculties of Children in reference to the sermons preached, will do away with the whole of that inanition which our excellent friend has portrayed in such gloomy colours.

We fear that other more malign causes than the fact of having frequented a place of worship in early years, must be assigned for the wandering thoughts, distracted attention, and incapacity of attending to Preachers complained of by pious people. We should be relieved of many painful impressions, if we could trace them to so innocent a source. We should fear that the cares of life, that a worldly spirit, that a feeble and indistinct



sense of religious obligation, that neglect of mental culture and studious habit, and that Satanic temptations had far more to do with the causes of such complaints than the old-fashioned habit of bringing Children to the House of God, hitherto regarded as a virtue, and not as an offence. Instead of reaching the conclusion of our respected friend, that the process of bringing Children, when very young, to the House of God, would tend to make them listless and inattentive hearers in after life, we should, from a careful observation of the state of fact, be compelled to yield to the very opposite impression. We have had opportunities of watching the mental Developments of two distinct classes of adult hearers,—the one class trained to an early and constant attendance upon our ordinary Sabbath Services,—the other having scarcely entered the House of God in early life; both classes, it may be, have become equally earnest and devout, but in intelligent hearing, powers of reflectiveness, and wakefulness to the minute lessons of Christian truth, the former class has been immeasurably superior to the latter. The only exception to this rule that we have met with has been where there has been great original power, or superior intellectual culture. With all the drawbacks arising from human infirmity, and bad teaching at home, we should greatly prefer an audience composed of individuals who from Childhood had attended the Christian Sanctuary, under a faithful Ministry, to one made up of persons who, in their early years had not frequented the stated and evangelical ministry of the word. Indeed we do not believe that good preaching is a listless or uninteresting thing even to very young children, as is constantly being proved by every devoted Pastor, in the impressions produced by his Ministry on the minds and hearts of the beloved children of his friends. We could point to many such cases, of children from seven to ten years of age, who are deeply thoughtful hearers of the word, and who are able to carry home the general outline and illustrations of most discourses to which they listen.

We do not feel the force, therefore, of Mrs. D.'s remarks, when she says, in reference to the plan of taking children to the House of God,—“On this principle the present adult generation has been trained. It has been fairly worked out. What have been the results? Where are the millions that have passed through our Sabbath-schools? The *large majority* have ceased to attend on any religious service from the day they quitted the school. Forced and reluctant attendance in a heated atmosphere, and a crowded Gallery, with a service the purport of which they could not comprehend, had so disgusted their youthful minds that they longed to be freed from the observance, and little else than hated the entire service.”

Now when the failure of the Sunday-school is thus pictured to the mind in colours, as we think, greatly overcharged, is it fair to trace that failure exclusively to the attendance of children on the Christian sanctuary? We think it very unfair and truly illogical. It were well for Sunday-school Teachers if they would look in other directions for the causes of the failure complained of; perhaps it may be found far more to exist in the School-room than in the Chapel. We can see no rational connection between the course condemned, and the failure deplored. Nay, we thoroughly believe that the failure would have been far more signal, but for the influence which the Christian Sanctuary has all along exerted. We ground our conclusion upon the fact, coming within the sweep of our own observation, that many Sunday-school Children have been converted under the ministry of the word, who have received no saving impressions in the School.

The great aversion of certain Children to attend the Christian Sanctuary may be a fact admitted, without in the least degree ministering to the validity of the new doctrine, that all Children are to be withdrawn from the regular services of the Christian Pastorate. It is only a fractional portion of the Children, in any well-disciplined school, who indicate aversion to an

attendance on God's House, or are guilty of wrong behaviour while there. Let such children be dealt with by specific plans for their reformation; let them be separated from the well-conducted children in a School; and, if need be, let them be withheld from attendance at the Sanctuary altogether; but let not the mass suffer from the conduct of the few, nor let the Grand *moral* cease from our Schools, of Children being early trained to reverence the Christian Pastor and the Christian Sanctuary. As so many Children who enter our Schools have never been taught by their Parents to attend Public Worship, we regard the day of their arrival at School as an important era in their existence. Let the great fact cease, that their accession to the School is their introduction to the House of God, and to such Children half the benefit will instantly cease. With our old-fashioned views, we make but little account of the reluctance of *some* such Children to attend the Chapel Service. Mild perseverance, on the part of the Teachers, will overcome the difficulty. If young people are to be held back from every religious or other engagement to which they show some characteristic aversion, we fear there will, ere long, be few right things left for them to do. Family prayer, sabbath proprieties, filial duties, and even educational pursuits, must all in their turn, be relinquished, if the waywardness and listlessness of some children are to be consulted, instead of their substantial and permanent interests.

Our doctrinal theory is, that the Sunday-school is an appendage of the Church, and that its attendance on the Pastor's instructions is the visible symbol of that relationship. Let it be withdrawn from his ministry, and from its present association with the adult portion of our assemblies, and what *palpable* link of connection between it and the Church will remain? The Sunday-school institute will then become an isolated thing, looking, indeed to the Church for pecuniary support, but for little else. We hear Teachers constantly pleading, and

not without reason, that there ought to be a larger amount of sympathy between the Church and the School. Will the removal of the School from the Public Services of the Sanctuary augment or diminish this sympathy? We apprehend it will most sensibly impair it. The School is now a palpable fact, which cannot be overlooked,—a pleasing spectacle, upon which the wise and the good look with prayerful delight. But remove it from the weekly observation of the Church and Congregation, and what may be the disastrous results!

As it respects the Children of members of the Church, whether in or out of the school, they stand in *direct* relationship to the Church; and, in our humble judgment, there is no duty, in the whole range of practical obligation, more imperative than that of taking them, from the earliest dawn of reason, to the House of God. Christian Parents, whatever Sunday Teachers may say, cannot neglect this duty and maintain a good conscience. In the Apostolic Epistles, which were to be read to the Churches, we find that Parents and Children are mutually addressed,—an incidental record demonstrative of the fact, that in the Primitive Church Parents did not act upon the recommendation of Mrs. D. "*that the practice of taking children to Public worship may be entirely abandoned by all parents.*"

But what is to be the *succedaneum* for the plan hitherto adopted, of taking children to attend upon the labours of the stated pastor? According to Mrs. Davids, very young children, both in our private families and Sunday-schools, are to find their *ministry* and their *sanctuary*, in "THE SABBATH INFANT-SCHOOL;"—while others, somewhat more advanced, are to attend "A SEPARATE RELIGIOUS SERVICE FOR CHILDREN, ADAPTED TO THEIR TENDER CAPACITIES."

Our younger children, then, who now form our Infant-classes, in lieu of their present attendance upon the solemnities of Public worship, are, we suppose, to have either a prolongation of their infant

lessons, or some little religious service, devised and conducted by the Teacher. Will this afford relief to the infant mind? Will this dull round, from week to week, sharpen up the infant faculties, or make the sabbath very interesting or agreeable to the dear children? Our knowledge of the powers of little folks says, No! It will prove a weariness and a failure, even if we had a greater number of well-qualified Infant-Teachers to perform the work. The adjournment from the class to the chapel, spite of all that is now said against it, will be far more interesting and exciting to little Children, than the lengthened diet of service, by the ordinary Teacher in the Infant-class. We should not mind any day, in any Infant class, putting the thing to the vote of the children, nor should we doubt obtaining their earnest and general suffrage. They are not unwilling to attend the regular Sanctuary; they are not disaffected to the Pastor who takes interest in them. And, to us, there will be no comparison between the *moral* derived from repairing stately to the House of God, and *that* supplied by the prolonged engagements of the ordinary Teacher.

The plan proposed will be an admirable relief for unconscientious mothers, who will be thankful to devolve the nursing of their children upon the Infant-school Teacher, if they can thereby be exonerated from the anxious duty themselves. But we look upon the plan as utterly inadequate to convey to young children any proper or realizing idea of the Christian Sanctuary, of the Pastoral office, and of that worship and service in which, if they are subjects of Divine grace, they must seek the permanent happiness of future life. If the question were, whether it were better to have this provision than no provision at all, for the observance of a Christian Sabbath? we should have no hesitation as to what reply we should make. But the question is a very different one; and if we are called to choose between the labours of this Infant-school Teacher, and the Ministry of a stated, *al Pastor* of the flock of Christ, in-

cluding the lambs as well as others, we give our preference without a single doubt or misgiving to him whom God has set over the flock.

But if we are but little satisfied with the methods recommended for Infant-classes, we are still less satisfied with the *separate religious services* proposed for our young people more advanced. From the assumed advancement of the pupils, they have far less to recommend them. To us, they partake far more of the *speculative* than the *practical*. We predict, from what we know of the agencies, that, with very few exceptions, they will prove a failure. *We have not the men to conduct them*; and, where we have, their appointment to office will be the nucleus of perpetual jealousy among our Sunday-school Teachers themselves. The Sabbath-school *Pastor* will not recline upon a bed of roses. We may, where Sunday-schools are independent of Churches, remove the Children from the Ministry of the stated Pastor; we may, in certain cases, get the Children's chapel pleaded for; we may, here and there, find an individual who can conduct, with discretion and effect, the proposed religious service; but will intelligent children mistake all this for the stated ministry of the word? Or ought they to be taught to confound the agent in question, however highly qualified, with the regularly-constituted Pastor of the Christian Church? We think not. Let Sunday-school Teachers put forth their full energies in perfecting the Sabbath-school system. They have ample field here, without stepping out of their legitimate province. Let them not seek to deprive the Pastor of the place which he has hitherto occupied. Let not the great link between him and the Sunday-school be severed. His influence has hitherto been exerted for good, and he will only discharge his duty to the Christian church by resisting the innovation proposed. We are satisfied that this new thing will prove unacceptable to Children themselves. Where Schools are connected with Churches, we are decidedly against it. It is theoretical and Utopian. We

plead the infringed rights of the Pastor and Church. We urge on all the supporters of our Schools, that the Children belonging to them occupy the place they have hitherto done in the Christian Sanctuary. We protest with earnestness against the establishment or the recognition of any secondary pastorate in our Churches. We insist that every child coming into our Schools shall be made to feel the weight of the Pastor's influence in his proper office, and not merely when he visits the School. And we solemnly demand that, whatever changes may be effected in perfecting the Sunday-school system, there may be no attempt to transfer to the care of others the Children belonging to our schools during the hours

of Public worship. Where Schools are isolated from Churches, then let the best be done for them that can ; but we claim for every Christian Pastor that he stand at the head of his own School, and that no man presume to take his place.

These are our views of passing events. We have expressed them kindly to all parties concerned. Our own course is decided. We shall keep our firm hold of the Sunday-school, and shall do our best, in the future as in the past, to perpetuate and increase the interest which young people feel in our ministrations.

We see not the agents at hand to whom we could safely resign our trust.

Brompton.

THE EDITOR.

## DEATH THE CHRISTIAN'S PRIVILEGE.

As "it is appointed unto men once to die," it is plain that when he enumerates "death" among the "all things" which belong to the people of Christ, Paul must mean to represent death as being to them what it is not to others. The *fact* is the same to all, but to them its character and uses are widely different. It is not a calamity, but a privilege. It is not a curse, but a blessing. It is not the stern appointment of judicial wrath, but the gracious arrangement of covenant love. The design of the following observations is to show on what grounds death, so terrible to other men, may be regarded as the privilege of the Christian.

I. IT IS SO, BECAUSE THE THOUGHT OF DEATH IS BENEFICIAL TO THE CHRISTIAN EVEN WHILE HE LIVES.

All Christians do not entertain the thought of death with precisely the same emotions. Some of them regard it as very appalling. Others look forward to it with blended confidence and alarm. And others still can contemplate it with unmixed triumph. But to all of them, whatever their hopes or fears in reference to it, the thought of death is beneficial. It is so on these accounts.

*It moderates attachment to present good.*

—The relationships of this world are transitory and uncertain. Its possessions are perishable. Its best joys are unsatisfying : "The fashion of this world passeth away." The pretensions of the world, however, are vastly greater than its capabilities. Though it cannot satisfy, and will not continue, it presents itself in an attitude and with a smile of promise as attractive and imposing as if it could : and men give it but too ready and implicit confidence. Deaf to the voice of ages, blind to the most striking demonstrations of the precarious tenure by which all on earth is held, multitudes are as fully occupied in eager endeavours to find a satisfying portion below as if the world were worthy of their choice. And what forgetfulness of God and of eternity, what disregard of the pleadings and expostulations which *He* addresses to men in "the word of the truth of the gospel," what fatal procrastination in spite of the convictions which are occasionally felt, are thus engendered and strengthened ! Nor are Christians utter strangers to the enervating, lulling influence of present things. They feel it. They mourn their

partial subjugation under it. Painfully alive to the difficulty of thinking, and feeling, and acting in reference to the world as their calm and settled convictions of its worthlessness when viewed in the light of eternity demand that they should, it is part of their constant exercise to seek the victory over it. And the thought of death aids them mightily in the struggle. They cannot yield to the pleadings of carnality, of selfishness, of worldly interest, when they think they are so soon to be removed. They cannot consent, for the sake of any advantages that are connected with Mammon's service to wait at Mammon's altar, when there is at their side the messenger who must ere long conduct them to God's tribunal. Business, pleasure, relationship—not any one nor all of these can captivate and enthrall the affections and energies of the soul, when the thought of death is cherished with the frequency, and calmness, and concentration of mind that an event so solemn, and in its issues so momentous, should constantly command. It is thus that the people of God are enabled to think of death,—and hence they do not regard the world as a portion, a home, a sphere in which they would be contented ever to act; but view it, and value it, and deal by it as transitory, and chiefly valuable on account of its relation to their future state of being.

*It mitigates the severity of present troubles.*—Oh what a petty aspect must everything earthly present to the man whose heart is taught to look continually beyond the veil! What matters it how complicated or intense the personal or relative evils may be to which he is subjected, who knows that death may end them to-morrow? It is the protractedness, the indefinite duration of suffering that constitutes one of its most intolerable elements. Only tell the galley-slave who deems himself hammered to the oar for life that he is mistaken,—that already the appointed years of his bondage have almost expired,—and on the instant, without granting one additional comfort, or relaxing in the slightest degree the rigour of his servitude, you take from his cir-

cumstances half their horrors. Now this element of suffering—continuance—the thought of death prevents, annihilates. The believer may be cast upon a sea of troubles, but he knows that death, like a rocky barrier, hems in the tempestuous flood. He may be rudely tossed on it, or dashed with seeming violence on the eternal shore, but not one wave can reach beyond to injure or alarm. And when this thought is present to the mind, when he recollects that his "light afflictions, which are but for a moment, work for him a far more exceeding, even an eternal weight of glory," he can glory in tribulation also. Light breaks in upon the darkest scene. The bed of pain, or of death, is as a bed of roses.

*It quickens obedience to God's good and holy law.*—Obedience is enjoyment. Obedience conducts to everlasting honours. The meritorious ground of a believer's future dignity and blessedness is the righteousness of the Saviour: but the measure of it appears to be the degree of his attainments in holy character and holy deeds! He will be rewarded *not for his work, but according to it*. Now life is the day after which a night cometh, when no man can work. It is the seed-time after which every one shall reap according as he had sown. And with a death-bed distinctly and habitually in view, and all the solemn realities with which it is accompanied and succeeded thought of, would it not be inexplicable as well as guilty folly indolently to journey to the grave,—or to remain not more energetic and interested in the work to which God calls, than if he knew not or cared not that this life must end? But a Christian indeed is "stedfast, immoveable, always abounding in the work of the Lord, forasmuch as he knows that his labour cannot be in vain in the Lord." And "whatever his hands find to do he does it with his might, knowing that there is neither wisdom, nor knowledge, nor device in the grave whither he goeth."

These are some of the advantages which result to the believer from the thought of death. They are advantages

peculiar to the believer. Death is more or less thought of by all men. There are moments when the thought of it presents itself so vividly that for the time the power to strive against it seems to have been completely crushed. But it is not cordially entertained. It is not followed out as it ought to be. On the contrary, means are taken to banish it. Business is eagerly followed; pleasures, allowed or forbidden, are indulged in; mirth and song and wine are sought, to lull the conscience,—really, if not avowedly, to seal up or stupify every sense through which such an unwelcome thought might easily obtrude itself, or forcibly retain possession. And success, alas! too generally attends the endeavour; so that in the case of multitudes, serious thoughts pass over the heart as speedily and completely as the flitting shadows of the cloud from the mountain side, on which no trace of their outline is left: and fears resemble brief storms by night, which rouse the sleeper to disagreeable or painful consciousness, soon to be lost in sounder sleep. It is only to the believer that the thought of death is habitually beneficial. But to him it is so, and that to such an extent as to enable him to regard death, by the thought of which he is so benefited, a privilege.

II. IT IS SO, BECAUSE IN DEATH THE CHRISTIAN OBTAINS A GLORIOUS VICTORY.

Death is the enemy of mankind. It is an enemy which sin created, and to which sin continues to lend its force and its sting. To the people of God, however, it is a vanquished enemy. The Captain of Salvation has by dying conquered death: and to those who are united to him, death, though it wear a terrific aspect, will prove not the raging lion ravening after the prey, but only his shadow, which if it affright the timid can do nothing more. By them it will be found as really unable finally and permanently to injure any one interest, as if the angel-tempter had never visited our world, nor planted hell's dark banner on its once spotless surface. By his death, our Lord has magnified the law. He has demon-

strated the holiness of the Lawgiver. He has held up sin to the holy moral universe as a thing supremely execrable. He has done and secured all that could have been done or secured, had the entire race of sinners actually borne the doom that was awarded. And, therefore, according to the constitution of the economy of grace, those who rest on this perfect righteousness, this atoning death, are delivered from all that is *strictly penal* in dying. Death to them must be regarded not so much the endurance of a penalty as the process by means of which their bodies and spirits are to be translated to heaven. Believers know that such is the character of their death, and in dying, this knowledge, through the abounding grace of the Lord Jesus, not unfrequently enables them to achieve a glorious victory. Often death can be contemplated without alarm. Often its gradual approach, so far from diminishing the calm composure that reigned within, is accompanied with a manifest increase of joyful confidence. Often in the last struggle you see the countenance on which the shadows of death are settling fast, lighted up with the smile of rapture, and hear the groaning of expiring nature mingling with expressions of almost seraphic bliss. And when such a spectacle is witnessed, do we not behold the king of terrors a foiled foe? Is not the dying saint a conqueror,—not yet clothed with his triumphal robes, indeed, nor attended visibly by any of the rejoicing hosts above who have achieved or witnessed similar victories,—but still a conqueror, who, on the battle-field, and in the gory garb in which he fought until the warfare was accomplished, does through the grace of his Master, summon his expiring strength to whisper Victory! In such a case, it will be at once perceived that death is the believer's. It does not, it cannot conquer him. He triumphs over it.

And even when there is no such felt triumph in dying, the Christian is yet the conqueror. Its clouds and darkness may interpose to hide the bright prospects of another world from the view; but it cannot seal up the spiritual vision so as that the

light of God's countenance shall *never more* be beheld. It may distress with transient alarms, but it cannot inflict a wound which shall for ever remain untouched by the healing balm of love. And are they not conquerors, whatever their experience in dying, who close their eyes upon the dreary, cloudy scenes of earth, to open them on the splendour of heaven's own day? whose ears are stopped to the almost fruitless consolations of pious love to hear the welcome of the blessed Saviour?

Do you fear death? Are you unable to look forward to the closing scene without dismay? Oh, why should terror distress you—you who have fled to Jesus—who are now reposing on the arm of Almighty Love—who are trusting in Him to hold you up amid all the troubles and distresses of the present? He who defeated him in the hour and power of darkness, can he not still and ever control the tyrant death? after he has conducted you safely to the very borders of immortality, does his power to protect begin to fail you then? Has he not said, "I am he that liveth and was dead, and behold I am alive for evermore, Amen, and have the keys of hell and of death?" Is he not the same yesterday, to-day, and for ever? Why, then, do you fear? Is it because of your felt weakness?—because of your conscious demerit?—because of the formidable and startling character of the dark valley through which you must inevitably pass? But why think of self at all, when it is not in your own strength, or courage, or worth that the foe you dread is to be encountered? Look to the Saviour. Lenn on his arm. Remember his doings. And hopefully assured that death's conqueror is on your side, honour him by calmly, confidently reckoning that he who has been your rock in life, will make you more than a conqueror at last.

III. IT IS SO, BECAUSE BY DEATH ALL THE CHRISTIAN'S TRIALS ARE FOR EVER ENDED.

On earth some care or cross will ever occur to mar the character of our joys.

"Trials must and will befall." It is necessary that they should. They remind us that we are partakers of a fallen nature,—that we live in a world blighted by the curse,—and that it would be wrong to be quite contented with a place so insecure and with a holiness so incomplete. And a believer's trials are varied and numerous. Disease the most painful and loathsome may affect his frame. The desire of his eyes God may take from him with a stroke. His children, one after another, may drop like autumn leaves into an untimely tomb. He may be left solitary and friendless amid the scenes of halcyon joys, "departed never to return." Chilling misfortune may overtake him. In his painful and baffled efforts to fling it off, he may be heavily tried by personal privations, or what produces even a keener pang, by the iron fetters that penury imposes on the generous and expansive sympathies of his soul. Conceive of any element of wretchedness that is common to mortals, or of any situation that is most galling to the heart, and that element of wretchedness may be mingled in his cup,—in that situation even he may be found. And, then, in addition to common calamities, the believer is exposed to peculiar trials, in virtue of his saintship. Abounding iniquity makes him sad. Unworthy conduct, enmity to Christ, evident destitution of personal interest in the great salvation,—these, when witnessed in the friends of his bosom, awaken poignant regret. And then his own remaining depravity, his imperfections, his backsliding, the coldness of his affection, the languor of his zeal, the fitfulness of his obedience,—how keen the sorrow that the thought of them engenders? *And these haunt us through life.* No matter whence he expects a voice to soothe his anguish, or a friendly hand to wipe away the tear,—disappointment in regard to complete present exemption has ever been his lot, and ever shall. Not even the still small voice, nor the gentle hand of heavenly love will charm the soul into an utter and lasting forgetfulness of its miseries while it is below. The light

of joy may break for a moment through the darkest cloud, affording a gleam of rapture,—or that light, if not fully displaying its brightness, may yet temper and relieve the gloom; but while we are on earth, there will be freezing winter as well as balmy spring; the furious gale as well as the gently favouring breeze; the cloud as well as the sunshine. Never, till the ransomed soul is in glory, is it free, for ever free from suffering. But death will introduce to a scene of perfect freedom from all that can annoy. To depart is to be with Christ. Through death's dominion no foe can stealthily follow on our track to Immanuel's land. Thither no hellish cunning can avail to transmit one element of suffering. And when his cold hand will lift from earth to glory, should we shrink back in terror from his icy but serviceable touch? Should we lose our peace at the thought of being borne by one, however awful his visage, whom the Father appoints to convey us across the dark and troubled flood, when its angry waters are for ever to separate us from every foe? The weakness of our faith, and hope, and love may originate terror; but were we as confident of our Saviour's power and faithfulness as we ought to be, and as assured of our union with him as we might be, we could welcome death.

IV. IT IS SO, BECAUSE AFTER DEATH THE CHRISTIAN ENTERS UPON FULL AND LASTING FELICITY.

If death secured only exemption from present troubles, its title to be regarded as a privilege might be questioned. Present evils might be succeeded by evils that were worse. This chequered scene might be left, to enter upon one "where only evil dwells, and death, and moral night." And, ah! with some so it must be. But to the believer death is the passage to glory. It sets him free to enter on the blessedness of a world that is now unseen. While the soul is prisoned in her cottage of clay, the everlasting hills may now and

then be viewed through the chinks which time or sickness has effected; but till the prison walls are demolished, her eye cannot range at will along the boundless prospect, nor take in all the delights that that prospect is fitted to yield. But these prison walls death will lay low. The hampered, prisoned spirit, death will set at liberty, to rise to the companionships, and to the ennobling services of that world,—

"Where Love has put off, in the land of its birth,

The stains it had gather'd in this;

And Hope, the sweet singer that gladden'd the earth,

Lies asleep on the bosom of Bliss."

And, besides, what was demolished Christ will in the proper season raise again. What was here a prison shall be restored a palace. What was here a clog and hindrance,—raised again incorruptible, glorious, powerful, spiritual,—shall be a helpmeet for the sinless soul. And should not our hearts be so warmed and filled by the contemplation of our surpassing glory, as to rise superior to all the chilling terrors that the closing struggle may suggest or seem to justify, and to reckon and speak of death which is the passage to the throne, as our privilege?

But is death *your* privilege? Do you rejoice,—not *in* it,—but *over* it, and in the hope of that to which it will conduct? Ah, it is a sad life to live, aware that you must die, and yet afraid to think of dying,—aware that your soul must soon go into another world, but ignorant or hopeless as to its being to you a world of blessedness. Jesus offers life,—the life of the soul, eternal life. Oh, embrace his offer,—rely on his promise, accept of his mediation! Be assured of the adequacy of his atonement. God *can* be just, and yet a Saviour; and he swears, to embolden and encourage you, "As I live, saith the Lord God, I have no pleasure in the death of the wicked." G. T.



## ON THE CHRISTIAN SABBATH.

By the sabbath is understood *a day of rest*, a holy day set apart by God for sacred purposes. The *seventh* day of the week was originally set apart by our Creator, as the holy day of rest; but, since the days of the Apostles, Christians have observed the *first* day of the week as the Christian Sabbath. Such a course, we, think, can be fully justified by arguments deduced from God's word.

Some, indeed, maintain that the Jewish sabbath ought to be classed with those types and shadows, which were done away by Christ, and, consequently, that the command, "*Remember the sabbath day, to keep it holy,*" is not binding upon Christians. But it is evident that there is an important difference between the ceremonial law and the Decalogue. Doubtless the ceremonial law can have no place in the New Testament economy; in the very nature of things it must be abolished by Christ; and all the things belonging to that law must of necessity fade away before him who is the substance of them. Christ having become the Great High Priest, the real sacrifice for sin, and the only intercessor between God and man, of necessity has set aside all the types and ceremonies of the ancient economy. Even if revelation had not decided this point, the inference must have been, that all the shadows would pass away, by the coming of Him who is the substance and end of them. This, however, cannot be said in reference to the Decalogue, as a whole, nor in respect to the fourth command, in particular. A sabbath is as necessary under the Christian dispensation as it was under the Levitical economy. The ceremonial law was done away by Christ, because it would be perfectly useless under the new dispensation; but the sabbath is as much needed now, as of old; therefore there can be no propriety in classing the sabbath with the shadows of the old law. There were indeed rites and ceremonies to be observed by the Israelites on the

sabbath which were shadows of things to come; but the law of the sabbath, as originally instituted, remains binding.

These preliminary observations being made, I will now notice the command in the Decalogue. Some, indeed, maintain that the law of Sinai was given exclusively for the Israelites, and is not binding upon Christians; but, while it cannot be denied, that there are some expressions in the Decalogue which are peculiar to that people, it can be proved that the fundamental principles of that law are applicable to all to whom the word of God may come. The perpetual and universal obligation of the law is fully established by the New Testament writers. Paul exhorts children to be obedient to their parents, reminding them that this is the first commandment with promise. Again he says: "He that loveth another hath fulfilled the law;" and by the law he evidently means the Decalogue; for he adds: "Thou shalt not kill; thou shalt not steal, thou shalt not bear false witness," &c., Rom. xiii. 9; which prohibitions form a conspicuous part of the Ten Commandments. Thus it is evident that this law is binding upon Christians. But the law which contains these prohibitions says also: "Remember the sabbath day to keep it holy." This command forms an important part of the law. It was promulgated at the same time as the other precepts, and with equal solemnity. It was also engraven on the same tables of stone with the other nine precepts; and therefore forms a part of that law which God said should be written on the heart. We have, then, no authority to separate this precept from the rest, but must conclude that it remains as binding as the other precepts of the law. To set aside this precept, then, without the express authority of our Great Lawgiver, would be to subvert the whole law, and so to sap the foundation of moral obligation.

But it may be contended by some, that

if the fourth command be binding upon us Christians, then we are bound to observe the *seventh* day as the sabbath. In answer to this, however, let it be observed, that there is nothing in the precept itself, as given by God to Moses, which, necessarily and for ever, binds to the observance of the seventh day, and prevents a change from the *seventh* to the *first* day of the week. God said: "Remember the *sabbath* day to keep it holy;" and the historian adds: "Wherefore the Lord blessed the *sabbath* day, and hallowed it." This command and this sanctifying of the day is applicable to any day of the week God might choose to set apart as holy. Assuming, then, for the sake of argument, that Christ directed the apostles to observe the *first* day of the week as the Christian sabbath, the original command remains the same in reference to it, and the blessing is as clearly connected with the *first* as with the *seventh* day. To the Israelites God indeed said: "The *seventh* day is the sabbath." And the reason is assigned: "For in six days the Lord made heaven and earth," &c. And the same reason is given for sanctifying the *seventh* day in its original institution. But the fixing upon the *seventh* day as the day of rest did not necessarily imply that the day would never be changed. If reasons, more cogent than those which were derived from the creation of the world, should ever arise in reference to another day, then the presumption would be in favour of such a day, taking the place of the *seventh* day; and it might reasonably be inferred that the Divine Being would fix upon such a day, and bless it. Now it can be shown, that the reasons for observing the *first* day, as the Christian sabbath, are even more forcible than those assigned of old for the observing of the *seventh*; the legitimate inference then is, that the first day of the week must now take the place of the seventh. On the seventh day God rested from all his work, and therefore blessed it, and set it apart as a holy day; but on the *first* day of the week Christ, the Lord of the new

creation, entered into his rest, after having laid the foundation of the new and spiritual world. Hence it may reasonably be inferred, that the *first* day of the week would be the Christian sabbath. There was an appropriateness of *old* to observe the seventh day, for therein the true worshippers were reminded of God's greatest work; but there would be an inappropriateness *now*, as the greater work of redemption performed by Christ especially claims our attention. As Christ, then, on the *first* day entered into his state of rest, it is more reasonable that *this* day should be observed by Christians than the *seventh*. Thus, irrespective of New Testament examples, it might reasonably be inferred that the day would be changed, while the command should remain in its full force.

Two great principles are laid down in the fourth command; the first is, that God has set apart one day in seven as a holy day. The second is, that the day set apart shall be the one on which he rested from his great work. Now these two great principles belong to the *Christian sabbath*. Thus the fundamental principles of the law with regard to the sabbath are carried out under the new dispensation. No change takes place in the principles themselves: the change in the *day* is one which the altered circumstances necessarily require. Hence the application of the fourth command of the Decalogue to the *first* day of the week.

Probably some may say, that it appears strange our information is not more explicit on such an important subject. Let it be remembered, that the old dispensation was not suddenly broken up to make room for the new; it was removed gradually; as the new gathered strength, the old declined and faded away. The apostles themselves were slow in relinquishing their Jewish customs; they therefore did not *violently* disturb the order of things. There were rites and ceremonies belonging to the sabbath, in its application to the Jews, which, probably, the Apostles did not think right to

oppose in their converts; they were allowed to die away gradually; and hence the *seventh* day sabbath was observed by them as well as the first, and probably continued to be observed, until the complete rupture of the Jewish economy, in the destruction of Jerusalem. Therefore, the establishment of the first day of the week, in the room of the seventh day, as the sabbath, was no doubt a gradual work: it was necessarily *gradual*, because of the *gradual* transition from the old to the new dispensation. This may account for the paucity of instances on record, respecting the observance of the *first* day as the Christian sabbath.

The New Testament does not, however, leave us to inference alone. A few particulars are recorded, sufficient to indicate that the *first* day of the week was then about to take the place of the *seventh*. In the days of Christ the Jewish synagogues were open for the reading of the law and the prophets; and Christ was accustomed to enter into one or other of these places of worship every sabbath. This was in obedience to the law which said: "Keep my sabbaths, and reverence my sanctuary." Imitating such an example, the first Christians, (only changing the day) met together for worship. "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," Acts xx. 7. The expression, "*When the disciples came together*," is satisfactory evidence that they were accustomed to assemble on the first day of the week. In 1 Cor. xvi. 2, he says, "Upon the *first* day of the week let every one of you lay by him in store," &c. This passage is thus paraphrased by Doddridge:—"When you hold your Christian assemblies on the first day of the week, let every one of you lay something by, in proportion to the degree in which, by the Divine blessing, he hath been prospered in his affairs; and let him bring it with him to the place where you meet for public worship; then treasuring it up in the common stock." These two passages

plainly show that the first Christians assembled together on the *first* day of the week for religious worship, even as the Jews in the days of our Lord met in their synagogues to read the law and the prophets: this is clear evidence that the *first* day of the week was recognised as the Christian sabbath in the days of the apostles. In Rev. i. 10, John says: "I was in the Spirit on the Lord's day." Now no other day could so appropriately be called the Lord's day as the day on which he rose; therefore we conclude that the *first* day was then designated the Lord's day, and was held sacred as the Christian sabbath.

As confirmatory of the preceding remarks, a few quotations may now be made from uninspired authors; for though their writings are not the foundation on which our faith must rest, nor the rule by which our actions are to be regulated, yet they show us what were the views and what was the practice of those who succeeded the apostles in reference to this subject. Ignatius says, that by the Lord's day John intended the *first* day. Barnabas, who flourished about the middle of the first century, says: "We celebrate the first day with gladness." Ignatius advises every lover of Christ to celebrate the Lord's day, and calls it the "Queen of days." Origen says, that the Lord's day is commemorative of the Saviour's passion, and the resurrection is celebrated one day in seven. Other writers say, that the Lord's day was a memorial of the beginning of the new creation. "Justin Martyr, who flourished about the middle of the second century, says, that on this day, which heathens call 'Sunday,' all who live in cities and villages meet together in the same place, where the writings of the apostles and prophets are read; and we all assemble, it being the day when Jesus Christ our Saviour arose from the dead. In the third century, when persecution raged so much against the church, it is well known that Christians distinguished themselves, by observing devoutly the Lord's day; and which all men considered a badge of

Christianity."—*Thorn on the Sabbath.* Thus it is evident that the early Christians kept the first day of the week as a holy day; and ever since the period in which they lived, this day has been kept as the sabbath, and God has remarkably blessed it, in the conversion of sinners and the edification of his church; hence we come to the conclusion that the *first* day of the week has taken the place of the *seventh*, by the special appointment of Christ; and that the command to keep holy this day is binding upon us, and will be binding upon all to whom the word of God shall come, until the end of time,—when all time will be swallowed up in one eternal sabbath!

Having, then, shown the authority and reasons for keeping holy the first day of the week, we shall do well to keep in view the end of such an institution as the Christian sabbath. This is commemorative of the laying of the foundation of a new creation,—a world of holiness and happiness by the Redeemer,—the restoration of fallen man by the Saviour's death and resurrection, and by the conse-

quent outpouring of the Holy Spirit. The important duties, then, belonging to the Christian sabbath are those which tend to impress and influence us with these essential facts and truths of our holy religion. Reading God's word, hearing it illustrated and enforced, meditation and prayer, and singing to the praises of God and the Lamb, are exercises peculiarly adapted to this day,—and thus alone can we keep it holy to the Lord. Hence needless labour, which occupies the time of this day, pampering of the body, which unfits for the holy exercises of this day,—conversation about worldly matters, which draws us away from the holy ends of this day,—and needless visiting of friends, which divert the attention from the holy exercises of the day,—are all sinful, and are breaches of that law which says: "Remember the sabbath day, to keep it holy;"—and he who thus breaks it is a transgressor—even as the man who breaks any other precept of the law.

M. SLATER.

September, 1818.

## THE DUTIES OF DEACONS IN REGARD TO THE SALARIES OF MINISTERS.

*To the Editor of the Evangelical Magazine.*

[Our friend, the writer of the following article, has used the office of a deacon so well, that he is entitled to be heard by his brethren in office. Our solemn conviction is, that the churches are prepared to fall in with the reformation which Mr. Cripps pleads for, if the deacons will earnestly set about effecting it. But they must be generous souls themselves, if their voice is to be heard.—EDITOR.]

DEAR SIR,—At the recent meeting of the Congregational Union, I ventured to express an opinion that that a "Sustentation Fund" for the improvement of the income of our ministers could not readily be raised, and that if it could, it might exert an unfavourable influence on its

recipients. On the same occasion, I stated my conviction that much might be done to supersede the necessity of such a measure by the well-directed and zealous efforts of the Deacons of our churches.

That it is one of the duties obviously pertaining to their office to promote by all means in their power the well-being of their pastors will, I presume, be at once allowed, and therefore the question becomes one of practicability; to this point, then, I shall confine myself in the few remarks for which I now request a place in your pages, and to which I beg most respectfully to invite the candid and serious attention of all my brethren.

Three causes may operate to prevent

such efforts as that which I now advocate:— First, A pressure of other business preventing due attention to it; Second, An indefinite impression—not a conviction produced by trial and failure—that such an effort would be unsuccessful; or, Thirdly, The practical difficulties which appear to attach to the effort itself. From one or other of these causes, or perhaps from the combined influence of a partial operation of each, the subject is habitually and hopelessly postponed.

Now in reference to the first point, may I be permitted, with all respect, to say, that if my brethren will but conscientiously give to this branch of their duty that time and attention which it claims, the second difficulty will vanish. Let there be but a willing and earnest mind in the deacons to the work, and they may safely calculate upon the people; few of us in these matters do justice to our churches; let us be careful that we do not stand in their way.

But supposing this earnest purpose in the Deacons, and this willingness in the people, I think I can point out a specific mode of procedure, which, by obviating practical difficulties will remove the third hindrance to the work. Of this plan, I will only say that it has already been adopted with success.

In the first place, as I hold that in order to ensure and to deserve success, the proceeding should originate *in the church*, let a special church-meeting be convened, or let it be arranged that the pastor shall withdraw after the usual business of an ordinary one, and then let the subject be brought before the members. The Deacons will know on what grounds to advocate the claims of a Pastor, without for a moment assuming authority, or attempting compulsion; and the people who love their Pastor will readily appreciate such an appeal to their judgment and affection.

A resolution should be proposed for adoption, to the effect that “it is desirable that an effort should be made to increase the income of the Pastor by such *voluntary* addition to present payments as each

individual thinks it right to make.” A second resolution should have for its object to obtain the co-operation of the congregation: and this invitation should be accompanied by the assurance that the members of the church are ready to do their part according to their several ability.

These resolutions should be communicated to the Congregation. The mode of doing this may differ according to circumstances. It is usually found that any notice of a meeting for a special object fails to bring together the whole society; the subject might be introduced after either of the sabbath services by a neighbouring minister, with whom an exchange could be arranged for the purpose. But the best mode, where it is practicable, is to furnish to every occupant of a pew or sitting, and to all who may be thought likely to become so, a printed circular,\* containing on one page the resolutions of the church, and a request for co-operation from the Deacons; and on the other a form of this kind: “I propose for the future to subscribe ——— per quarter to the support of the minister. ———;” leaving the blank to be filled up by each person. The paper thus filled up should be brought to the chapel on a given day,—say the next sabbath,—and received by the Deacons at the doors at the close of the service. The previous address on them will identify them if any parties omit their signature.

In this way the mind of the people will be unequivocally ascertained; in no case where the trial is made will it, I trust, entirely fail. My belief is, that in the majority of instances it will produce a cheering result.

I proceed to say a few words respecting the method of collecting quarterly the money thus promised. Nothing can be more objectionable than that of receiving it in the vestry at the close of the service: it is at once inconvenient and inefficient;

\* In places where it is important to save this expense, young persons might be found willing to write circulars—but printing is now so cheap that a few shillings would cover it.

and the plan of calling from house to house involves an enormous waste of time. The following plan has for some time been found to work satisfactorily. On the sabbath before the close of each quarter a printed paper is put into the seats, directed for every subscriber, stating the amount of the Quarterly payment, and adding arrears, if there are any. The next sabbath morning the money is brought in *these papers*, and placed in the collecting-boxes held at the doors after the service; and thus without noise, or notice, or loss of time, four-fifths of the amount due is usually found when the papers are opened on the following day, and the pastor receives his income without delay.

A recent improvement consists in collecting the "incidental expenses" at the same time. The paper before alluded to is printed thus:

CHAPEL. QUARTERLY PAYMENTS.	
Mr. A—B—.	Seat, No. —
For Minister's Salary . . .	
For Incidental Expenses . .	
Total . . . . .	£

Since this method has been adopted, enough has been raised for this purpose without other collections.

I have thus, as briefly as the case admitted, endeavoured to draw attention to this important subject, and to indicate the way in which a great good may be effected at the least cost of time and trouble. My apology for obtruding myself at all must be the interest I take in the object; and my reason for going into such minute details of the plan is, that I am desirous that it should be fully as well as generally known. If any should

think that it is not applicable to small places, I would with deference submit that the *principle* of it is universally applicable. The agency to work it effectively may not in every case be at hand, and then a preliminary step will be to create such agency: and surely when a great point is to be attained, our churches will be ready to do this; nor will there, I should hope, be any objection on the part of their aged and honoured deacons to the addition of active and devoted younger men to aid them in this and other plans of usefulness. If this is done, I feel satisfied that the poor in our villages will be as ready to give of their poverty, as the rich in our towns and cities of their abundance.

In conclusion; may I be permitted to entreat that the matter may not be put aside without consideration and trial. Let those whom it more especially concerns be assured that some experience justifies the hope of success, and that success will amply repay their labour. In their own consciousness of having fulfilled an incumbent duty, in the healthier tone of feeling which will be promoted in their churches, and in the increased comfort of their pastors, they will find an abundant reward.

If I may add "more last words," they shall be these: "*Let it be done at once*;" take the necessary steps *immediately*, and be ready to commence a new year with the new organization.

Again apologizing for the length to which these remarks have run,

I remain, dear Sir,

Faithfully yours,

JOSEPH CRIPPS.

Eastfield, near Leicester,  
Nor. 3rd, 1813.

## A FEW GEMS.

### No. IV.

#### OBSERVATION OF TIME.

It is interesting and instructive to watch the flight of Time. The constant changes which it produces leave an impression on  
VOL. XLVI.

the mind, of the fluctuating nature of all human enjoyments. The revolution of a few years places us in scenes and with persons that we little expected; and, not

unfrequently our wishes are thwarted and our hopes disappointed, by the overruling hand of Him who has "fixed the bounds of our habitation."—*Guyer.*

#### THE JOURNEY OF LIFE.

THE voice of Providence has called me to bid adieu for a short season to the abode of my father. It is the precursor of that period when I must bid a farewell to my beloved friends, to the scenes of childhood and youth for a much longer season. As we pass on the journey of life, we seem like the traveller on the Alps, no sooner to have surmounted one difficulty than another succeeds, and, the nearer we approach the summit, the more arduous the ascent appears.—*Ibid.*

#### OUR CHILDREN IN HEAVEN.

OH the bliss of believing that those who are gone before us, who are bone of our bone and flesh of our flesh, are safe in our Father's kingdom! Oh the happiness of believing that they are in the kingdom of heaven! What a diminution of our sorrow! How delightful the thought, we have no more anxiety about them! They have fled from a world which might have tempted them, might have corrupted them, might have ruined them. They have left us to struggle and to weep, but they are present with the Lord. Much as they loved us and we loved them, they are in a society and a scene which must make all that is earthly appear poor and contemptible.—*Ibid.*

#### THE PRINCIPAL THING WANTED IN THE CHURCH.

I WISH we had more holiness and less talk, less display, in the churches. It is holiness we want above everything else; holy principles, holy ministers, holy discipline, holy tempers, holy sermons and prayers, holy habits and conduct. Nothing will compensate for this. If the churches are not advancing in holiness, we cannot be surprised that there are few conversions,—little spiritual life.—*Ibid.*

#### SOLICITUDE TO BE USEFUL.

I OFTEN want to know what course to take. I often sit and say, "Lord, what wilt thou have me to do? Shall I preach in the street? in the fields? Shall I go from house to house? This would be new and exciting; but I have little faith in novelty and excitement. These are things which we cannot perpetuate. The preaching of the Gospel in the town is a *testimony to that place*, and the publicity of it, leaves the inhabitants without excuse. Still, Lord, let me not deceive myself as to anything which I ought to do.—*Guyer.*

#### DETENTION FROM THE HOUSE OF GOD.

THE rain prevented some coming out. What trifles serve for excuses, when the heart is not deeply interested! Oh to feel the soul *alive to God*, and then it is not a trifle will keep us from the sanctuary.—*Ibid.*

#### THE LOVELINESS OF MR. GUYER'S SPIRIT.

"WALKING with him one morning in Chichester," remarks a minister, "we were conversing on a brother who had gone astray; and on my expressing deep regret, he observed, 'Well, brother, I feel as much regret as you can express; still, my rule is, *never* to give up any except for *gross sin*; and even then, when I see genuine repentance, I receive the penitent sinner into my heart again. I could not act differently, unless I opposed my Lord. Oh, brother, the compassion of Christ to sinners—the compassion of Christ *to us*! That will teach us how to feel, and how to act even with regard to the vilest of the vile!'"

#### MR. GUYER DURING ILLNESS.

IT has pleased God to lay me aside from my work again. I am quite prostrated—so feeble, for want of free breathing, that I can scarcely do anything. I have been like the poor woman in the Gospel, consulting all the physicians, and can be healed of none. My only hope is, to get near the *Great Physician*, and touch the hem of his garment;

but I must wait; there is something between us at present, so that I cannot get near; a crowd of fears, and unbelieving thoughts, and disquieting feelings. When these are moved off, I hope to get *very* near, and have the blessing.

—  
"I WILL BE WITH THEE."

Oh, how dark the opening year!  
Heavy clouds around me spread;  
Many a sorrow, pain, and fear,  
Fill the path of life I tread.

In this time of deep affliction,  
God support me, day by day;  
May I then, with sweet submission,  
Wait and watch, believe and pray!  
—*Inserted by Mr. Guyer in his Pocket-book for 1846.*

—  
AN ERRONEOUS OPINION CORRECTED.

FANCY not that you lose your pleasures when you lose your sins, and that living to God will be an irksome task. No, blessed be God, thousands can declare that they never knew what it was to be redeemed from misery till they were redeemed from sin.—*Rowland Hill.*

—  
DESIRES AFTER HOLINESS.

Do ye not pant to be holy, as God is holy? O, blessed pantings, such as angels have!—such as shall terminate in a state completely as glorious as angels enjoy! Let it now appear that you love Jesus too well to offend him, and that those sacred cords which bind angels to obey, have been twined around your hearts, and made you the willing captives of this most pleasant grace; for the love of Christ constrains you.—*Ibid.*

—  
FINE MAXIM OF THE PEOPLE OF GOD.

OBEDIENCE is our heaven, and sin the only hell we know below.—*Ibid.*

—  
DOCILITY.

If people were but *willing to learn*, the work of the teacher were half done.—*M. Henry.*

KNOWLEDGE OF FAULTS.

WE cannot be taught to do well, but we must be shown wherein we have *done* ill.—*M. Henry.*

—  
MERE HEARERS.

SOME, if they cannot keep the gospel from sounding in their ears, keep it, if possible, from *going any further*—from sinking into their hearts.—*Ibid.*

—  
THE TRUTH MUST BE FELT.

IT is not enough to have a pleasing relish of Divine truths, but you must be delivered into the mould of them; your souls must be transformed by them, and conformed to them.—*Ibid.*

—  
THE DESIRABLE INFLUENCE OF THE SABBATH.

YOU who are so much in the mount with God on the Lord's day, ought to show it, as Moses did, by the *shining of your faces*, in all instances of wisdom and grace, *all the week after*.—*Ibid.*

—  
THE CHARACTER OF SOCINIANISM.

SOCINIANISM is, evidently, a system of *scepticism*, and not a religion of belief. It commences doubting; it lives by doubting, and it dies doubting: uncertainty is connected with all its inquiries, and attends it in all the stages of its progress. The *less* you believe respecting Christ, the *less* you are afraid of Satan and hell,—the greater *freedom* you use with the Scriptures, and the *more indifference* you show to Divine institutions, the better Christian you become.—*Morris.*

—  
A BEAUTIFUL SENTIMENT.

IT is a part of our creed, that provided a man's soul be lost, it will be of little consequence, in eternity, whether he has gone down to the bottomless pit through the Gothic arches of a cathedral, or from beneath the thatched mud-wall cottage. On the other hand, it is of equally little consequence, provided a soul be saved, whether it be led to the realms of glory by the hand of a prelate, or by that of a



humble itinerant in one of our villages. The great question is, whether the soul *be saved or lost!*—James.

#### A THOUGHT WORTHY OF REMEMBRANCE.

It is with communities, as with individuals,—put them in a position where they can be indolent, and luxuriate, and they *are* indolent, and they *do* luxuriate, and bad consequences invariably follow. But put them in a position where they are obliged to brace themselves for thought and effort, and you find that this is the *healthiest condition* in which Providence could place them.—*Laughan*.

#### THE WAY TO MEET THE DAY OF TROUBLE.

MEET it with calmness, reposing simple confidence in God. Meet it with prayer, soliciting God to appear for you. Meet it with resignation, submitting to all the Divine allotments. Meet it with faith, believing that God will appear for you, and that all will be well.—*Anon*.

#### THE LAW OF KINDNESS.

TRY the slight word first, and proceed delicately to a stronger expression, before you attempt, as a parent or teacher, to show the dark brow, and displeased countenance.—*Anon*.

#### KNOWLEDGE OF CHARACTER.

KNOWLEDGE of character is *the key of the heart*; and when you know what the heart contains, you may, in a great degree, influence it in the way you desire.—*Anon*.

#### THE SERVICE OF THE DEVIL.

WHAT! is the devil a master good enough for a soul that has God for its maker? Is feeding swine,—making provision for the flesh, to fulfil the lusts thereof,—work good enough for a soul that is capable of glorifying and enjoying God? Are husks, the food of swine, proper provision for a soul that is capable of being feasted with angels' food? What a disparagement is it to a soul to serve *its enemies*, that tyrannise over it, and seek its ruin!—*Henry*.

#### THE CONSCIENCE OF THE SINNER.

THERE is the *evil conscience*. It wields its scorpions. The foreboding of punishment often suffices ere it strike. "My punishment is greater than I can bear!" was the cry of Cain, when, really, there was only *the mark* which secured him from present punishment as yet upon him. There is "a disquietness of the soul" which no judicial inflictions can overtake when the heart "meditates terror." No symbols of vengeance could horrify that mood—nor can any argument lie against this retribution, because of its distance from the period of transgression. To say nothing of its inherence in memory and consciousness, it is a principle of all legislation, that man is answerable for his acts after the longest possible interval.—*R. W. Hamilton*.

#### USEFUL LESSON FROM SATAN HIMSELF.

It is said of the devil, that "he is come down upon the earth, having great wrath, because he knoweth that he hath but a *short time*." Now, if the shortness of time allowed be an argument with *him* for labouring hard to *destroy* our souls, surely it ought to be one with us for labouring as hard to *save* them; especially if we consider what that work is, and the difficulty of accomplishing it.—*Bishop Horne*.

#### THE VALUE OF TIME ON A DYING BED.

How precious will the hours then seem that have formerly been thrown away on trifles! How many worlds shall we then be ready to offer for one of them! And who can say that it will be granted? Think on those wretched spirits who misspent their time, while in the body, and are, therefore, now entered upon their portion of everlasting sorrow. What would *they* give for the opportunity vouchsafed *us* of being reconciled to God, and bringing forth fruits meet for repentance? Could any of them be released from their prison-house, and sent back into the world for *one year*, in how holy and heavenly a manner would they

spend it! How deeply would they mourn for their sins! How fervently would they pray for pardon! What, therefore,

they would do to be *delivered* from the bitter pains of eternal death, let us do to avoid falling into them!—*Bishop Horne.*

URSILON.

ANECDOTES.

THE OLNEY THRESHER.

I WELL remember, though many years ago, after an evening's prayer-meeting, on conversing with my poor hard-working friend, that he mentioned what a severe conflict he had met with in the morning. He was unable to procure anything better for his breakfast than *barley-bread and water*. "But," said he, "my rebellious heart, aided by the temptation of Satan, would not submit to this poor fare. So, after arguing the matter over with myself, and praying to the Lord to strengthen me, I resolved to punish my proud stomach by keeping on my *threshing* till I became hungry and thankful; and then, between eleven and twelve o'clock, I could enjoy my breakfast, and bless the Lord for my *barley-bread and water*!" Let "the poor of the flock," who may be called to endure many privations, think of this anecdote in the hour of trial, and it may surely do them good. "Behold," says the apostle James, "we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

THE OLNEY WASHERWOMAN.

In a season of general distress, I happened to know, from my previous visits, something of the poverty of this poor but pious widow, with her two or three young

children. She dwelt in a poor cottage in

"The deep abyss of Silver End,"

as Cowper called the vicinity of his own lofty old mansion, and one of her windows gave her a peep into the poet's garden and summer-house.

Having, after our usual weekly prayer-meeting, mentioned this good woman's seeming destitution, we collected some small sums for her relief, and which, on the next evening, I hastened to convey to her. I was most agreeably surprised just after a hard day's work at her washing, to hear her exclaim, "I am glad indeed to see you, to tell you how happy I have been in my soul all the day; for I have had no food myself to-day, having given my poor children all I had in the house before I sent them to school for the day. Then I prayed to the Lord to support me, either by sending me food, or taking away my appetite; and so my soul has been very happy in thinking over the promises and consolations of the Gospel, that I have really not wanted any food for my poor body. Bless the Lord, who has answered my poor prayers." "And now, my dear friend," said I, joyfully, "the Lord has sent you relief for your bodily wants;" handing over the sum I had collected for her.

I need scarcely add, that this very opportune visit was speedily closed by an act of devout prayer and thanksgiving.

Nov. 1818,

J. R.

Poetry.

A THOUGHT.

(From the *Hall's Guardian*.)

THE sky is Nature's Bible;  
That blue, unsullied scroll,  
Contains the rules and guidances  
For every flow'ret's soul:

It teaches them, when night comes on,  
To fold their fragrant wings,  
And bids them sip the sparkling dew  
Each starry fountain flings.  
The trees look up to Heaven,  
And ask the sunbeams' smile;

The streamlet woos the firmament  
 To mirror there the while:  
 The rocky pedestals look up,  
 As watching for the wind  
 To deck their rugged figures  
 With leaves of varied kind:  
 Each plant expands to beauty,  
 Beneath the sun and rain;  
 And each receives a lesson  
 From the stars' unnumber'd train.  
 Oh! man might learn obedience  
 From Nature's children mute,  
 Obedience, which might bud and bloom,  
 And ripen into fruit.  
 That Bible gains a homage,  
 From the rivers, trees, and flowers,  
 Which we reflecting, deathless souls,  
 Have never paid to ours!

M. J. K.

## A SONG OF DEGREES.

How beautiful their feet, on the dark  
 mountain's brow,  
 Who publish salvation and peace

To rebels, involved in destruction and woe,  
 When all their rebellions shall cease!

Yet lovelier still is yon listening crowd  
 Who gaze through warm showers of tears,  
 While Faith paints her rainbow on every  
 dark cloud,  
 Surcharged with their sorrows and fears.

But lovelier far when, allured by thy grace,  
 O Lord! they fall down at thy feet,  
 And sigh for the bliss of thy pardoning  
 embrace,  
 And joy in thy triumphs most sweet.

The storm-clouds of terror and sorrow then  
 fly  
 On wind's swiftest plumes away,  
 And Mercy spreads o'er them her fairest  
 blue sky,  
 And love prompts them all to obey.

G. H. R.

Abergavenny, Nov. 5, 1848.

## Review of Books.

**A TRIBUTE for the NEGRO: being a Vindication of the Moral, Intellectual, and Religious Capabilities of the Coloured portion of Mankind; with particular reference to the African race. Illustrated by numerous biographical sketches, facts, anecdotes, &c., and many superior portraits and engravings. By WILSON ARMISTEAD. 8vo., pp. 598.**

Charles Gilpin, Bishopsgate-street.

If the world were so meliorated as that the Negro race had nowhere to endure the oppressions of bygone ages of darkness and crime, it would, nevertheless, be a duty devolving upon the virtuous and good, to tell the tale of their past woes, for the humiliation and warning of mankind. But when the awful facts stare us in the face, that the *slave-trade* still exists, in some of its most hideous forms, and that slavery lifts up its scowling brow under the sanction of a nation boasting more of freedom than any other country in the civilized world, it is incumbent on all who would lay claim to a good conscience, and who would perform their obligations to suffering humanity, that they should never cease to protest against this "abomination that maketh desolate," until it has been driven with shame and indignation from the face of the earth, and until it shall be as much loathed and execrated as any other iniquity in the long catalogue of crime.

The volume before us is a valuable contribution towards the ultimate annihilation of slavery and slave institutions. The first part, occupying a hundred and eighty-eight pages, is devoted to "An Inquiry into the Claims of the Negro Race to Humanity, and a Vindication of their Original Equality with the other portions of Mankind; with a few Observations on the Inalienable Rights of Man: the Sin of Slavery," &c., &c. This interesting inquiry is gone into in a thoroughly searching and philosophical manner; and, by arguments, sustained by facts, extending over fifteen chapters, every little prop on which slavery has attempted to perch itself, is utterly and for ever demolished. The sin—the awful sin—of enslaving, or keeping in slavery, a single being made in the image of God, is placed, without compromise, in its true light,—the light in which Christian morality, to say nothing of mere humanity, must ever fix it, and hold it up to the just scorn and derision of all who have the slightest pretence to be the followers of the holy and benevolent Redeemer.

The second part of Mr. Armistead's Tribute is an admirable sequel to the first: and consists in a series of "Biographical Sketches of Africans, or their Descendants; with Testimonies of Travellers, Missionaries, &c., respecting them." Here the author, by a long and well-sustained induction of authentic facts, proves to a

demonstration that the Negro race is susceptible of all the moral feeling, intellectual culture, and social elevation of any other portion of the human race. The biographies, now for the first time collected in this volume, from a vast variety of sources, will be read with amazing interest by all who have benevolence enough to feel for the African race, so long trampled upon by nations calling themselves Christian. We sincerely thank the author for this valuable and unique contribution to the stock of our philanthropic literature. He has well performed his task, and has reared a monument to a down-trodden section of the human family, which will entitle him to live in the remembrance of all who have struggled, or may yet struggle, to break the arm of oppression, and to say to the captive, everywhere, "Go free."

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**APOSTOLICAL SUCCESSION**, *as taught by Tractarians and Romanists, opposed to Holy Scripture, Primitive Antiquity, and the Fathers and Founders of the Church of England; A Lecture delivered at the Presbyterian Church, River Terrace, Islington, on Sabbath Evening, 22nd Oct., 1848. By the Rev. JOHN WEIR, Minister of the Church. In reply to a widely-circulated Publication, entitled "Church Tracts," No. I., a reprint of which is prefixed.* 12mo., pp. 36.

N. H. Cotes, Cheapside.

THE "Church Tract," to which Mr. Weir's Lecture is a reply, is such a miserable failure, in logic and everything else, that it is by no means entitled to the grave notice it has received at the hands of our Presbyterian Brother. This is like setting up a steam-engine to kill a gnat. If Church-of-England people are such weaklings as to believe the wretched trash contained in this Tract, they are most sincerely to be pitied. It must have been intended by its author to draw largely upon the credulity of the public; and we can only say, that if the succession contended for rests on such a flimsy basis, it is a poor thing, of which all Episcopalians ought to be ashamed. We could have said something better for it ourselves, though we verily believe that it is a thing which Scripture, common sense, and history alike teach us to discard. If the argument of the poor blind writer of the Tract were true, it would go far to "indorse" all the horrible miscreants who ever had the hands of an Episcopal bishop upon their heads.

We are indebted, however, to Mr. Weir for a very able exposure of the Succession-doctrine of certain High Churchmen of the Tractarian party. He has succeeded in producing a Tract, which, if read by Epis-

copalians, may do great good. We should hope that Presbyterians and Independents "have not so learned Christ," as to need to be warned against the fond conceits of a succession which includes all popish Priests, and all Episcopally-ordained men, however anti-Christian their doctrines, or however godless their lives. If we must have apostles still, which we do not believe, we must subject them to Paul's test:—"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." For our part, we are determined to cling to the *dead* apostles, and to reject the *living* ones. There is some certainty in this rule; none whatever in accrediting men who have no inspiration, who can work no miracles, who have nothing extraordinary about them, save the monstrous presumption of saying that they are successors of the apostles, while they abandon their spirit and trample on their doctrine. The canon is very simple:—"By their fruits ye shall know them;" but the ecclesiastical house-that-Jack-built, called Apostolic Succession, is so puzzling a thing, that we promise, across a table, to make any man uneasy about it in ten minutes. It has been too gravely dealt with; for it is, verily, a figment.

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**THE VILLAGE GARLAND**. *With Portrait of the Author.* pp. 208. Small 8vo. 3s. 6d. Simpkin and Marshall.

THE author of these Poems is no common man. He is an original. Poetry is natural to him. "He sings in numbers; for the numbers come." He can soar high and glory in the Author of his being, and hymn his Redeemer and everlasting things; and anon he condescends to describe the reasonings of a peasant, and to make poetical some of the incidents of this passing life. In him religion is an attribute; and everything is made subservient to his great object—doing good. Whether he is grave or gay, he moralizes. With the young as well as with the good and wise, we pronounce that "The Village Garland" will be a great favourite.

To enable the reader to form some judgment of the abilities of the author, we present him with three or four quotations from the work.

The following is from the poem, entitled, "The Temperance Memento," in reference to the Temperance Hall, erected at Leighton Buzzard, at the expense of two distinguished members of the Society of Friends:

"And thus, as time is rolling by,  
 And opens many a tomb,  
 May thousands, born to weep and sigh,  
 Within thy precincts wipe the eye,  
 Nor fail to shout exultingly,  
 'Tis temperance will bloom.'" —p. 6.

"Human Nature," which is too truly painted, shall furnish these picturesque lines:

"I saw a poor ignoble creature,  
Not knowing it was 'human nature,'  
Until he 'd gone some paces past,  
He 'd alter'd so, and sunk so fast:  
For both his arms with trembling shook,  
And oft he falter'd as he spoke;  
His hair, too, was as white as snow,  
And many a furrow mark'd his brow."—p. 75.

From among the lesser beauties which adorn the volume, the commencement of "The Farthing's Pilgrimage," will point out the manner in which the author treats his subjects when he carries his readers among gay and pleasant scenes:

"A farthing when it left the Mint,  
Had bright outside, if nothing in't;  
And so equip'd, like many an elf,  
It started off to show itself:  
For being made of wandering ore,  
It enter'd in at many a door."—p. 88.

We shall conclude with the following beautiful extract from "The Resting-place of a Friend:"

"When Night had sought her wonted throne, and spread  
Her sable mantle o'er each crowded town,  
Sequester'd vale, the watery waste, and rising hill;  
And man, the object of unwearied care,  
From toil had rested; when all was thus 'neath  
Sleep's extended wing, didst thou not see, through  
Heaven's bright gates of pearl, eternal life!"—  
p. 178.

Patronage of a very distinguished kind has been awarded to the excellent writer of this interesting volume, who is known as the author of "Village Musings," and "Gratitude's Offering;" works which have had an unprecedented sale, and gained for him no humble place among the English poets.

The work which we have thus briefly reviewed, we cordially recommend to our readers. It will embellish the drawing-room table; and, what is more, it will not fail to gratify every one that has a taste for poetical imagery, and delights to see "talent best directed," and feels the supreme worth of unaffected piety and virtuous sentiments.

**A GUIDE to the SCIENTIFIC KNOWLEDGE of THINGS FAMILIAR.** By the Rev. Dr. BREWER, Trinity Hall, Cambridge, Head Master of King's College, Norwich School, in union with King's College, London. Second Edition, carefully revised throughout. 18mo., pp. 482.

Jarrol and Son.

It would be difficult to overrate the value of this popular volume. It is no catch-penny ephemeral, got up for the market; but a really correct and instructive digest of the best scientific information extant,

upon all the most common phenomena with which we are of necessity familiar. It is a most charming family-book where there are young people; and we venture to predict that it will not fail to interest the class for which it is intended. As it is written in the form of question and answer, it is admirably adapted to convey definite information upon a vast variety of topics, about which a mass of respectable people in this country are lamentably ignorant. Under two heads,—*Heat and Air*, in twenty-nine chapters, the author has supplied an amount of knowledge never before conveyed in any volume of the same dimensions.

**THE DIVINITY of the CHRISTIAN'S HISTORY.** A Discourse preached in *Stockwell new Chapel*, Oct. 1, 1848. By DAVID THOMAS. Published by request. Small 8vo. pp. 20.

B. L. Green.

THOSE who listened to this Discourse did themselves credit in soliciting its publication. It is a very remarkable production, for vigour of thought, and penetrating—just sentiment. We hail it gladly from the lips and from the pen of one of our youthful pastors. There is power in it; and we want power, in the Christian pulpit, to meet the claims of the age; and there is Christian pathos in it beyond that which is common in our best discourses. It thrills the reader, and must have still more thrilled the hearer. Though the phraseology of this Discourse is less theological than we like, we have no complaint to make of the *theology* itself. Mr. T. is thoroughly sound in the faith, and has a peculiarity of mental habit which adapts his ministry to a large and interesting class in the day in which we live. Those who wish to feel the full force of Paul's words to the Romans, chap. xiv. 7, 8, will do well to read this discourse. We particularly recommend it to the notice of young men. It is a noble antidote to the hydra-evil of self-indulgence.

**THE METHODIST ALMANACK for 1849,** being the first after Bissextile or Leap Year; compiled for the use of the Wesleyan and other branches of the Methodist family. By JOHN HARRISON. Price 6d. pp. 94.

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THIS is the first Wesleyan Almanack that we have seen, and will doubtless be acceptable to that large and respectable body, including the several branches of the Methodist family. In addition to a vast amount of denominational intelligence, it

contains a good average supply of general information.

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THIS old favourite appears with a new and improved dress, and is indeed greatly in advance of all the former Numbers. It deserves to keep its place among the competitors of the age.

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WHOEVER edits this work deserves well of the public. It embodies much talent; and advocates noble principles. It is a sort of Encyclopædia among its fellows. And its low price is one of the marvels of the modern press.

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THIS is a truly beautiful little volume, full of the best matter, and well adapted for the retirement of the closet. We call the attention of ladies particularly to it, as it seems, in all respects, fitted for their daily use.

**THE SUNDAY-SCHOOL TEACHER'S HAND-BOOK.** Reprinted from a work published by the American Sunday-school Union. 18mo. pp. 160. Ward and Co.

IN our judgment, if it be worth anything, there is no book in our literature so well calculated to rouse the Sunday-school Teacher to a right sense of his work, and to guide him in the faithful discharge of it, as the little unpretending volume which we now introduce, with great pleasure, to his notice. We say to every Sunday-school Teacher in Great Britain, read and ponder this Hand-Book.

1. **SCRIPTURE QUADRUPEDES.** — 2. **SCRIPTURE BIRDS.** 32mo. Religious Tract Society.

THESE two little volumes are well written, and beautifully illustrated. The sight of them will gladden many a youthful reader.

**ATHENS: Its Grandeur and Decay.** 12mo. pp. 192. Religious Tract Society.

WE have read this most interesting volume, with more than ordinary delight. It is exceedingly well written and its materials are drawn from the most authentic sources. To young people of good education, it will be a most acceptable present. It consists of VIII. Chapters, on the following topics: The Rise of Athens—Architecture—Sculpture—Painting—Athens as it was—Domestic and Social State of the Athenians—Mental and Moral Character of the Athenians and Athens as it is. The Volume is embellished with Twenty-two beautiful Engravings, illustrative of the scenes described. The moral and religious tone of the work is highly creditable to the intelligent and pious author.

# NEW PUBLICATIONS.

1. **Lessons for the Present from the Records of the Past; or, Practical and Experimental Thoughts on Genesis.** By the Rev. R. MACDONALD, Blairgowrie. Small 8vo. pp. 478. Hamilton, Adams, and Co.

2. **Sketches.** Part I. Joseph Lancaster, and his Contemporaries.—Part II. William Allan, his Life and Labours. By HENRY DUNN. 18mo. pp. 150. Is. Houlston and Stoneman.

3. **Poems.** By H. RY WADSWORTH LONGFELLOW. Professor of Modern Languages and Belles-Lettres, in Cambridge University, U. S. 18mo. pp. 238. Kent and Richards.

4. **Scriptural Teaching; or, A Pastor's Offering to his People.** By the Rev. WILLIAM BLAIR, B. A., Domestic Chaplain to the Right Hon. Viscount Hill; Editor of the "Diplomatic Correspondence of the Right Hon. Richard Hill," &c., &c. 12mo. pp. 428. Hatchard and Son.

5. **A View of the Evidences of Christianity.** In three Parts. By WILLIAM P. EY, D.D., Archdeacon of Carlisle. A new Ed. 10n. With Introduction, Notes, and Supplement. By the Rev. T. R. BIRKS, M.A., late Fellow of Trinity College, Cambridge.

6. **Baptism, with reference to its Import and Modes.** By EDWARD BEECHER, D.D. 8vo. pp. 362. John Wiley.

7. **An Epitome of Universal History, from the earliest period to the Revolutions of 1818.** Together with Historical Charts, and an extensive Chronological Table of the System of Gray's "Memoria Technica." By A. HARRING. 12mo. pp. 108. Longman & Co.

8. **Sermons.** By the Rev. WILLIAM LYALL, of John Knox's College, Toronto; and late of the Free Church, Uphall. Small 8vo. pp. 260. J. Johnstone.

9. **Singing for Schools and Congregations.** A Grammar of Vocal Music, with a Course of Lessons and Exercises, founded on the Tonic Solfa Method, and a full Introduction to the Art of Singing at Sight from the old Notation, and connected with "School Songs, Sacred, Moral, and Descriptive," &c.; large edition, 6d. School Music, containing Tunes to the above in three parts, 1s. and "Children's School Music." In two parts, 4d. where the Exercises are given in the old Notation. Edited by JOHN CURRIE. Second Edition. Rewritten and greatly enlarged. 8vo. pp. 204. Ward and Co.

## Obituary.

### MEMOIR OF MRS. CATTON, OF MALTON, YORKSHIRE.

MRS. CATTON was the daughter of the Rev. William Kilpin, of Cotton-End, near Bedford. She was descended from a long race of pious ancestors; and very many of her relations have been useful members of the Church of Christ. The late Rev. Samuel Kilpin, of Exeter, (of whom a very valuable, though brief, memoir has been published by the Religious Tract Society,) was her uncle. Two of her sisters are the wives of valuable ministers of the gospel, viz., Revs. Messrs. Gilbert, of Islington, and Hewlings, of Worcester. Early in life she was deprived by death of her father; but the prayers, and example, and instructions of her pious mother, were a great blessing to her. She was a dutiful child, and at a very early age was in the habit of retiring for private prayer. She was admitted to the fellowship of the church over which her father-in-law, (the Rev. William Freeman, who had succeeded her father in the pastorate at Cotton-End) presided, when she was about twenty years of age. In the statement of her Christian experience, which she addressed to the church on her admission, she refers to the conversation of some good men, as having first seriously impressed her with the importance of religion. She immediately commenced a course of religious exercises; but these being undertaken and prosecuted in a spirit of self-righteousness, failed to bring peace to her conscience. Then she was tempted to procrastination. Then she hoped for an alarming sermon, or some passage of Scripture to effect a sudden change in her mind. A sermon preached by her adopted father, from "Redeem the time," much affected her. It awakened her to her dangerous state, and induced her earnestly to seek for salvation. She did not immediately, however, obtain mercy. She was assailed with temptation in various forms—the enemy came in like a flood; but the Spirit of the Lord lifted up a standard against him. She was greatly benefited by a sermon preached by the late Rev. Samuel Hillyard, of Bedford, from Gen. iv. 9. She was led to the cross of Jesus, and there obtained "redemption through his blood, even the forgiveness of sin;" and having given herself to the Lord, she gave herself also to his people, according to his will. She rejoiced in Christian fellowship, as a means of promoting her personal piety; by rendering her watchful against temptation, lest she should bring a reproach on that holy

Name whereby she was called; and by prompting her to diligence in the cultivation of personal religion, that so she might "adorn the doctrines of God her Saviour in all things." She felt that the eyes of the church and of the world were upon her; the latter eager to detect inconsistencies, and the former affectionately desirous to witness her steadfastness. And her "path was that of the morning light, shining more and more to the perfect day." She was a very affectionate encourager of inquirers after salvation, active in visiting the sick, in distributing tracts, and teaching in the sabbath-school. Some who were her scholars are now living, and still cherish the liveliest gratitude for her instructions. It need scarcely be added, she enjoyed the affection and esteem of her fellow-members. On the 27th of August, 1822, she was married to the Rev. William Catton, Baptist minister at Uley, Gloucestershire. There she was zealous in promoting the prosperity of the Redeemer's cause. On each Saturday afternoon she met a number of girls in the vestry of the chapel, prayed with them, and gratuitously taught them knitting and plain needlework. At Chipping Norton, likewise, and Middleton Cheney, where, Mr. Catton subsequently exercised his ministry, she was active in visiting the afflicted, in guiding young converts, in collecting for Christian missions, and in every "work of faith and labour of love." In the latter place she established a Dorcas Society. She was remarkably *benevolent*; and has often gone without her own dinner, that she might give it to the sick poor.

Her *views of Divine truth* were eminently comprehensive, clear, and harmonious. They were derived from the perpetual and prayerful study of the Holy Scriptures, and from perusal of the writings of the great Puritan and Nonconformist divines. Her acquaintance with the old divinity was extensive. She greatly relished its fulness, its richness, its spirituality, and its unction. She perused and re-perused the immortal productions of those holy men of God, Owen, President Edwards, Richard Baxter, Andrew Fuller, and John Howe. The last-named author was her favourite. The consequence was, that there was nothing crude or inharmonious in her conceptions of the truth as it is in Jesus.

She delighted to meditate on the perfections of God, on the mystery and mercy of his providential dispensations, and on the exceeding riches of his grace. She had "not so learned Christ" as to be willing to

relinquish the great truths connected with his Divine dignity, his atoning sacrifice, and his prevailing intercession, for any of the speculations in which some men so fondly indulge. She honoured the Holy Spirit as a Divine person, and sought to cherish his influences, and to enjoy the fulness of his grace.

Her *devotional habits* were most exemplary. She regularly set apart three times a day for the exercises of the closet,—but prayer was blended with all her engagements. It lightened her burdens, and cheered her in sorrow. She lived a life of prayer. It was the element in which she moved, the atmosphere she breathed.

The *public means of grace* were most precious to her. She loved the habitation of God's house, and the place where his honour dwelleth. Many a time has she come to the sanctuary when the severity of her sufferings rendered it almost impossible to retain her seat. And when detained at home by the progress of disease, her greatest grief was, that she was no longer able to unite with the solemn assembly.

Never, perhaps, was there a more beautiful example of *patience under sufferings* than was supplied by our departed friend. Her disease (a bleeding cancer) was an extremely painful one. It was thought desirable, by her medical advisers, that she should undergo an operation,—which was accordingly performed, on December 24th, 1843. There were four medical attendants, and they were astonished at her fortitude,—for she uttered no complaint. She afterwards told her friends that, during the distressing operation, she kept silently praying, "I am in trouble, O Lord help me." In 1845 the cancer again appeared; and from that time till her decease her sufferings were extreme; but through them all she exemplified the power of Divine grace to sustain, under the most distressing and protracted afflictions. On June 12th of this year a blood-vessel was ruptured, and it was feared the bleeding would cause death. Her mind, however, was kept in perfect peace. She said to those around her: "I charge you all to meet me in eternal glory." But the end was not yet. The disease made rapid progress, and oftentimes her anguish was almost insupportable. She knew, also, that medical skill, though it might administer slight relief, could never perform a cure. Yet no murmur ever escaped her lips. There was such an abiding assurance of the wisdom and love of all God's providential dispensations, such perfect acquiescence in all his holy will, and such unwavering confidence in the blessedness of the final result, as effectually preserved her from repining and fretfulness. I am persuaded she suffered more than many martyrs; for nothing could exceed,

at times, the intensity of her anguish; and it was prolonged through days and weeks, and months, and years. But, Oh! what sweet submission there was to the Divine arrangements—what willingness to remain in the furnace, till the good-pleasure of His will should be accomplished;—and what devout thankfulness for the spiritual consolation and support which were graciously afforded her. Paul's apparently paradoxical assertion was illustrated in her experience, "as sorrowful," yet always rejoicing."

Those who visited her during the last weeks of her life will not soon forget the gracious words that proceeded out of her mouth,—what heavenly serenity pervaded her mind!—what perfect composure in arranging for her departure!—what kindness in distributing little memorials of herself among her most intimate friends! and what blended fidelity and affection, in expressing the hope of meeting each in heaven! Truly it was good to be there.

Calling one morning, a short time before her decease, I found her extremely feeble; for she had passed a sleepless and suffering night. She told me that, during the wakeful hours of night, she had been seriously examining her state and prospects in the presence of God, and with eternity immediately before her; that the result of the trial was, that, though she had great reason to be humbled for many imperfections, and to be penitent for many sins, yet she was satisfied that the work of grace in her heart was a blessed reality—that she was resting on the Rock, and that, through the mediation of Jesus, she had a full assurance of "salvation with eternal glory." But she added, "I have not the raptures and the triumph which some believers have felt in the prospect of heaven." "That may arise," I remarked, "from the constant pressure of pain." "Perhaps so," she replied; "but if I have not raptures, I have the peace of God which passeth understanding." It was so. She enjoyed perfect peace, not only during the intervals of comparative ease, but also during the paroxysms of pain, and even when, as the result of extreme debility, her mind was wandering. So that when the Redeemer said, "Behold I come quickly," she felt no surprise—no consciousness of being unprepared; but calmly and joyously responded, "Amen, even so: come Lord Jesus—come quickly." The last words she was heard to articulate were—"I look to the cross!" and so she "fell asleep in Jesus," and awoke in heaven! Oh! how blessed a change; to leave behind a body of sin and death, and a world of sorrow and of trial, and to find herself in a moment in the heavenly temple, before the throne of God, mingling with celestial worshippers, unit-



ing in their song, and participating their bliss!

Mr. Reynolds, of Shrewsbury, after reading Mr. Tony's Memoirs of Philip Henry, wrote this reflection:—"And now, dear saint, farewell! Thy memory is fragrant on earth! Thy spirit is gone to those that

are perfect! I am following thee, tried, sinning, sighing. But I have one motive more to quicken me in my course—that I shall meet the loving and beloved—the holy and blessed Henry!

GEORGE SCHOFIELD,

Malton, Nov. 6th. 1843.

## Home Chronicle.

### MEETING OF TRUSTEES.

THE Next Half-Yearly Meeting of the Trustees of the *Evangelical Magazine* will be held (D.V.), on Wednesday, 6th January, 1849, at Baker's Coffee-house, Cornhill, at *Eleven o'clock precisely*.

Trustees, in Town and Country, are earnestly invited to attend. Grants will be voted to about 100 Widows.

### TIMES FOR THE RELIGIOUS INSTRUCTION OF OUR CHILDREN.

(From the *American Mother's Magazine*.)

THE Scriptures point out to us some of the most seasonable opportunities for instructing our children in religious truth.—"When thou sittest in thy house." Instruct them by the fireside, when the family are together. Nor is it a sufficient excuse for the neglect of the mother, that she is so busily employed in domestic matters, that she has no time to attend to their religious instruction. If something must be neglected for want of time, let it be anything else rather than this. If she chooses she can impart much religious instruction while thus employed. She might as well talk upon profitable religious subjects then as upon any other. And it is no good excuse for the father that his business keeps him from his family. Every father is bound to spend some time with them for their comfort and benefit. There is no business so urgent as this. That of the farm, or shop, or store, is second in importance. Some fathers spend all their evenings away from home, either in their business, or sitting in the shops and stores, when they should be at home, giving to their family their company and their instruction. If the fragments of time thus wasted were devoted to the family, it would cheer, and encourage, and aid the companion, and promote the happiness and welfare of the children. Sad is the nightly spectacle in many a village of the father spending his evenings in stores and shops, and the mother left alone with those too young to go out, and older children wandering about the streets, and schooling for perdition. In the family is a

choice opportunity for religious instruction. The family circle was formed for this. Let it be connected with all its endearing associations. It makes home happy. And when the wanderer from his father's house, in after times thinks of home and of childhood, he thinks too of its instructions, of the religion which made it happy, and the solicitude of that now aged or departed parent. From the billows of the ocean, the wanderer, like Newton, thinks of his early home, and the mother who prayed and wept for him. From the new settlements, the thoughts are turned back to the native place, and the impressions of religion are revived. And when a parent, whose instructions and prayers evinced a regard for the soul of a child has gone home to rest, that which is most fresh in the memory is her pious instructions.

"And when thou walkest by the way." Abroad, as well as at home. In thy walks and travels, instruct thy child. Associate with the various objects of his vision the remembrances of the great Creator. When he sees the opening flower, let him be reminded that its beauties are the pencilings of the finger of God. When he looks upon the hills, that they were piled up by his powerful arm. When he views the green carpet of Nature, that it is the clothing the hand of beneficence has spread over her desolations; and when the eye is turned to the starry heavens, or the orb of day, that they are reflections of Jehovah's glory. Oh, there is power in such associations to raise us from what is grovelling to the contemplation of God and immortality. And when the youthful mind is thus taught, often "the world thenceforth becomes a temple, and life itself one continued act of adoration."

"When thou liest down." At night, at the close of the day, when the evening shades are spread over the face of nature, and the happiness and brightness that had reigned without, seem to be shut within the precincts of home. Then refresh the mind of thy child with that goodness which has spared him through the day. Then remind him of the obligation to gratitude. Then tell him that he needs the protection of Him who never slumbers nor sleeps,

while himself is locked in slumber. Then impart your evening counsel, whispering in his ear with his evening prayer, such instruction as you would have him remember when the night of death shall overtake him.

*"And when thou risest up."* In the morning, when the sun is rising into the heavens, and the bright beams of a new day shine cheerfully around your habitation: then remind thy child of the beneficence of that Being who hath preserved him during the night watches, and hath lifted upon him the smiles of the morning. Call his thoughts to his Saviour, when now his spirits are refreshed with rest, and are buoyant. Instruct him, when now his mind is clear to perceive, and his memory is strong to retain. Now teach him the truth, the Bible story, the verse, or the answer in the catechism; and let what is solid, and beautiful, and hopeful in religion, be associated with the morning. The precept is, to begin and end the day in instructing your children. Give them at least a morning and an evening lesson. Make it pleasant and interesting. Neglect not, at your peril, the religious instruction of your children. Would you have them rise up to call you blessed, and make you so? Would you find in them a solace when you shall be bowed down in years, or be afflicted with sickness and sorrow? Would you feel comforted when you shall lay you down on your dying bed, and turn your dying eyes upon those whom you watched over in infancy, and cared for in childhood? Oh, then, neglect not their religious instruction! And as for your children, would you have them intelligent on religious subjects, preserved from the paths of the destroyer, converted young, become stable members of the Christian church, and useful in the world? Would you have them cherish in life and death the Christian's hope, and in heaven would you wait for them in confident expectance, until they shall be restored to your society, where tears and separations are unknown? Oh, then, be faithful in imparting to them religious instruction.

## PROVINCIAL.

### ORDINATIONS.

On Tuesday, September 12, the Rev. John J. Dunlop, student of Glasgow University, was ordained a pastor of the Independent Church, Painswick, Gloucestershire. The introductory sermon was preached by the Rev. A. M. Brown, M.A., Cheltenham—an admirable discourse, worthy the distinguished preacher, and well

adapted to the times and the occasion. The usual questions were proposed by the Rev. Thomas Nicholas, Stroud; the ordination prayer was offered up by the Rev. W. Wheeler, Stroud; and the charge given by the Rev. W. Temple, Cheltenham. In the evening, the Rev. John Burder, M.A., Bristol, preached to the people. Both services were well attended, and all appeared pleased and gratified. The Revs. J. Hyatt, E. Jones, J. E. Blomfield, J. C. Butterworth, and C. J. Russell, B.A., were present, some of whom took part in the services.

After the first service, the ministers, and about seventy of the people, sat down to dinner—prepared by the ladies of the congregation, in a manner every way worthy of them and the occasion—in the adjoining school-room. The dinner being ended, the company was briefly addressed in succession by the Revs. John Burder, J. Hyatt, A. M. Brown, W. Wheeler, and J. J. Dunlop, in which addresses, sentiments of the strongest attachment and loyalty towards our beloved sovereign, Queen Victoria, were uttered and responded to by all present.

The church at Painswick is very ancient—first formed in 1680; and remarkable for its attachment to the principles of the old Puritans. The Rev. Cornelius Winter preached here for nearly twenty years; and the Revs. Rowland Hill and George Whitfield honoured it with frequent visits. Mr. Dunlop, too, is of the old school; brought up in connection with the secession church—that of the old Erskines. As might be expected, his views of Divine truth are the very same as those of the Westminster Assembly of Divines.

### HAVERHILL, SUFFOLK.

On Thursday, 14th Sept., the Rev. Henry Gill, late of Hackney College, was ordained to the pastoral office at the Independent chapel, Market Hill, in the above town. Rev. H. J. Rook, of Faversham, Kent, opened the solemnities of the day by reading and prayer; Rev. S. Ransom, classical and Hebrew tutor, of Hackney College, delivered the introductory discourse; Rev. S. L. Harris, of Clare, asked the usual questions; Rev. John Reynolds, of Halesford, offered the ordination prayer; Rev. John Watson, Theological Tutor of Hackney College, gave the charge to the minister; Revs. Rutter and Sowter, of Stansfield; Chapman, of Bumpstead; Smith, of Hutton; Fenner, of Thurlow; Marsh, of Castle Camps, engaged in the other parts of the service. At three o'clock in the afternoon, upwards of eighty ladies and gentlemen sat down to an elegant dinner, which had been provided at the Bell Inn;

and in the evening, the Rev. William Woodhouse, of London, preached to the people. On Friday, 15th instant, two hundred persons took tea together in celebration of the above event. After tea, D. Gurteen, Jun., Esq., occupied the chair, and the meeting was addressed by Revs. Ramsom, of Hackney; Woodhouse, of London; Smith, of Hundon; Marsh, of Castle Camps; and H. Gill, of Haverhill. The attendance at all the services was most encouraging, and the impressions made of the most solemn character. "O Lord, send now prosperity!"

On Thursday, the 26th October, the Rev. Robert Spence, M.A., late of Highbury College, was publicly recognized as pastor of the Congregational Church assembling in Newington Chapel, Renshaw-street, Liverpool. The Rev. Wm. Bevan, of London, commenced the service by reading the Scriptures and prayer; the Rev. George Legge, LL.D., of Leicester, delivered an eloquent and impressive introductory discourse from Hebrew vii. 12; the usual questions were asked by the Rev. David Loxton, of Hanover Chapel, Liverpool. These having been most satisfactorily answered by the young minister, the Rev. Dr. Raffles offered up a very solemn and affectionate designation prayer; after which a very instructive charge was given to the pastor by his late tutor, the Rev. Dr. Henderson, of Highbury College, from 2 Tim. iv. 1-6. The Rev. Dr. O'richton, of the United Presbyterian Church, Liverpool, concluded the morning service by prayer.

In the evening of the same day, the Rev. James Spence, M.A., of Preston (late of Oxford), addressed, in a very striking and forcible manner, the church and congregation, from 1 Cor., iii. 20 and 21.

The chapel, during both services, was well filled by most attentive and deeply interested audiences. May the services of the day, and the union which they recognized, prove the occasion of great prosperity to this place—interesting as the original Independent chapel in Liverpool, and still more so as the scene of the lamented Rev. Thomas Spencer's short, but bright career.

After the first service, the ministers and friends dined together in the Adelphi Hotel.

#### RECOGNITION SERVICES OF THE REV. THOMAS JOSEPH.

In the afternoon and evening of Thursday, the 5th Oct., recognition services were held in connection with the settlement of the Rev. T. Joseph, late of Tahiti, as pastor of the church and congregation assembling

in the Congregational Chapel, Upminster, Essex. At the afternoon service, the Rev. G. Corney, of Barking, read the Scriptures, and prayed; Rev. G. Rogers, of Camberwell, delivered the introductory discourse; Rev. J. Woodward, of Tonbridge Chapel, New-road, proposed the usual questions; Rev. G. Clayton, of Walworth, offered the recognition prayer, and Rev. J. J. Freeman, Home Secretary of the Society, addressed the minister. In the evening, the Rev. Caleb Morris, of Fetter-lane, preached; and the Revs. A. Brown, J. Hall, E. Davis, and J. Morison, took part in the engagements. The services were deeply interesting throughout, and well attended.

#### DARTFORD, KENT.

TUESDAY, September 12, services were held in Lowfield street Chapel, with a view to raise subscriptions to pay off the remains of the mortgage on that place of worship, 200*l*. Lord's day, the 10th, preparatory services were preached by the Rev. J. Breeze of Queenborough. On Tuesday, at 11 o'clock, the ministers of the Greenwich district of the Kent Association met for business; and at 3 o'clock a goodly number of persons met to hear a sermon from the Rev. Dr. Carlile, of Woolwich, who on the occasion delivered one of great power and excellence. After this a very excellent tea, the gift of the ladies of the congregation, was provided, and both school-rooms were filled to overflowing on the occasion with visitors. At half-past six a public meeting was held, Dr. Carlile in the chair, when a report of proceedings was given by the Rev. W. Smith, the minister of the chapel, who moved the following resolution:

"That this meeting cordially approve the effort to remove the debt due by mortgage on this chapel; and express an earnest hope that the effort will be speedily crowned with success."

This was most cordially seconded by the Rev. T. Timpson of Lewisham, and supported by the Rev. G. Verral of Bromley, and unanimously agreed to.

This was followed by a very appropriate speech from the Rev. H. B. Jeula of Greenwich, who remarked that the Dartford case appeared to him, in consequence of its long series of unparalleled trials, like a long dark railway tunnel—which, after travelling a long time, we rejoiced to see the light at the other end—so he congratulated the people that he believed they began to see the light; and sat down after moving the following resolution:

"That this meeting express its special satisfaction that the present effort has originated with the pastor and church in this

place, and hope that their example in this case will be imitated by other churches."

This was very ably supported by the Rev. J. Pulling of Deptford, and the Rev. J. Breeze of Queenborough. After passing the usual votes of thanks to the chairman and the ministers present for the support and sympathy they had tendered to the church during its long course of trials, the meeting, which was large, sung the Doxology, and separated highly delighted with the present prospects of Dartford. Collections and subscriptions amounted to some 50*l.*, and 50*l.* more are promised from a local fund; so that 100*l.* are wanted, which it is hoped will be realized by next spring, when it is the intention of the church to discharge the debt and renew the trust.

#### RUGBY, WARWICKSHIRE.

A NEAT little Gothic edifice, called "St. John's," has recently been built in this town, for the use of evangelical Christians. It was opened for public worship on Thursday, June 22nd, 1848. The Rev. Henry Ollard, F.R.S., minister of the place, commenced the service by a dedicatory prayer. The Rev. John Sibree, of Coventry, preached from Psalm lxxxvii., 5. 6. In the evening the Rev. H. B. Creak, A.M., of Atherstone, preached from Prov. xi., 18. The Rev. Messrs. Cole, of West Haddon; Apperly, of Long Buckby; Button, of Kenilworth; and James, of Yelvertoft; took part in the devotional exercises of the day. In the afternoon about two hundred friends sat down to tea in an adjoining building. On the following Sunday sermons were preached by the Rev. Dr. Styles, of Foleshill; the Rev. H. Ollard; and the Rev. N. Hawkes, of Guilsborough. On Sunday afternoon, July 23, the ordinance of the Lord's supper was administered by Messrs. Sibree and Ollard to the newly-formed Congregational Church, consisting of Baptists and Presbyterians. The attendance at this place since its opening has been so numerous, and the cause so prosperous, that it is anticipated that a more spacious building for worship will soon be required. Many individuals connected with the extensive railway establishment in this increasing town form part of the church and congregation. J. S.

October 15, 1848.

#### A VERY STRIKING FACT, OR ANOTHER CHAPEL OUT OF DEBT.

ABOUT four years ago, the Rev. E. Gately became the pastor of the Independent church at Thirsk, Yorkshire. The cause

of God there was then exceedingly low, and the friends few.

At the suggestion of the pastor, the bold enterprise was entertained of erecting a new, handsome, and commodious place of worship. Prospects were unfavourable; but relying on the providence of God, the undertaking was begun and completed with signal success. A beautiful chapel was erected on a lovely site, capable of accommodating upwards of six hundred persons, with school-room, vestry, &c., at a cost of about 1200*l.*

The third Anniversary was held on the 10th and 11th Nov., when three impressive sermons were preached by the Rev. E. Cornwall, of Ryton, when the remaining debt on the chapel, amounting to 222*l.*, was at once removed. Thus, within four years, this edifice has been built and paid for by the people themselves, together with the debt on the minister's house; thereby saving the pastor the painful necessity of appealing in other places to the liberality of the public, and affording a striking illustration of the power of the voluntary principle on the one hand, and of the blessing of God on the spirit of enterprise in the midst of discouraging circumstances.

#### OPENING OF THE GENERAL BAPTIST CHAPEL, LINDHURST, HAMPSHIRE.

THE services connected with the opening of the above chapel took place on Tuesday, the 7th of November, 1848, on which occasion the Rev. Dr. Burns, of London, preached two sermons, characterized alike by gospel truthfulness, simplicity of style, catholicity of spirit, energy of manner, and exceeding suitability of application. The collections and subsequent donations amounted to upwards of 21*l.* (clear of expenses). The chapel is entirely rebuilt. The dimensions are forty-one feet by twenty-five feet inside. The style of the building is a chaste design of Roman architecture. The well-wooded, gently-sloping, and picturesque scenery in the immediate neighbourhood of the chapel, make its situation exceedingly beautiful.

The presence and assistance of many neighbouring ministers (of different denominations), the fineness of the day, the goodness of the attendance, the liberal collections, and, above all, the excellency of the sermons, rendered the day of the opening one of endearing and profitable recollections.

#### REMOVAL.

THE Rev. W. C. Williams, of Carnarvon, has accepted the unanimous invitation of the Welsh Independent Church, Aldersgate-

street, London. He commenced his stated labours there on Lord's day, the 13th of August.

THE Rev. J. Roberts, of Llaubrynmair, having accepted the affectionate and unanimous invitation of the Independent Church at Ruthin, Denbighshire, to become their pastor, commenced his labours there on Lord's day, the 22nd October.

#### CALL ACCEPTED.

MR. J. C. ROOK, of Hackney College, has accepted a cordial and unanimous invitation to become the pastor of the church assembling at the Old Meeting-house, Thaxted, Essex.

#### NEW LIGHTS OF SCOTLAND.

To the Editor of the *Evangelical Magazine*.

DEAR SIR,—I am sorry to find in the *Christian News* of this day fortnight, but which I never read till yesterday, that a rather formidable attempt had been made to throw discredit on my letter in the *Christian Witness*, containing a narrative of events which recently occurred in our church, and which in substance, though a distinct statement, was furnished to your Magazine. I have this day replied in a letter to the editor of the *Christian News*, but with small hope of his inserting it; he having thought proper to reject a calm review of the matter before, though he had devoted two columns to an account of the ordination proceeding from the New Lights.

Now, Sir, I do not desire you to occupy the pages of the *Evangelical Magazine* further on the Hexham case; but think you entitled to some corroboration of what you have already published, in answer to the objector in the Scotch newspaper above referred to.

There is ingenuity enough put forth to mislead careless readers, whilst the more discerning will readily detect the Jesuitry of appearing to contradict what has never been stated—averring that which has never been called in question—claiming an abatement where the general facts cannot be assailed; and, even after quibbling at a statement, ending in putting down the same things, but in a studiously different verbiage. A bolder tone, however, is assumed in some instances, and demanding graver consideration. I shall at once refer to the most serious objection. It is denied that

the Association examined Mr. Frame; and the three ministers who signed the letter condemnatory of his erroneous doctrines, are said to have acted in a private capacity.

Now if the ministers attending that Association Meeting wish to separate that part of the business which related to Mr. Frame's examination from the other matters which they transacted at the same meeting, it behoves me to show what reason I had for regarding their whole proceedings as having the sanction of the Association; and this I propose to do by transcribing the letter of Mr. Rogers, Secretary to the Durham and Northumberland Association, written to me the day before the meeting, and of which I hold the original:

"Newcastle, 19th July.

"My dear Sir,—I am in receipt of your two notes, and shall lay them before the ministers of the Association who meet to-morrow. I have already written, though very briefly, to Mr. McKane, declining to recognize Mr. Frame in any way until he gives satisfaction to us as to his views. Whether it may be possible or desirable to adopt any united course of action, remains to be considered. It would, perhaps, help our deliberations if you could ascertain, and let me know by return of post, the provisions of the trust-deed, and the denomination to which the church worshipping there is to belong. I fully sympathize with you in your views relative to what are termed 'New Lights.' They are not Independents, but they have the dishonesty to try and appear so.

"Believe me,

"Yours very faithfully,

"J. GUINNESS ROGERS.

"Mr. Jos. Ridley, Hexham."

Thus, Sir, I trust I have made out a case showing honest intention at least; and though I am willing to have this letter regarded as a private communication, hoping it may not be required to repel any charge made through the medium of the *Evangelical Magazine*, I have judged it expedient to apprise you of the danger, at the same time providing the antidote.

Congratulating you on the eminent position which your Magazine now holds in the ranks of periodical literature, and the flattering approbation which it elicits from contemporary writers.

I remain, dear Sir,

Yours, very truly,

JOS. RIDLEY.

Hexham, November 9th, 1848.

## General Chronicle.

### A BIOGRAPHICAL SKETCH OF DR. S. R. L. GAUSSEN.

(From the Rev. Robert Turnbull's "*Pulpit Orators of France and Switzerland.*")

**DR. S. R. L. GAUSSEN**, Professor of Systematic Theology, in connection with Dr. Merle D'Aubigné, in the Evangelical school at Geneva, is a native either of the canton or of the city of Geneva, we are not certain which; but he was educated in that city, and was first settled as pastor in the beautiful rural parish of Santigny. This was about the year 1815, when few of the pastors belonging to the canton were decidedly evangelical in their views. It was during his connection with the church, according to his own account, that he first became a Christian; that is, a living, active, joyful Christian. He preached with great simplicity and earnestness, and his flock looked up to him with much reverence and affection. In his teachings among his parishioners, he became dissatisfied with the Catechism imposed for instruction by the National Church, chiefly because it contained no recognition of the fundamental doctrines of the gospel. On this account he laid it aside, and began to teach the children and candidates for communion in his own way, using for a text-book nothing but the Sacred Scriptures. For this he was arraigned before the "Venerable Company of Pastors," by whom he was censured, and finally suspended for a year, from his right to sit in the Company.

But Gausсен, D'Aubigné, and others, "in nothing terrified by their adversaries," proceeded yet further, and framed the Evangelical Society of Geneva, established a new theological seminary, and took measures to preach the gospel in the city of Geneva. In consequence of this, Mr. Gausсен was ejected by the Company of Pastors from the church of Santigny, and forbidden to exercise the functions of the ministry in any of the churches and chapels of the canton. A similar interdict was laid upon the ministry of Merle D'Aubigné, Galland, and others. But these noble and self-denying men rejoiced in their freedom, went forward with their plans, and to day are rejoicing in the progress of truth and liberty, not only in Geneva, but throughout the world.

Dr. Gausсен not only performs the duties of his professorship, but officiates as pastor at "The Oratoire," in connection with Mr. Pilet, an eloquent preacher, and Professor of Exegetical Theology in the Theo-

logical School. Dr. Malan, who has been much associated with these gentlemen, is not, as many suppose, one of the professors, but acts as pastor of a church, which meets in a small but graceful edifice, erected in his own garden, just beyond the city walls. Dr. Gausсен is deeply interested in the young, and possesses peculiar tact in addressing them. He has taken the children and youth connected with the church in "The Oratoire" under his special care; and every sabbath, at eleven o'clock in the morning, conducts a catechetical exercise for their benefit. His great simplicity, beauty, and picturesqueness of style, his amiable deportment and gentle tone; his abundant facts and illustrations, and, above all, his intimate acquaintance with Bible history, and his happy facility of applying it, render this exercise attractive, not only to the young, but to their parents and others. It is frequently attended by citizens and strangers, who find themselves much interested and instructed.

Dr. Gausсен is known chiefly as the author of "*Theopneustia*," a work of much ingenuity and eloquence, on the inspiration of the Scriptures. His sermons, one or two volumes of which have been published, are instructive and practical; written in an easy flowing style, and pervaded by a deep, spiritual unction. At present Dr. Gausсен must be about fifty years. In stature he is rather short and slightly made, and possesses much dignity and urbanity of manners. His countenance is expressive of great amiableness and refinement of character. He is justly esteemed for his fine literary attainments, and his profound, but radiant and cheerful piety. No one combines in a higher degree manly energy with delicacy and fervour of feeling. He is a great lover of nature, and lives in a charming rural retreat, just beyond the city walls, and on the way to Ferney, the former residence of Voltaire, commanding a magnificent view of the Alps, and the surrounding scenery. He possesses genius, though not of the highest order. His style of thinking and writing is somewhat akin to that of Fenelon. Indeed, it would not be inappropriate to style him the Fenelon of the Genevese Church. "His countenance," says Dr. Cheever, who knows him well, "is full of life, frankness, and intelligence. There is a pleasing combination of energy and suavity in his manners, indicating, perhaps, the characteristics of his mind; for he is a man of learning in action, and of solid accomplishments gracefully

employed. His style is admirable for its united richness and vivacity. There is the same interest and life in his conversation as in his writings, with the great charm of a simplicity and friendliness of character as open as the sun, and a most attractive warmth and enthusiasm of Christian thought and feeling. His mind kindles and glows, especially on the preciousness of the word of God, the advancing kingdom of the Redeemer, and the nature of the enmity which the Church of Christ in Europe must now encounter."\*

\* "Wanderings of a Pilgrim," p. 54.

Dr. Gausson has been enabled to accomplish much good, by means of his high personal character, and his unwearied activity and benevolence. He possesses some private fortune, and can afford to give his services almost gratuitously to the cause of sound learning and evangelical religion. His discourses have been widely circulated by the Society for publishing Christian books, stationed at Toulouse, in France. They abound in fine thoughts and lively appeals. The style is rather diffuse and redundant, but sparkles with a quiet beauty, and often rises to a high degree of eloquence.

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<i>May</i> . . . . .	— J. Jukes.
<i>June</i> . . . . .	— W. A. Hurndall
<i>July</i> . . . . .	— J. Rowland.
<i>August</i> . . . . .	— D. K. Shoebottom.
<i>September</i> . . . . .	Mamoe, Samoan Chief.
<i>October</i> . . . . .	Rev. E. Harries.
<i>November</i> . . . . .	— T. Boaz.
<i>December</i> . . . . .	— J. Campbell, D.D.

## READ THIS!

A NEW ERA is dawning upon our country in connection with the preservation and improvement of the PEOPLE'S HEALTH. It has been proved that with all our boasted advantages, the mortality in Great Britain is greater than in any other nation. The average age to which people live in this country is forty-eight years. In Manchester, Bolton, Bury, and in some districts of London (such as Bethnal-Green, Whitechapel, St. Giles's, &c.), the average of human life is only from twenty to twenty-five years. Another startling fact is, that one-half of all the children born in England and Wales, die before they reach their fifth year; and in some districts, a large proportion of these die in their first year.

Thanks to Sanitary inquiries, the people begin to see the connection between cause and effect; hence, cleanliness, good ventilation, pure water, and effective drainage are insisted upon. But there is one truth which must be clearly understood and consistently acted upon, namely, *that all the diseases to which the human system is subject arise from an impure state of the blood.* Let this vital principle be corrupted, and disease must ensue; let the blood be freed from impurities, and disease cannot take place.

Ignorance, or forgetfulness, as to this grand fundamental truth, is the cause of *sixths* of the diseases which afflict the inhabitants of this country. If the blood, through neglect or exposure to injurious influences, be allowed to contract impurities, it courses through the system charged with a disease-engendering principle; hence, low, intermittent fevers, and fevers of dangerous type, ensue, and their victims are soon hurried to the grave; hence, also, stomach affections, indigestion, head-aches, bilious attacks, and that alarming malady, CHOLERA. Rheumatism and Gout, with all their attendant pains, are the result of an accumulation of impurities. Complaints of the liver and lungs; dropsy and jaundice; cutaneous eruptions; boils and ulcers; may be clearly traced to the same source. Hence it is obvious that no medicine, however expensive, or however frequently used, can render effectual aid, unless it removes all unhealthy obstructions, and thoroughly purifies the blood.

### A PHILOSOPHICAL AND EFFICACIOUS REMEDY FOR ALL DISEASES

Is found in WORSDELL'S VEGETABLE RESTORATIVE PILLS, prepared by JOHN KAYE, Esq., of Dalton-hall, near Huddersfield. Their peculiar excellence consists in their blood-purifying effects. When taken into the system, they remove obstructions, and cause the fluids to flow in their natural order. They free the Stomach from crudities and vitiated secretions, and, consequently, aid digestion, and relieve the Head from oppressiveness. Perfectly assimilating with that vital principle, the Blood, a war of extermination is commenced against everything destructive to health; hence the wonderful cures, hundreds of which have been publicly recorded, of Boils, Sores, Ulcers, Scrofula, and all Cutaneous Diseases. And, at the same time that this Medicine operates thus externally, a most important work is accomplished internally. The Blood being charged with a health-giving power, the Liver immediately experiences its influence, and, all acrimonious bile being carried out of the system, it is enabled to perform all its functions with tone and energy. Indigestion, Flatulency, Palpitations of the Heart, Nervous Irritation, and all other symptoms arising from the irregular action of the system, are removed in an incredibly short space of time. Let KAYE'S WORSDELL'S PILLS be but fairly tried, and it will be acknowledged that it is not possible adequately to speak of their great efficacy. Thousands upon thousands who had long suffered acutely, and, in numberless instances, were given up as incurable, have been restored to that greatest of all blessings—sound health. A list recently issued contains about THREE HUNDRED of the most remarkable Testimonials ever published.

### A FEW IMPORTANT TESTIMONIES ARE SELECTED.

Mr. CHARLES ADAMS, farmer, of Cheddeston, near Bungay, suffered from indigestion and extreme debility for seven years, during which period he was attended by two medical gentlemen. He was said to be in a consumption, and no hopes were given of his recovery. He determined, however, to give the Vegetable Restorative Pills a fair trial. He experienced great relief from taking the first box; and, to his great surprise and comfort, perseverance in the use of them restored him to perfect health.

ELLEN EGGLESTONE, Felling Bridge, near Bishop Auckland, was afflicted with disease of the bowels for two years. By taking one box of Kaye's Worsdell's Pills she was restored to perfect health.

Mrs. W., of Ewelme, Wallingford, writing to Mr. C. J. Vennimore, says:—"I believe Kaye's Pills saved my life last summer when I was attacked by Cholera."

Mr. JAMES GAMMAOR, baker, Cumberland-street, Woodbridge, was for some years much troubled with a redundancy of bile, foulness of stomach, &c. He tried Kaye's Pills, and found them to be a speedy and efficacious remedy.

Mr. W. WARMINGTON, of St. Columb, Cornwall, was afflicted with a very sore leg for upwards of thirteen years, during which time he tried every possible means to obtain a cure, but to no purpose. He at last heard of the Vegetable Restorative Pills, and purchased a box; he is upwards of fifty years of age, and although he has taken but three boxes in the whole, his leg is perfectly healed, and the once affected leg is the better of the two; he has since travelled thirty miles per day.

WILLIAM HAYES, about twenty years of age, residing near Moneygall, Ireland, was ill for a long time with a stomach complaint, which terminated in dropsy. He increased in size every day, and was at length given over by the doctors. About six months since, he commenced the use of Kaye's Wordsell's Pills, and soon obtained complete deliverance from his complaint.

Mr. BOWDEN, High-street, Stonehouse, near Plymouth, was afflicted with inflammation on the chest; he consulted many medical gentlemen in the neighbourhood without effect. After taking two boxes of the Vegetable Restorative Pills, he was restored to health, and enabled to attend to his accustomed labour.

Mr. PETER TIVIER, No. 6, St. Stephen-street, Liverpool, was afflicted with Rheumatism and eruptions of the skin, of a very distressing nature, brought on by a surfeit of cold; having tried for a length of time many medicines without effect, he was recommended by a neighbour, who had derived a wonderful cure from Kaye's Pills, to give them a trial, and after taking the contents of one box, he was quite restored, and recommends them as the best medicine he ever met with.

#### AS A FAMILY MEDICINE, THESE PILLS ARE INVALUABLE.

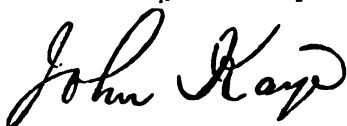
Sir,—I have found the Vegetable Restorative Pills a most valuable Family Medicine. Some time ago my daughter, then about two years old, was very much afflicted, and appeared to be gradually sinking. We tried medical aid in vain. I then resorted to your Pills, and, to the astonishment of all who knew her, a complete cure was effected. Being myself greatly afflicted, and having spent five or six pounds on medical aid in vain, I also commenced taking your Pills, and I began to mend rapidly; and I can truly say that I and my daughter received more benefit from taking one small box, than from all the medicines we had ever taken before.—ANDREW ATKINSON. Halton, Holgate, Lincolnshire.

Sir,—We have pleasure in recommending Kaye's Wordsell's Pills, having used them ourselves during the last eighteen months, and proved their efficacy in removing pain, restoring the stomach to its proper tone and energy, and improving our general health. We also consider them an excellent medicine for children of all ages, having tried them in our family with great success. In short, whether for adults or children, their beneficial, invigorating properties entitle them to be ranked among the best medicines ever offered to the public.—Mr. and Mrs. HEAD. New-street, Woodbridge.

The Proprietor wishes it to be distinctly noted, that while the VEGETABLE RESTORATIVE PILLS are thus powerful to remove all unhealthy obstructions, and completely to purify the blood, they are purely vegetable, and free from all that can possibly injure. The infant, the mature, the aged, and even the most delicate female, may take them with perfect safety. And it should be borne in mind, further, that while these Pills are valuable as aperients, they also prove valuable tonics. So far from weakening by their operation—as in common with ordinary active medicines—they materially strengthen the whole system.

#### IMPORTANT CAUTION.

Be careful that you are not imposed upon by spurious imitations; the genuine have



the words "WORDSELL'S PILLS, by JOHN KAYE," engraved on the Government Stamp; and as a further protection, Mr. Kaye's coat of arms, and a fac-simile of his signature, are printed on the directions wrapped round each Box, and to imitate which is felony.

Sold in Boxes at 1s. 1½d., 2s. 9d., and 4s. 6d. each, in London, by Sutton and Co., 10, Bow Church-yard; Barclay's, 95, Farringden-street; Edwards, 67, St. Paul's Church-yard; Dietrichsen and Co., 63, Oxford-street; Sanger, 150, Oxford-street; Johnson, 65, Cornhill; King, 34, Napier-street, Hoxton; Bolton and Co., York; Naglish and Ismay, Newcastle-on-Tyne; Ralms and Co., Edinburgh; and by all medicine vendors.

## IMPORTANT TO MOTHERS AND NURSES,

AND ALL WHO HAVE THE CARE OF CHILDREN.

### KAYE'S INFANT'S RESTORATIVE.

THIS simple and efficacious medicine is prepared by JOHN KAYE, Esq., of Dalton Hall, near Huddersfield, for the express purpose of being administered to Infants and young Children. It is warranted perfectly free from opiates, and from every stupifying and dangerous ingredient, too frequently dispensed under the appellation of Soothing Cordials.

The necessity for a medicine of the character and quality of KAYE'S INFANT'S RESTORATIVE cannot be doubted. Thanks to the investigations of Sanitary Reformers, the public have been taught the intimate connexion between cleanliness and health, and how essential to comfortable existence and longevity are pure air, a clear skin, proper exercise, and wholesome diet. But while the diseases and mortality of the adult population have received a large portion of attention, and while excellent remedial measures have been recommended to them, the condition of *Infants and Children* has been strangely overlooked. Yet even a casual observer must have been struck with the ravages which disease and death are constantly committing on the infant population. It is an appalling fact that *one-half* of the children born in this country are carried to the grave while in a state of infancy. This would be affecting under any circumstances; but it is peculiarly so when it can be demonstrated that this mortality, unparalleled in any other nation, arises, in the great majority of cases, from causes which may be remedied, and remedied by means now accessible to all classes of the community.

The object JOHN KAYE has in view in making known his INFANT'S RESTORATIVE is to place within the reach of Mothers and Nurses, and all who have the care of children, a medicine which may be administered with safety and complete success, in all the cases where medicine is required. Most of the complaints to which Infants are subject arise from acidity in the stomach and irritation in the bowels; hence a redundancy of wind and griping pains, which frequently bring on convulsions, and sometimes terminate life. These consequences may be averted by the prompt application of KAYE'S INFANT'S RESTORATIVE. It is composed of a combination of agents which cannot fail to correct acidity in the stomach—to cool the blood—to relieve the bowels—to expel a redundancy of wind—to clear the lungs—and to remove every unhealthy obstruction from the system; abundantly promoting the health of the child, and contributing to its growth, vigour, and cheerfulness. During the time of Teething, it will cool the blood, and thus prevent convulsions, and assist Nature in her operations at that very important and critical period of a child's existence. It may also be applied with wonderful efficacy in cases of small-pox, measles, whooping cough, frog or thrush, rickets, and, in short, under all the symptoms which present themselves arising from a disordered state of the system.

Mothers and Nurses well know how difficult it is to administer medicines to Infants in the form of pills or powders. But KAYE'S INFANT'S RESTORATIVE is a very agreeable medicine in a convenient form, and may be given with perfect safety to the most tender Infant. Mr. Kaye did not attempt to make known this valuable medicine till he had repeatedly used it in his own family with success, and till its efficacy had been most triumphantly proved in his immediate neighbourhood. Wherever it has been introduced Infants have taken it with avidity, and it has at once superseded every other medical preparation.

#### CAUTION.

As the majority of the Medicines advertised for Infants contain ingredients which are deleterious and injurious, purchasers will do well to see that the coat of arms of Mr. John Kaye, together with a fac-simile of his signature, are on the printed directions for use, as no others are genuine.

Sold in bottles at 1s. 1½d., 2s. 9d., and 4s. 6d. each, with ample directions for use, in London, by Sutton and Co., 10, Bow-church-yard; Barclay's, 95, Farringdon-street; Edwards, 67, St. Paul's Churchyard; Dietrichsen and Co., 63, Oxford-street; Sanger, 150, Oxford-street; also by Bolton and Co., York; Raines and Co., Edinburgh; and by all respectable Medicine Venders throughout the Kingdom.





## DR. CHEYNE'S COUGH AND PULMONIC LOZENGES.

THE fame of these Lozenges is fully established as the most pleasant and efficacious remedy that can be employed for the removal of coughs. To the asthmatic, or those who are afflicted with a difficulty of breathing, or a redundancy of phlegm, they give instant relief by causing free expectoration. They allay the irritation attendant on all affections of the throat, and strengthen the lungs to resist the effects of sudden changes. They remove hoarseness and greatly improve the voice. They arrest, in its incipient stages, that fearful result of our variable atmosphere, consumption; and for diseases of the pulmonary organs, a more safe and salutary remedy cannot be applied. For aged persons they are invaluable, and none, whose lungs are in the least degree susceptible of cold, ought to be without them. They afford relief in every case of cough, and where there is no physical disorganization they will effect a cure.

From the numerous TESTIMONIALS as to the value and efficacy of Dr. Cheyne's Cough and Pulmonic Lozenges, the following are selected:—

*From Mr. John Noble, Bookseller, Agent at Boston.*

Boston, March 18, 1848.

DEAR SIR,—A gentleman has just communicated to me such a remarkable cure of spasmodic asthma, of many years standing, that I forward it to you for publication. He has frequently been laid aside from his business, and during the last winter was confined to his house for nine weeks, during which time he could not lie down in bed. Being induced to try Dr. Cheyne's Cough and Pulmonic Lozenges, he has experienced from them such a cure as he did not think possible. During six weeks that he has taken these invaluable Lozenges, his health has been better than for the last ten years. He can now lie down and sleep comfortably, enjoying his rest in bed from eight or nine at night until five in the morning. Instead of being confined to his room or bed, he says—"I can now walk all round my farm, and attend to my business, with ease and comfort. I consulted many of the most eminent medical practitioners in the neighbourhood without avail; nothing ever made an impression on my complaint until I tried these Lozenges."

I asked for a Testimonial, but he said, "Having four medical men relatives, he could not allow his name to be published." However, I obtained his permission to furnish this statement, which is nearly verbatim as delivered by him. Hoping this "plain, unvarnished tale" may stimulate other sufferers to try this valuable remedy,

I remain, dear Sir, truly yours,

To the Proprietor of Cheyne's Lozenges.

JOHN NOBLE.

*From the Rev. J. Crampin, Baptist Minister, Stretham, Isle of Ely.*

I am compelled to say that, after nearly twenty years public speaking, I have never met with anything so effectually easing to the chest—so unclogging to the lungs—and so clearing to the voice, as Dr. Cheyne's Cough and Pulmonic Lozenges. I have used but one box, but such is their pleasantness and usefulness, that I would not be without them for ten times their cost.

*To Mr. J. Ewerington, Church-street, Gainsborough.*

SIR,—I have been afflicted for years with a bad cough. I could not sleep at night, and sometimes coughed to that degree that the neighbours thought I should burst a blood-vessel. I was induced to try a box of Dr. Cheyne's Lozenges, which was purchased at your shop; and after taking about ten Lozenges my cough left me. I give you leave to publish this statement for the benefit of others.

Blyton, near Gainsborough.

JANE HUNT.

*To the Proprietor of Cheyne's Lozenges.*

SIR,—I beg to inform you that a few evenings since I visited my father, Mr. Thomas Williams, Vauxhall-street, and found him suffering from a violent cough, which he has had for some time. I sent him a box of Dr. Cheyne's Lozenges, and I am happy to say in one night he was completely cured. He has told many of his friends, who have also used them with the same good effect.

Yours, &c.,

60, Old Town-street, Plymouth.—January 7th, 1848.

THOMAS WILLIAMS.

CAUTION.—As a variety of Lozenges, Wafers, and Tablets, are advertised, containing ingredients of an injurious nature, the public are particularly requested to ask for DR. CHEYNE'S COUGH AND PULMONIC LOZENGES, and to observe that the words "DR. CHEYNE'S LOZENGES" are engraved on the Government Stamp, which, with Directions for Use, is wrapped round each box.

Sold in Boxes at 1s. 1d. and 2s. 9d. each; in London, by Sutton and Co., 10, Bow Church-yard; Barclay's, 95, Farrington-street; Edwards, 67, St. Paul's Church-yard; Dietrichsen and Co., 63, Oxford-street; Sanger, 150, Oxford-street; Johnson, 63, Corn-hill; King, 34, Napier-street, Hoxton; Bolton and Co., York; Raines and Co., Edinburgh; and by all respectable Medicine Venders throughout the United Kingdom.

## STOOPING OF THE SHOULDERS AND CONTRACTION OF THE CHEST.



**C**HILDREN get into the habit of Stoopng from various causes. Parents cannot be too careful to check it; for if not attended to in time all the skill of the Surgeon or of the Machinist cannot prevent Curvature of the Spine, Indigestion, and other



Complaints which frequently follow Contraction of the Chest.

### **Bailey's Chest Expander**

has been recommended by Medical Men for Years, the size of the Waist, Age, and height of the Patient is all that is required.—Price 18s., 25s., 35s. and 42s. each, may had per Post.

## **ANTI-CHOLERA BELTS.**

All Persons are recommended by the Board of Health to wear Belts, that the abdomen might be kept warm.—

**Bailey's Belts** are so constructed as not only to protect the abdomen from the Atmosphere, but give great support.—Prices are 4s. 6d., 7s. 6d., 10s. 6d., and 15s.—May be had through the Post, or of the Agents.—Postage Stamps may be sent for anything under 10s., or Post Office Orders, addressed to

**HUNTLY BAILEY,  
418, OXFORD STREET,  
LONDON.**

N.B.—Agents—Mr. GIBBON, High Street, Cheltenham; Mr. DOWMAN, High Street, Southampton; Mr. WILLIAMS, Milsom Street, Bath; Mr. KERSHAW, Halifax, Yorkshire; Mr. PICKERING, Hull; Messrs. REINHARDT & Sons, Leeds; Mr. RUDD, Jersey; and Mrs. HEARD, Truro.

**OBSERVE,—Every Thing made at BAYLEY's bears *his Name* and Address on it.**

## BAILEY'S INSTRUCTIONS FOR MEASURING.



CIRCUMFERENCE OF THE PART FOR WHICH THE BANDAGE IS REQUIRED.

**VARICOSE VEINS &c.**—Surgeons continue to recommend Bailey's Elastic Stockings, Knee Caps, Ankle Socks, and Wristbands to DRAW ON; they are exceedingly light, and may be forwarded per post. Persons must be guided by their Medical Man as to what kind of Bandage they shall have, as in cases of Fracture or Sprains, those to Lace will be found to give more support than those to Draw On.

KNEE CAP 7s. 6d. to 12s. 6d.; STOCKING 16s. to 23s.; CALF PIECE, 10s. to 17s.; SOCK 7s. to 12s. 6d.; WRISTBAND 3s. 6d. to 7s. 6d. The highest charges are for Silk Articles.

A Female in attendance, and Persons sent into the Country to take Measure.

Elastic Bandage 6d. to 7d. per yard.

India Rubber do. 1s. to 1s. 6d. do.

## TRIUMPHANT OVER ALL OTHER BANDAGES.

**VARICOSE VEINS, WEAK LEGS, KNEES, AND ANCLES.**—There is either a great increase in these complaints, or the speculators in Bandages are endeavouring to persuade men they cannot walk, or be fully equipped without being bandaged up. The Public who require Bandages should be on their guard where they get them, and be guided by their medical man, who pretty well knows the best makers. Having had the name of BAILEY sounding in one's ears for the last twenty years, we should imagine he stands first as a practical man; indeed we have seen some of his articles, amongst which are Elastic Stockings to draw on, and there appears to be a firmness and a substance which makes them superior to all others.—*Polytechnic Journal*, London, November, 1847.

Gentlemen Riding, Walking, suffering from Relaxation, &c. should try

## H. BAILEY'S Suspension Bandages,

admitted to be the best now in use. The number of accidents which have happened to Horsemen, from neglecting to wear one, is beyond conception. Since the introduction of H. B.'s, few Gentlemen ever think of riding without; they not only prevent serious consequences, but add much to the comfort of Horse exercise.—Price 1s. 6d. 3s. and 5s. each.—Gentlemen sending the size of their waist may have one per post, and may remit Postage Stamps for the same, with four for postage.

POST OFFICE ORDERS to be addressed to

**HUNTER BAILEY,**  
**418, OXFORD STREET,**

LONDON.

Opposite Hanway Street.



## UNDER ROYAL PATRONAGE.

PERFECT FREEDOM FROM COUGHS IN TEN MINUTES,

AND INSTANT RELIEF, AND A RAPID

## CURE OF ASTHMA AND CONSUMPTION, COUGHS, COLDS, AND ALL DISORDERS OF THE BREATH AND LUNGS,

AND THROUGH BY

## DR. LOCOCK'S PULMONIC WAFERS.

Small Wafers, containing many localities of properly assimilated Iodine, may be had from agents.

### WOMEN CURE OF A THIRTY-NINE YEARS' ASTHMA.

17, Church Lane, Mill, October 17, 1887.

—I have suffered more than I can describe from the effects of an asthma, which has for years rendered my days gloomy and my nights sleepless. It was brought on by cold while accompanying the return of our John Moore. I have had the worst asthma, but nothing has given me one-fourth part of the benefit which your (Dr. Locock's) Wafers have.

(Signed) WALTER KIRKINGTON.

Long Green Lane, Durham.

Witness—Mr. J. C. Reinhardt, Chemist, Market-place, Dur.

### IMPORTANT TO ALL WHO SING.

From E. Jessell, Esq., of Her Majesty's Consulate, and Vicar-Choral of Lambeth Cathedral.

Lambeth, July 19, 1885.

Gentlemen, — A lady of distinction having pointed out to me the qualities of Dr. Locock's Wafers, and induced me to make a trial of a box, and from this trial I am happy to give my testimony to their benefit. I find, by allowing a few of the Wafers (taken in the course of the day) gradually dissolve in the mouth, the voice becomes bright and clear, and the throat full and healthy.

They are decidedly the best collection of any I have ever used.

E. JESSALL.

DR. LOCOCK'S WAFERS give instant relief, and a rapid Cure of Asthma, Consumption, Coughs, Colds, and all Disorders of the Breath and Lungs.

As SINGERS and PUBLIC SPEAKERS they are invaluable, as in a few hours they remove all hoarseness, and wonderfully increase the power and flexibility of the voice.

THEY HAVE A PLEASANT TASTE. Price 1s. 11d., 2s. 6d., and 31s. per box.

Agents: D. A. Silva and Co., No. 1, Beaufort Lane, Manchester, London: Sold by all Medicine Vendors.

BEWARE OF IMITATIONS. — Unscrupulous persons, Dealers, and others, procure counterfeits of this popular remedy. — DR. LOCOCK'S PULMONIC WAFERS. — Dealers are therefore cautioned not to purchase any "PULMONIC" Medicine or "WAFERS" unless the words "DR. LOCOCK'S WAFERS" appear in white letters on a red ground in the corresponding Stamp outside each box, without which all are counterfeits and of no use.

Notes.—Full directions are given with every box in the English, German and French languages. These Wafers containing small quantities of iodine produce a healthy action, and regularity of the bowels. 113

## CHILDREN'S FROCKS, COATS, AND PELISSES,

IN all the new materials and processes, a large quantity of which are especially adapted for SCHOOL WEAR, at

### SHEARMAN'S, 5, FINSBURY- PAVEMENT, LONDON.

(Between the Bank and Finsbury Church.)

SEVERAL THOUSAND constantly on hand, from the most Indian, at 1s. 11d., 2s. 6d., 3s. 6d., 4s. 6d., 5s. 6d., 6s. 6d., 7s. 6d., 8s. 6d., 9s. 6d., 10s. 6d., 11s. 6d., 12s. 6d., 13s. 6d., 14s. 6d., 15s. 6d., 16s. 6d., 17s. 6d., 18s. 6d., 19s. 6d., 20s. 6d., 21s. 6d., 22s. 6d., 23s. 6d., 24s. 6d., 25s. 6d., 26s. 6d., 27s. 6d., 28s. 6d., 29s. 6d., 30s. 6d., 31s. 6d., 32s. 6d., 33s. 6d., 34s. 6d., 35s. 6d., 36s. 6d., 37s. 6d., 38s. 6d., 39s. 6d., 40s. 6d., 41s. 6d., 42s. 6d., 43s. 6d., 44s. 6d., 45s. 6d., 46s. 6d., 47s. 6d., 48s. 6d., 49s. 6d., 50s. 6d., 51s. 6d., 52s. 6d., 53s. 6d., 54s. 6d., 55s. 6d., 56s. 6d., 57s. 6d., 58s. 6d., 59s. 6d., 60s. 6d., 61s. 6d., 62s. 6d., 63s. 6d., 64s. 6d., 65s. 6d., 66s. 6d., 67s. 6d., 68s. 6d., 69s. 6d., 70s. 6d., 71s. 6d., 72s. 6d., 73s. 6d., 74s. 6d., 75s. 6d., 76s. 6d., 77s. 6d., 78s. 6d., 79s. 6d., 80s. 6d., 81s. 6d., 82s. 6d., 83s. 6d., 84s. 6d., 85s. 6d., 86s. 6d., 87s. 6d., 88s. 6d., 89s. 6d., 90s. 6d., 91s. 6d., 92s. 6d., 93s. 6d., 94s. 6d., 95s. 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